THE WATCH TOWER

and Herald of Christ's Presence

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"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!" Isaiah 21:11.

SEMI-MONTHLY
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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Hab. 2:1

ROCK OF AGES
other foundation can
no man lay.
RANSOM FOR ALL

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28-31.

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THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1 "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the st of the divine Word, but also as a channel of communication through which they may be reached with announcements of Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly ranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Mini* (V. D. M.), which translated into English is, Minister of the Divine Word. Our treatment of the International S. S. Less is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so gener repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a correspond price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and preci stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowshi the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the mani wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly wha ever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmati but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its colu must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in gr and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which re ence is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in prog throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of his Tem through which, when finished, God's blessing shall come "to all people," and they find access to him.—1 Cor. 3:16, Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Work will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the mee place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted de for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the wor "in due time."—Heb. 2:9; Jno. 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see him as he is." be "partaker of the divine nature," share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in her every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Eph. 4: Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millen Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redee and his glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

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The WATCH TOWER and Herald of Christ's Presence

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Vol. XXXVII BROOKLYN, N. Y., JANUARY 1, 1916 No. 1

VIEWS FROM THE WATCH TOWER

Naturally enough, one influence of the great European war s to turn the minds of some toward religion and the considera-ion of a future life. The fact that sons, brothers and hus-ands are in danger or wounded or dead or prisoners in a for-ign land—all of them beyond human protection—naturally urns the minds of many toward the Almighty Creator. Hence eports from the warring nations indicate an increase of reli-ious sentiment—larger church attendance, more people pray-ng, etc.

To the extent that such religious activities are inspired nerely by fear and helplessness, they of course amount to very ittle, for the public, mistaught, know not that there is no ccess to the divine ear, no authority for prayer, no ground for laiming protection for loved ones, except through the great Advocate whom God has appointed. Neither do they under-tand that he is not the world's advocate, but merely the hurch's; and that no one is a member of the church who has ot, through knowledge of the Lord, through repentance, made full consecration of himself to do the Lord's will. Hence, hose not Scripturally informed—and they include the vast najority of all denominations of Christians—cry aloud to the Lord in their troubles; but in the absence of trouble or dan-er are worshipers at the shrines of pleasure, of wealth, of elfishness, of lust, or of appetite.

We cannot hope that this class will receive any permanent enefit at the present time—any more than would the heathen. t will be a little later on in this great trouble, in the revolu-ion and anarchy which the Lord indicates will follow each ther, that they will begin really to wake up and to realize hat unless those days be shortened, no flesh would survive. (Matthew 24:22) Then they will begin to seek the Lord, not nerely in a form of godliness, but with truly broken hearts.

JEHOVAH CHASTENING THE WORLD

The Lord's provision will then opportunely come to them. The Redeemer, through whose blood of the New Covenant there s to be a full atonement made, will then take to himself is great power and reign as the Mediator of that New Cove-nant; and the glorious Millennium will be fully established. Under its beneficent arrangement the darkness of the present ivilization and the gross darkness of the heathen will disap-ear before the rising Sun of Righteousness with healing in is beams.

Then the Lord, who is now speaking to them in his anger, hastening in his sore displeasure, and revealing himself in the laming fire of the near future, will be ready to speak to their hastened hearts words of comfort, of mercy, which because of gnorance and superstition and misconception they are not able nd willing to receive now. The Lord will turn unto his people he pure message, that they may all call upon the name of the Lord to serve him with one consent. (Zephaniah 3:9) Thus "the light of the knowledge of the glory of God will fill the whole earth"—ocean deep! (Habakkuk 2:14) As a result f the heart-breaking experiences, followed by the greater nowledge, all knees will be bowing and all tongues will be onfessing to the glory of God. And those refusing to come nto harmony with that supreme and glorious Reign of Right-ousness, we are told, will be sure to be destroyed from amongst he people.—Acts 3:23.

There is, however, another class of religious people, who ndoubtedly are being influenced much more deeply, intelli-ently and profitably—true Christians, who in the past have een lulled to sleep, or who as babes in Christ have not been thoroughly nourished with the Word of Truth. These are now having their senses exercised as never before, and every day are getting more awake and inquiring what these things mean—things so different from what they have been taught, and what they had expected. Already they are asking, "Where is the hope we had of the conversion of the heathen to the glorious standards of our Christianity?" They are inquiring, "Has there not been some mistake made when we called these king-doms of Europe kingdoms of God and kingdoms of Christ—Christendom?" They are awakening to the fact that we have long been under a great delusion—that these kingdoms are merely kingdoms of this world; that the prince of this world is still the ruler; that Messiah, the Prince of Light, is only now, and through this great tribulation, taking to himself his great power to begin his reign of righteousness.

It requires a little time for all this to germinate in the hearts of those who have been so seriously misinformed by the ministers and teachers whom they trusted. At first apathy, a feeling of doubt on every subject, comes into the minds of these people, but as they go to the Lord in prayer from earnest, consecrated hearts they are guided, enlightened. They find indeed that the faith they built was largely "wood, hay and stubble" material—human traditions, theories and creeds. The burning, or destruction, of these leaves them, however, that much better prepared for the erection of a better faith-struc-ture of the gold, silver and precious stones of divine prom-ises. The burning of their "wood, hay and stubble" structure of errors, having been built upon "the Rock Christ Jesus," themselves "shall be saved so as by fire."—1 Corinthians 3:15.

JEHOVAH'S ACT—HIS STRANGE ACT

Note the difference between this class and the one first mentioned, who have never been consecrated to the Lord, but who are merely nominal Christians, children of error and typical "tares." The burning of their false faith will leave them nothing; for they never were properly on "the Rock Christ Jesus." It will reduce them merely to the level of the world, of which they have always been a part; but, misled by wrong teachings, they thought themselves Christians. And by many they were mistaken for Christians, even as tares may be mis-taken for true wheat.

It is this extraordinary effect of this day of wrath upon the world in general, and especially upon professed Christians, which the Lord evidently refers to through the Prophet Isaiah: "The Lord . . . shall be wroth, . . . that he may do his work, his strange work, and bring to pass his act, his strange act." (Isaiah 28:21) It will surely be a strange procedure on God's part, as viewed by those not taught of the Lord, when they shall see all the religions systems of the present time go down and the world heading straight for chaos.

The cry of the people at that time will much resemble the cry of the apostles, when on the Lake of Galilee the great storm arose. Then came to Jesus to the hinder part of the boat, apparently asleep, crying, "Master, Master carest thou not that we perish?" Immediately, when they have learned their dependence upon the Lord—which many do not now very fully appreciate—immediately when they cry to the Lord from the depth of their hearts is astonishment and fear, he will be ready to answer them graciously and to deliver them.

Man's extremity will be God's opportunity! As Jesus arose, he rebuked the winds and the waves; and immediately there was a great calm on the Lake of Galilee. So in the midst of the awful trouble and human perplexity—"men's hearts

failing them for fear, and for looking after the things coming"—Messiah's kingdom, "the desire of all nations," will take control of the situation; and immediately the storm of human passion and anarchy will cease. Then men will "beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more."—Isaiah 2:4; Micah 4:3.

GLORIOUS OPPORTUNITIES AT HAND

Manifest now, and increasingly so as the days go by, the minds of thinking people will be opening to a realization of the truth. Now, as never before, they will need the Lord's saints to point them in the right direction—to bring the Scriptures to their attention and the various helps for Bible study which the Lord has been providing, and which are already in the hands of many. As society and religious systems will be reeling as a drunken man, as the Bible explains, these undeveloped saints of God will need the very help we by God's grace are enabled to render them. Surely there never was so favorable a time as the present for rendering assistance to this class! More and more, as these find that they have been misled by the shepherds of the nominal systems, they will be as sheep without a shepherd.

To those who have the knowledge of God, of his Word, of his plan, the present and the near future offer certainly the most wonderful opportunities of which we could conceive. Whoever loves the Lord will love the brethren. Whoever would serve the Lord will be intent upon serving the brethren; and the more their need, the better the opportunity; and the greater our zeal, the greater the results for others, and the greater the blessing for ourselves. "He that reapeth receiveth wages, and gathereth fruit into life eternal."—John 4:36.

It will be seen from this that, so far from thinking our work ended, we have wonderful expectations in respect to the year 1916.

SMITING OF JORDAN BY ELIJAH

We have already called attention, in STUDIES IN THE SCRIPTURES, Vol. II., to the fact that Elijah, the Prophet, typified The Christ—Jesus the Head and the church nis body—in their fleshly experiences; and that the taking up of Elijah into heaven, typically represents the final passing of the church from the earthly conditions to the heavenly. We have seen, too, that when Elijah's time for translation came, he was sent from Gilgal to Bethel, from Bethel to Jericho and from Jericho to Jordan; and that these different points were measurably disappointing; yet that Elijah and Elisha were not discouraged, but went on—Jordan representing the end of the Times of the Gentiles, 1915. As Jordan was the last point to which Elijah was directed, so 1915 is the last point to which the church has been directed. As Elijah went on, not knowing any further place, so the true church is going on without any definite time-point before it.

Soon the chariot of fire will separate the Elijah class from the Elisha class. The fiery chariot seems to mean severe trials or persecutions. A little later, the Elijah class will be taken up in the whirlwind. Elsewhere in the Bible a whirlwind is apparently used to symbolize the great time of anarchy. The lesson possibly is that the Lord's faithful of the Elijah class will be amongst the first in civilized lands to suffer some kind of violence through lawlessness and anarchy.

We know not how soon this culmination may come, nor need we be concerned, since it is our Lord who is at the helm, and since we are expecting that he will require each one to be "faithful unto death." The thing which especially concerns us now in another part of the type: when Elijah and Elisha reached the bank of Jordan, Elijah took his mantle and, folding it together, smote the waters of the river; and they divided, and the two crossed dry-shod. What does this mean? What experiences are typified thereby? Apparently it refers to something in the immediate future—something which seemingly should be beginning at once.

We may not be too sure of what is meant by this feature of the type. We are to remember, on the contrary, that Bible prophecies are rarely understood much in advance of their fulfilment. This was so at the Lord's First Advent. Prophecies were fulfilling on every hand, yet the disciples did not perceive them until later—as our Lord's death and resurrection. After his resurrection, he explained to his disciples many of the things; and we read that "then he opened their understanding, that they might understand the Scriptures." (Luke 24:45) It may be so here. We may witness the fulfilment of this feature, and not discern its application until completed.

Our conjecture respecting the meaning of this picture is this: Elijah's mantle represented divine power operating through him; and similarly God's power operating through his elect now. In Bible symbology, water stands for truth and also for people; and we see no reason to object to its standing for both of these in this picture—a division of the peo through the proper and right dividing of the truth. Jor also signifies trial, test or judgment. Taking these three thi in combination, we have a forceful figure. If the interpre tion proves to be a correct one, it will mean something this: that God somehow will exercise through his enlighte people a power which will have an effect of causing a divis amongst the people in respect to the truth, and which will a test upon them in this dividing.

Not knowing what will be the opportunities, nor what method of exercising those opportunities, we must wait the Lord and the leadings of his providences. But meanti surely it is for the Elijah class to be thoroughly alert actively interested, ready, watching, waiting for the Mast guidance!

With these things before us, we urge all the Lord's co crated people who have a knowledge of these things to "G up the loins of your mind, be sober, and hope to the end the grace that is to be brought unto you at the revelation Jesus Christ." (1 Peter 1:13) We urge them not to bec entangled in worldly matters, but to keep themselves in love of God and in the service of God, the truth, the brethr

We remember that after our Lord's crucifixion, many of disciples were inclined to go back into the fishing busines a very natural course. We remember how the Lord gave th evidences, however, that his blessings could be with them, that all success depended upon him; and that without they could do nothing. This lesson was deeply impressed u those who first started in the fishing business. They to all night, but caught nothing, and in the morning saw Je on the shore with fish already cooked. Apparently they ne forgot that lesson.—John 21:1-10.

Deeply interested in all of the Lord's dear brethren, have felt a sort of solicitude for them as we have noti how some who have been zealous for the colporteur work un much less favorable conditions than the present and the fut are going into worldly business. We have probably one h dred less colporteurs today than we had a year ago, altho the financial conditions everywhere show that rather we sho have twice as many colporteurs today. It is not for us to c plain—and we are not complaining. We are merely call attention in this general way, rather than in a private personal way, to the fact that the love of some must be gr ing cool, and that they may thus endanger their gaining full reward."

We do not know what power the Lord may put into hands for causing a great division of the people in respect to truth. It may be a financial power, that was represented Elijah's mantle in this case, or it may be something else. are waiting to see. Meanwhile we are endeavoring to keep the branches in all lines of the work well in hand, so as to ready to smite when the opportune moment shall come. trust that this is the spirit of all the Lord's dear people are awaiting the kingdom—a spirit of alertness, a spirit zeal, and of energy, and of a sound mind—counting the thi of this present time as "not worthy to be compared with glory that shall be revealed in us."—Acts 20:24; Philippi 3:8; Romans 8:18.

One of our arrangements for the near future is to aside some of the pilgrim brethren who have special abi for addressing the public, that they may give their time stantly in this direction, or to whatever extent the Lord open the way—going from place to place in longer journeys serve those classes which will indicate to THE WATCH TO Office their ability and decide to have public meetings in s of the best auditoriums in each case. This will not inter with other classes and their being served by other brethre some of those brethren who have no special talent for pu speaking, but who have exceptional ability for semi-pu meetings and for parlor meetings, where they would be dressing chiefly the Household of Faith, versed in pre truth.

We remind all who have opportunity, or who can make portunity for engaging in the colporteur work, that there millions of homes still not supplied with the STUDIES IN SCRIPTURES and many more millions which have not blessed with the CREATION SCENARIO and the DAILY HEAVE MANNA. Here are fields of usefulness which must be gone surely before we may hope to be taken in the whirlwind. us be alive to our privileges, our opportunities, that there be no faint-heartedness, but a zeal for God and his mess and for the brethren who need our help—yea, and for s who have a hearing ear and some who have been coming rap into the truth within the last few months. With these th in mind, we have selected as our year's text for 1916 the lowing:

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"STRONG IN FAITH"—Romans 4:20

We have provided these in a cheap form that all who desire may have them. We can send two of the cards for five cents, postpaid, or any larger number at a proportionate rate.

We own to a trepidation when writing on this subject. Our friends on both sides of the conflict, naturally enough, feel touchy. We have had three letters from Germans, claiming that we are prejudiced and do not give them justice. We have had four letters from our British friends, making similar complaint. We believe, however, that the majority of our friends on both sides do understand us; and we assume that the seven letters came from persons comparatively new in the truth. Those familiar with our position need not to be told that we have no sympathy whatever with the German invasion of Belgian territory, even though they claim that Belgium was under-handedly associated with the Allies. We have no sympathy with acts of violence and murder in Belgium or elsewhere. We have no sympathy with the destruction of non-combatants and commercial vessels by submarines, even though the vessels did carry munitions of war. We have no sympathy with the dropping of bombs from the sky, either in London or Paris or in German and Austrian cities. We have no sympathy with the war at all.

However, on the other hand, regarding the nations as not Christian, we are not surprised that they should be engaged in an immoral warfare. We are not surprised that under stress of apparent necessity for victory, all the nations engaged in this war are trampling upon the laws of nations, to which they all agreed. We can no more excuse the British, French, Russians and Italians for such violations of the rights of others than we can excuse the Germans, Austrians, Hungarians, Bulgars and Turks. We see wrong perpetrated in every direction; divine laws entirely set aside by these so-called Christian nations—Christendom.

Surely it is not in vain that the Scriptures say, "If thine enemy hunger, feed him"! (Romans 12:20) And when professed British Christians break and violate the Master's instructions, and try to starve the professed German Christians, we are not surprised that the latter retaliate in every way that they can—whether by Zeppelin raids or submarine raids or otherwise. These nations, from our viewpoint being unchristian nations, could have no higher motto than is expressed in the sentiment, "Necessity knows no law." The Germans decided that if the British starved their wives and babies and aged non-combatants, they would be right to retaliate by destroying everything British that they could reach, including non-combatant passengers on steamers.

We see that it would have been wiser for the British to have kept the law of nations, and to have held to the instruction of Jesus; and yet, realizing that we are still under the dominion of the prince of this world, Satan, and that he, as the god of this world, is still working in the hearts of the children of disobedience, nothing that they could do would much surprise us. Do we not know from the Scriptures that the heart of man is exceedingly sinful; that his anger, malice, hatred, envy, strife, bitterness, are works of the flesh and of the devil; and that these are being manifest on every hand, notwithstanding the number of churches, preachers, etc.?

St. Peter wrote of the followers of Jesus—the consecrated church: "Ye are a royal priesthood, a holy nation, a peculiar people [a people for a purpose, Diaglott], that ye should show forth the praises of him who has called you out of the darkness into his marvelous light." (1 Peter 2:9) This new nation—God's nation—is in the world, but not of it. Its members cannot be loyal to the prince of this world, and to the Prince of Glory, both. They must choose between the two. This will make them "peculiar" in the eyes of the majority of people, who do not understand the matter, but who believe the kingdoms of this world to be kingdoms of Christ—even though they be perplexed as to why one kingdom of Christ should seek to blow the other off the land and off the sea.

All of the nations realize that they are impoverishing themselves of their best blood and virility and of their wealth—placing the grievous burden of debt upon generations yet unborn—unless their debts should be repudiated, which would mean revolution and anarchy, such as the Bible seems to foretell. No wonder there is a movement for peace in all these countries. It is a sad spectacle. How strange it must appear to them as well as to ourselves! The greatest nations are bleeding to death, severely wounded. More than twenty millions of men are now under arms and expense and are non-producers, besides the terrible loss already sustained through the wounds and death of nine millions.

But will the nations be wise enough now to turn from war? Their admirable courage and their inestimable pride seem to answer, Nay! And this seems to be in full accord with Bible prophecy. As we have pointed out for twenty-five years past, the war is to continue until more and more will be involved, and all the participants be weakened and made ready for the great earthquake of social revolution and the fire of anarchy which will follow that with horrible desolation. Verily, the Scriptures correctly declare, "Pride goeth before destruction, and a haughty spirit before a fall." (Proverbs 16:18) From history we may judge that the world aforetime was no less viciously intentioned, but that God's providence interfered, as though he said, "Thus far shalt thou come, but no further." (Job 38:11) Now, however, we have apparently reached the time when the Lord is saying, "Let loose the winds of strife!" These winds are blowing more and more, and eventually are to become a great whirlwind of trouble, as pictured in the Scriptures.

The possibilities of conflict are extending over to Persia, and thence down toward India. While all the nations will be glad to have peace, each is afraid to show a white feather for fear of the loss of prestige. The Spirit of the Lord is not anywhere manifest, nor should we expect it, for the time has come for all to realize that these great nations are not Christian nations, but merely kingdoms of this world and under the prince of this world, who now "worketh in the hearts of the children of disobedience" to anger, wrath, hatred, envy, strife, bitterness. The primary element of the Lord's Spirit is humility: "Humble yourselves under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) This spirit the world does not recognize as its standard; and hence we do not see the Spirit of Christ, explained by the Apostle—"meekness, gentleness, patience, long suffering, brotherly-kindness, love."—Galatians 5:22, 23.

Indeed, we entreat all the Lord's dear people to remember that there are but the two great Masters; and that we have enlisted on the side of our God and his Christ, and are to prove loyal to these in the midst of a crooked and perverse people, blinded by the god of this world and filled with his spirit of pride, boastfulness, animosity, hatred and strife. It should be our desire to be neutral as between these contending factions of Satan's empire. We love them all; we wish for them all great blessings. We have a message of hope for all who have ears to hear that eventually their extremity will be God's opportunity; and that Messiah's Kingdom will roll away the curse, and instead roll on to mankind the blessings of the kingdom of God's dear Son.

Let us never forget our neutrality. Let us be just toward all, kind, generous. Let us avoid as far as possible any discussion of these matters with those who would not be able to understand and appreciate our position. Otherwise, we would be doing what the Master admonished us not to do, when he said, "Cast not your pearls before swine; lest they trample them under foot and turn again and rend you." (Matthew 7:6) Our worldly neighbors have not the viewpoint that we possess, and cannot understand our arguments or reasons. In due time they will understand. Now the Lord's consecrated people should be unobtrusive, not strife-breeders, not partisans, not bigoted, but wonderfully sympathetic toward all, realizing the true situation, as others are not able to do.

As the facts gradually leak out, it is noticeable that none of the nations at war possess all the virtues and none of them possess all the vices. As between the opposing forces in this great war, the dishonors are probably not unequally matched. While everybody noted the great injustice done to the Belgians in the German invasion, the very ones who were loudest in rebuking that injustice have been guilty of a similar invasion of a weak state—the invasion of Greece by the British and French, who crossed her territory to assist the Servians. And whatever may have been the atrocities of the Turks against the Armenians, whom the Turks claim were arming and entrenching against them, nothing could have exceeded the bestial ferocity of the Russians against the Jews, who, so far as we know, were seeking to be neutral.

While people of all nations are suffering directly or indirectly from the present great war, the poor Jew seems to get the worst of it everywhere. He is to be found in all the different armies—sometimes as a volunteer, sometimes as a conscript. It appears that in Galicia, where the Jews are very numerous and where they are very thoroughly hated by the Russians and Cossacks, they have suffered tremendously—and are still suffering. The fortunes of war swept them from one side and then from the other—back and forth. Surely these poor people, of all the people of earth, will soon begin to pray, "Thy kingdom come; Thy will be done on earth as in heaven"!

We give below an extract from the *Maccabaean*, a Jewish

journal published in New York City. It gives a little glimpse of the sufferings of the war-swept region—a glimpse which should horrify the most hardened. Surely the Lord is preparing the world to acclaim Messiah's Kingdom "the desire of all nations"! (Haggai 2:7) The excerpt which follows gives the testimony of one of the distressed, a Rumanian Jew of Bukowina:

"'Day before yesterday, early in the morning, the Cossacks fired my house until it burned like tinder. When they came to us into the mountains as victors, the sacking of houses was common enough. They simply took whatever they could lay hands upon. But we didn't drain the full measure of evil until they returned beaten and in retreat. It was then that they overran us in hordes, drunk with rage. They demanded provender in a hurry, hay and oats for their horses, and food for themselves. First came the order to fire the house of the town judge. Then they dragged the Jewish inn-keeper into the street to dispatch him. One of the horsemen speared him with his lance, another finished him by shooting him through the head. Then the villagers came in a mass and begged to have their houses protected against looting. They were speared by the soldiers and knocked down. It was terrible. And with the inn-keeper slain, brandy was flowing freely from casks in an ownerless inn. The soldiers drank themselves into a state of furious madness, and then went into the house to gratify their bestial lusts. To me they came as they did to the others—I don't know to how many houses in all. They outraged my wife in plain view of the children, and violated my little girl. They bound me with ropes and threw me under a bench, so that I might witness my shame without power of interfering; that I might be poisoned and not die; that I might live the most miserable of mankind. At last they fired our house. The women ran about distracted, wherever their feet would carry them. And when the conflagration ceased, when we saw our life's work laid in ashes, we went through a snowstorm into the wide world.'"

"Multiply this experience with ten thousand, and scatter these ten thousand instances of Cossack rule over the whole of Galicia and Bukowina, and you will have a picture—a very imperfect one—of what these two provinces, and particularly its Jewish population, had to suffer under the sway of the Russian invasion.

"In Jablowitza, Bukowina, a house was fired by the soldiers who strictly prohibited any salvage. Not to freeze to death during a cold night, the unfortunate owner, a Jew, took two blankets from out of the burning house. He was crucified by the soldiers, and a guard posted below the crucifix un he expired. In Fuczka several Jews were hanged, one becau he wanted to save his wife from violation. In Storozyne south of Czernowitz, Isaak Fellermayer, a Jew, was dra ged out of bed in the dead of night, by four soldiers, wl without stating any reasons attempted to hang him. T rope broke and the soldiers cut his throat, gouged out l eyes, and threw the naked corpse into the snow.

"The Russians in Galicia reintroduced into modern wa fare the Tartar bestiality of using helpless human beings as cover in marching against the enemy. To be sure, these h man beings were Jews. Not prisoners, mind you, but no combatants, not men only, but old men, young men, wom and children of both sexes. It was at Nadworna where the u namable, the indescribable portent took place. The Russia huddled together one thousand five hundred Jewish families octogenarians, old women, young matrons with infants at th breasts, school children, pell-mell, some seven thousand souls all and drove them as a human cover against the Austri battlefront, marching right in the track of their victims. The are no words in any language emphatic enough to character such an exploit.

"Try and depict, if you can, the situation—strive to bri the unthinkable close to your imagination! Fifteen hundr families, seven thousand heads, none of them able to be arms, all the capable having been mobilized long ago, a hu swarm of the old, the sick, of women and children. These Jev incapable of bearing arms, had been tortured for months all the miseries of war; they had suffered hunger and co the Russians had looted their dwellings, burned their hous destroyed their property; they had robbed, scourged and te mented them. And now they were lashed to the shambles li oxen—forward! pashol! They are fired at from the rear wi revolvers and machine-guns, their backs are scourged with t knout, their loins are pierced with Cossack lances and th skulls battered by the butts of Cossack carbines, and thus th are driven against three hundred volcanoes, roaring and bel ing fire all along the Austrian front. The Austrians he the tremendous outcry of the victims, the groaning of the mut ated and the dying, but they cannot help their misery; th must keep on firing ceasingly, for behind this human holoca the enemy is crouching for a spring; if they cease firing, t Russians will be upon them and the battle lost. And in th manner seven thousand souls, men, women and children, a slaughtered on the battle-line between two contending arm forces, unarmed themselves and perishing without a fighti chance in a Tartar welter of execution en masse."

1915—FOREIGN BRANCH REPORTS—1915

REPORT OF BRITISH BRANCH

DEAR BROTHER RUSSELL:—

It is our pleasure and privilege to send you another Annual Report of the British harvest work. We are very thankful for the continued opportunities of service during a time of uncertainty and of the world's strife. The accompanying figures show that the war has not shut the work down, though it has interfered with its progress. On a broad summary it may be said that our output of books and tracts for the year is about two-thirds of that of last year, and not much less than that of the year 1913. During the current year we have circulated in Britain 90,700 of the STUDIES OF THE SCRIPTURES, and 64,300 books and booklets (SCENARIOS, MANNAS, and the pamphlets TABERNACLE SHADOWS, HELL, etc.) The free distribution of volunteer matter, free SCENARIOS and BIBLE STUDENTS MONTHLY amounts to nearly eleven million copies.

COLPORTEUR WORK STIMULATED BY DRAMA

The colporteur work has been greatly aided by the PHOTO-DRAMA. Indeed had it not been for the DRAMA the output of books would, to all appearances, have been very much less. The regular colporteur work lost some of its most successful workers soon after the outbreak of the war, when the first pinch of money was felt. We cannot but feel sorry for this, for the country recovered from its panic when the demand for war material began to be felt, and since then there has been plenty of money in circulation, and the people are perishing for need of the truth. We still think there is plenty of room for good colporteurs, and it is still true that ground already gone over can again be canvassed to advantage.

The volunteer work has gone on well. Of the various issues provided for this privilege of service, the friends have distributed about seven and a half million copies. There is, however, a drop in the number of B. S. M.; for the class-extension work was almost discontinued after the war began and after the advent of the DRAMA. There are some indications of the work reviving.

There have been 207 exhibitions of the PHOTO-DRAMA, a the recorded attendance is 593,659, and there have been sigr cards handed in at the finales to the encouraging number 26,860.

The number of Associated Bible Classes has greatly creased during the year and appreciation of the truth is be maintained in them. The younger brethren show keen int est in the glorious hope and are making advancement in kno edge and piety, whilst those more advanced are remain steadfast in the faith and are rejoicing continually. All classes are receiving pilgrim visits as regularly as the circu stances permit.

Many newspapers continue to publish the sermons, a the message continues to do good work, as is seen by ma evidences.

The office work continues brisk, as the above figures v show. The letters in and out for the year total 53,995. Th are prospects of work for some time to come before us, and continue to serve and wait and pray, "Thy kingdom come."

Ever praying the Lord's blessing for yourself, we are, d brother,

Your servants in the Lord,

MANAGERS OF BRITISH BRANCH.

BRITISH BRANCH ACTIVITIES FOR 1915 SUMMARIZED

Volumes of SCRIPTURE STUDIES	98,410
MANNAS, SCENARIOS etc.	64,305
Free literature, B. S. M., etc.	10,784,871
Letters received and sent out	53,995

REPORT OF AUSTRALASIAN BRANCH

DEAR BROTHER RUSSELL:—

It is with gladness that we can again report a year progress; in fact, it is the best year yet, and much better t could have been expected in many ways. The circumstan of the year have, of course, been exceptional all over the wo but besides the dislocation of trade and unusual conditi through the war, there was the severe drought to contend w

Thousands of cattle and sheep were lost, or sold to be slaughtered and put in the refrigerators; thus the price of meat was kept up. Expensive horses were simply given away to save them from starvation. Foodstuffs for cattle brought enormous prices, and of course provisions went to great prices; for instance, butter reached 60 cents a pound. There was lack of employment, and hard times seemed upon us. The war, however, has kept certain trades busy, such as clothing, munitions, etc. At the same time the war has taken many men out of the country; their wives and dependents being provided for, so much distress has been averted. Counteracting the scarcity of money and uncertainty of things, the colporteurs have found that these strenuous times (this terrible war and universal trouble which so clearly mark the ending of the "present evil world" and the inauguration of "the world to come wherein dwelleth righteousness") have made people begin to consider and inquire as to the divine purpose. Had not some of our best colporteurs been taken from their work to help the PHOTO-DRAMA OF CREATION for a time, many more volumes would have been placed.

ALWAYS OPPORTUNITIES IF WE WATCH

We still have a noble band of colporteurs, and the work goes well, even over ground which had been covered several times before. While some have seemed to slacken in their zeal, as though they had made up their minds that the work ought to stop now, because they had expected it would, others take the wiser view, namely, that it will be time to stop when we cannot go on. No doubt the Lord can and will stop the work in his own due time; but even if the general harvest work should stop, it would seem that the Lord will never leave his people with nothing to do. Surely there will always be some opportunities of service if we watch for them! When the Harvest ends, it will soon be time to "turn the pure language [message] to the people," whoever may be here to do it.—Zephaniah 3:9.

"So on we go not knowing,
We would not if we might;
We'd rather walk in the dark with God,
Than go alone in the light."

PHOTO-DRAMA: In Australia there have been about 286 exhibitions, with a total attendance of about 295,000. In New Zealand 63 exhibitions with attendance of about 50,100. In Fiji, 25 with an attendance of 6,800.

These figures may seem small to you as compared with the U. S. A. and England, but our conditions are so different. Our territory is larger than the U. S. A., and yet the population of Australia is only about five millions, a little more than the population of Greater New York.

The one DRAMA operating in Australia has traveled some 5,000 miles to visit from Queensland to West Australia. Good work has been done, and while it is surprising how many can see it without seeming lasting good, yet there are some in every state now rejoicing in the truth and giving evidences of thorough consecration as a result of this work.

The friends everywhere have contributed to this feature of the work generously, and what is included in the statement does not take into account several hundred pounds which have been spent in this connection by the classes. The Perth Class ultimately paid all the expenses of producing the DRAMA for West Australia; the Adelaide friends did the same for South Australia, and New Zealand practically did the same for that country. The other classes did remarkably well according to ability.

PATIENTLY WAITING FOR THE LORD

Notwithstanding all the extra expenses of the DRAMA, the contributions to the general Tract Fund and Good Hopes have been maintained; thus you will be pleased to see how much in earnest the Australasian brethren are.

There has been considerable growth in grace as well as in numbers. While possibly one or two here and there may seem to have slackened in interest, because they expected to have been with the Lord by this time, it is beautiful to see in others the opposite effect, the mellowing character, the submission to and patient waiting for the Lord, willing to serve him either here or there, this or the other side of the veil, simply biding his time.

There has been more than usual response to the general distribution of the papers, throughout the year, but if as you intimate, we are to make this branch self-supporting in future, we may have to curtail our expense in this direction. However, it is good to realize that the Lord is overruling the work, and is able to provide what is necessary to the accomplishment of his will, and we desire to do no more than pleases him.

We desire a continuation of your prayers and the prayers of all the Lord's people, that we may have wisdom and divine guidance as we seek to continue the work to the Lord's glory and to the assistance of the body waiting for the deliverance.—Romans 8:23.

With Christian love to yourself and all coworkers,
Yours in the Service of Christ,
AUSTRALASIAN BRANCH.

P. S.—WATCH TOWER subscribers number 1,150. B. S. M. subscribers number 1,350.

Many of the latter subscribe for hundreds and some for thousands of copies monthly.

PHOTO-DRAMA is now having a splendid run at Sydney.

SUMMARY OF AUSTRALASIAN WORK

STUDIES IN THE SCRIPTURES (cloth)	37,419
" " " (paper)	3,026
Booklets	3,517
Total	43,962
PEOPLE'S PULPIT (B. S. M.), free	1,192,930
WATCH TOWER	6,411
Total	1,199,341
Letters received	4,388
Letters sent out	5,315

EXPENDITURES

Deficiency to Brooklyn to October, 1914	£1482:11: 2
Cost of Free Literature	337: 2:11
Postage on same	39:12: 9
Freight, postage, etc.	70:18: 1
General Expense: Gas, Rent, etc.	43:15: 0
Pilgrim and extension work	92: 9: 4
PHOTO-DRAMA Operations	876: 3: 7
	£2942:12:10

RECEIPTS

Donations received:	
Tract Fund	£560: 3: 2
Special for PHOTO-DRAMA	422:15: 5
Deficit due to Brooklyn	1959:14: 3
	£2942:12:10

SWEDISH BRANCH REPORT

DEAR BROTHER RUSSELL:—

As the season for our yearly balancing of accounts has come round again, and we—contrary to earlier expectations of many in our ranks—still are human beings, and still, while in this "weak" condition, have the blessed privilege to partake in the service of the truth and in the wonderful joys and sufferings connected with that service, I have herewith the great pleasure of sending you some statements from the work accomplished through the Society's Swedish branch during the last year.

Looking around us in this part today, we cannot but feel very, very humble and thankful indeed, seeing how merciful and good the dear heavenly Father has been toward his people in this country, amongst whom we have the greatly appreciated privilege to serve as a representative of yourself—his chosen and faithful servant.

The fact is, that in spite of the many hindrances and difficulties (financially and otherwise) directly and indirectly caused by the present European war, the Lord has held the "doors" of opportunity wide open for us during the whole year, and never in the past did so many of the Swedish people in one year have the true explanation of God's Word set before their minds. We have also in this year witnessed very encouraging proofs that this labor has not been done "in vain." A good number of the Lord's people in "Babylon," as well as some out of it all over the country, have got their eyes of understanding opened to see the wonderful plan of God. Nearly a hundred of these have already symbolized their full consecration to the Lord and to obedience to his holy will.

One of the primary means to accomplish these results was your wonderful PHOTO-DRAMA OF CREATION, which has been publicly presented in from one to five places at the same time on 279 days out of the 365 of the year, with a total attendance of more than 400,000. Although our economic circumstances caused the stopping of the DRAMA a few weeks ago, we have still a good hope, D. V., to be enabled to start this branch again very soon. The dear colporteurs have also, by their energetic and faithful labor of love for the truth, succeeded to such an extent that we have circulated 8,157 more cloth-bound copies of STUDIES IN THE SCRIPTURES than we did during the previous year. One single colporteur sister—physically not very strong—has sold 5,962 copies of the STUDIES this year. During the last three years and three months the same sister has sold 18,662 copies.

The free tract distribution, the newspaper work and the regular pilgrim service have also been carried on with the

usual success. Six Swedish brethren have taken part in the pilgrim service, and their work has been highly appreciated among the friends everywhere. The same can be said also respecting our conventions, quite a number of which have been held in different parts of the country. Although a considerable decrease in the number of foreign subscriptions on the Swedish WATCH TOWER has taken place in the year, still the total number of its subscribers has not decreased in the least, but exceeds all previous figures.

Our office work has grown immensely. As the book stock here was nearly exhausted just after October, 1914, we have during this year republished all six volumes of the STUDIES (in seven editions, or 73,500 copies), the MANNA book (4,000 copies), the DRAMA textbook (two editions, 13,000 copies), the free SCENARIOS (four editions, 248,000 copies), pamphlets, etc. The correspondence has also grown to a considerable degree. The following figures will show you as to the exactness of these things.

Respecting the future of our work, the outlook is (as we have chronologically passed our last Scriptural "landmark," and are surrounded by the roaring of the towering waves in the eddy of which present governments and institutions, already shaking and trembling, will soon be overthrown) more hidden than at earlier times, and our prospects are correspondingly in a still fuller degree built wholly and only on faith. Yet, we are of good courage, knowing that the Lord himself shall never leave nor forsake any of those who are truly his, but shall overrule and make all things serve their highest and eternal interests, according to his own wisdom and love. To-day the truth friends in Sweden are not less (but probably more) determined than ever by the Lord's grace to remain faithful toward him and his cause, and to use all opportunities still remaining to proclaim his glorious truth, until their final end, that we also, with yourself and all of his faithful followers, "in due time," may hear his blessed "Well done, good and faithful servants."

We are continually more grateful than words can tell you, our beloved Brother Russell, for all the blessings and helps we have received through your faithful and important ministries in the Lord. You have indeed a large room in our hearts, and you are always with thankfulness and joy included in our prayers before the throne of heavenly grace.

Humbly but heartily conveying to you the warmest Christian love and greetings from all the Swedish brethren, I am

Your brother and fellow-servant in the Lord,

AUG. LUNDBORG.

SUMMARY OF THE SWEDISH WORK

STUDIES IN THE SCRIPTURES, circulated at cost	41,280
DRAMA SCENARIOS	11,993
Various other books and booklets, MANNA, TABERNACLE SHADOWS, etc.	7,134
Total	60,407
EKO FRAN TALARSTOLEN (BIBLE STUDENTS MONTHLY), issued free	370,560
Other free tracts and copies of the Swedish WATCH TOWER	69,286
DRAMA SCENARIOS in Paper form, free	295,600
Total	735,446
Amounting in tract pages to	18,309,024
Subscribers to the Swedish WATCH TOWER	2,363
Sets of the SWEDISH TOWER, cloth bound and unbound	480
Subscribers to EKO FRAN TALARSTOLEN	262
Regular subscriptions for the Sermons in Swedish Newspapers	1,208
Meetings held under the auspices of the Society	1,557
Public PHOTO-DRAMA presentations	1,256
Miles traveled in preaching tours	177,399
Letters and cards sent out	10,104
Letters and cards received	8,434
Total number of various sendings out from the office	62,608

EXPENDITURES

Pilgrims, Conventions and other meetings	Kr. 9,942.58	$ 2,687.18
Translations, printing, binding, paper, etc.	51,835.43	14,009.58
Freight and postage	5,632.71	1,522.35
Helps to poor Colporteurs	2,246.82	607.25
The newspaper service	1,444.30	390.35
Office expenses, rent, light heat, etc.	7,121.32	1,924.68
The PHOTO-DRAMA service	49,457.12	13,366.79
Total	Kr. 127,680.28	$34,508.18

RECEIPTS

Voluntary donations to Tract Fund	Kr. 26,413.03	$ 7,138.65
Voluntary donations to DRAMA service	12,653.64	3,419.90
Swedish WATCH TOWER subscriptions	5,960.98	1,611.08
Sold books, pamphlets, etc.	50,524.08	13,655.16
Total	Kr. 95,551.73	$25,824.79
Deficit	32,128.55	8,683.39
	Kr. 127,680.28	$34,508.18

REPORT FROM FRANCE AND SWITZERLAND

The Society's representative in its Geneva Office writes as follows:

DEAR BROTHER RUSSELL:—It is with great joy and hea felt gratitude toward our God and Father and toward Savior Jesus Christ that I forward to you the yearly rep of the French work. We have learned in Christ's school love our brethren. Our great wish is to progress in this l and, above all, to love the one whom our Savior has cho as our pastor to give us "meat in due season." We have heart the French work, which we both cherish. It is, theref with special gratitude that we are able to thank our God, w has designed to allow us to glorify his name amongst French children, and to gather by means of the sharp sic of truth all those who are desirous of making a covenant sacrifice. (Psalm 50:5) This last year shows an increase every branch, especially as regards public lectures, the to attendance being 30,795. Below find a statement of the ciety's work during the past fiscal year:

Letters and cards received		2,320
Letters and cards sent out		1,397
Volumes of STUDIES IN THE SCRIPTURES sold		854
Various booklets sold		5,200
Bibles and Concordances sold		102
Free literature (B. S. M.) distributed		83,000
Public meetings held		209
Numbers in attendance		30,795
Expenditures for public meetings	2,811	Frs.
Total cash receipts	16,303.76	"
Total expenditure	16,237	"
Balance cash on hand	66.76	Frs.

REPORT FROM BIBLE STUDENTS, HUNGARY

BELOVED BROTHER RUSSELL:—

I am very glad to write you, by the grace of the Lord, garding the spreading of literature and books this year (191 and of the many joys and blessings which God has besto on us in all the trials and testings of the past:

SUMMARY

Books circulated	1,650
Booklets	600
WATCH TOWERS	6,000
BIBLE STUDENT'S MONTHLY, etc.	40,000

The issuance of Vol. II.—THE TIME IS AT HAND (Hungarian)—is in progress.

Incoming letters, 957; outgoing, 725.

207 have made a covenant with our Lord.

Public meetings held	90
Parlor meetings	4,700
Meetings in the country	30

A good number of Rumanian publications were circulated.

We have received the books sent, and are very thankful.

With great love, hope and faithfulness,

Your colaborer and brother, CHARLESZ SZABÓ.

JAMAICA MISSION REPORT

Number Pilgrims at work	5
Places visited (no classes)	7
Public meetings held	17
Total attendance	777
Number semi-private meetings	300
Total attendance	2,944
Number parlor meetings	104
Total attendance	810
Number of miles traveled	3,47

Volumes of STUDIES IN SCRIPTURES sold	500
Free matter—BIBLE STUDENT'S MONTHLY	60,000

WORK FOR THE BLIND

GOULD FREE LIBRARY FOR THE BLIND, S. BOSTON, MASS.
(Watch Tower Supervision.)

Chapters of SCRIPTURE STUDIES loaned out	10,654
WATCH TOWER, Pamphlets, and BIBLE STUDENTS MONTHLY	3,174
Weekly Sermons	2,581
Letters received	1,484
Letters sent out	2,176
Sermons mailed to England	3,833
Expenses	$1,073.90

HE ASCENDED, LEADING CAPTIVES

JANUARY 2.—ACTS 1:1-14.

FIVE SPECIAL POINTS OF THIS STUDY: (1) THE NUMBER OF APOSTLES LIMITED TO TWELVE; (2) THE IMPORTANCE OF THE KINGDOM TO COME; (3) IT WAS NOT THEN DUE TIME TO EXPLAIN THE TIME OF THE KINGDOM'S ESTABLISHMENT; (4) BEFORE THE KINGDOM WOULD COME THE DISCIPLES WOULD HAVE A GREAT WORK TO DO IN PROCLAIMING IT THROUGHOUT THE EARTH; (5) AS THE LORD'S ASCENSION WAS KNOWN TO FEW AND WAS WITHOUT COMMOTION, SO HIS SECOND COMING WOULD IN LIKE MANNER BE KNOWN TO FEW AND BE AS A THIEF.

"When he ascended on high, he led a multitude of captives, and gave gifts unto men."—**Ephesians 4:8.**

Our lesson is from the pen of St. Luke, as indicated by the first verse. (Luke 1:3) There are five special features to the study. First is the declaration that the Apostles were only those whom Jesus had especially selected to that office—St. Paul, by divine arrangement, subsequently taking the place of Judas. This is in contradiction to the claim of the Bishops of England and of Rome that they are Apostolic Bishops, with apostolic powers, but it is in full agreement with the Master's statement that all others claiming to be apostles are "liars."—Revelation 2:2.

The second point of the lesson is that Jesus, before leaving his apostles, instructed them concerning the kingdom of God. This is in full accord with all the records of his previous teachings. Nearly all of his teachings were in respect to this wonderful kingdom of God which will be established when he will come in power and great glory, and of which his invited disciples and followers are to be members—sharing his glory and his throne, as joint-heirs.

The third point we notice especially is referred to in Verses 6 and 7. The apostles inquired respecting the kingdom and the time for its blessing of Israel; but Jesus informed them that it was not for them to know the times and seasons respecting the kingdom (Acts 1:7)—that the matter was entirely in the Father's hands. The fourth point of our study centers in Verse 8, where the Lord declares that prior to the establishment of his kingdom his church would witness to it throughout the earth—after receiving the blessing at Pentecost. The fifth point of special notice centers in Verse 11, in the statement of the angels, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven."

WRONG VIEWS OF THE KINGDOM

Peculiar and conflicting views respecting the kingdom of God, the kingdom of Messiah, are held by Protestants. Much more logical, but equally unscriptural, is the view held by Roman Catholics. The confusion of Protestants is lamentable. Some hold that somehow the kingdom of God began at Pentecost; others hold that somehow it began when Jerusalem was destroyed; and yet all of them realize that the promises made by Jesus respecting his second advent must still be future.

Roman Catholics hold that they set up the kingdom of God about the year 800 A. D.; first, by dividing between clergy and laity, and exalting the clergy to be a special class; then, the Roman Church having great power, and the kings of the earth being comparatively weak, Papacy established a spiritual rule over the kings and princes of the earth in the name of Christ—the popes being recognized as Christ's vicegerents, as reigning instead of Christ, as his substitutes.

The kings and princes of earth were informed that they might continue to rule the people if they would be obedient to the Papacy; that in that event they would be kingdoms of God; but that if they should fail to be obedient to Papacy, the latter would inform the people that such kings were no longer to be recognized, but were disowned by God's spiritual kingdom, and would appoint other kings and other princes in their stead. The rulers of Europe readily assented to this partnership, by which the people would recognize them as having divine authorization to rule. Matters have progressed in this way for eleven hundred years. Austria and Hungary still assent to the divine power in Papacy—though others of the kingdoms of Europe have more or less broken the pact.

Great Britain was one of the first to break with Papacy, under the leadership of King Henry VIII. He had a dispute with the pope, and forthwith proceeded to organize the British people as another kingdom of God and the Church of England as a separate spiritual kingdom from Papacy; and the king himself and his successors became the heads of both the church and the state. Lutheranism made similar progress in Scandinavia and amongst the German States. These acknowledged Lutheranism; and Lutheranism in turn acknowledged them as kingdoms of God. Thus today the kingdoms of this world are still kingdoms of God on the authority originally from Papacy and subsequently through Protestants.

AN ERROR—CHRIST'S KINGDOM FUTURE

All intelligent people, Catholics and Protestants, now perceive that a serious mistake was made—that the kingdoms of this world never were kingdoms of Christ, and that the name Christendom has been misapplied to them. That name signifies Christ's kingdom; and it is very inappropriate to apply it to the warring nations of Europe, now seeking to blow each other off the face of the land and off the face of the sea. Moreover, the Apostle declares that "if any man have not the Spirit of Christ, he is none of his," and tells us that the Spirit of Christ is manifest in meekness, gentleness, patience, long-suffering, brotherly kindness, love.—Romans 8:9; Galatians, 5:22, 23.

We are sure that in all those warring nations there are saintly people who manifest the Spirit of Christ; but we are equally sure that the warring kingdoms themselves do not manifest this spirit, and are "none of his." On the contrary, they manifest what the Apostle styles, works of the flesh and of the devil—anger, malice, hatred, envy, strife, bitterness. Bible students are convinced that the great war now started in Europe is the beginning of that great trouble which the Bible calls "Armageddon" and which the Bible declares will prepare mankind and usher them into the kingdom of God's dear Son, which will be "the desire of all nations" (Haggai 2:7), and through which a reign of righteousness will be established throughout the whole earth.

Jesus did not pretend to tell his people how long or how short the time would be before the establishment of his kingdom. He declared the matter fully in the divine care and not proper to be revealed to God's people then. But elsewhere he did tell them of certain indications that would be given them at the proper time, by which they would know, and be enabled to lift up their heads and rejoice, realizing that their deliverance was drawing nigh.

Similarly we are not to understand that the apostles expected Christ's kingdom in their day, before their death. On the contrary, we remember that St. Paul, while foretelling his own death, declared that some of the Lord's people would not sleep in death, but would be alive at the second coming of Christ and be "changed in a moment, in the twinkling of an eye." (1 Corinthians 15:51, 52) Similarly St. Peter, without attempting to tell of the times and seasons, declared that he put his message into writing and committed it to holy men for the benefit of the church after his death.—2 Peter 1:15.

Our Lord's words in Verse 8, to the effect that his followers would give a witness throughout the entire world, was a further demonstration that the kingdom would not come in a few days or a few years, but would be long enough away to give opportunity for a full testimony of the Lord's favor to all people, nations, kindreds and tongues. And so it has been.

"THIS SAME JESUS SHALL SO COME"

Bible students are coming to notice the exact wording of the Scriptures more carefully than formerly. The statement that Jesus would so come again in like manner as they saw him go into heaven, has been generally taken to mean that Jesus would come a fleshly or human being. This would be a contradiction of the statement that he was put to death in flesh, but quickened, made alive, resurrected, in spirit. (I Peter 3:18) It would also contradict the Master's words that he was about to ascend up where he was before—to the spirit plane, or condition. It would also contradict his declaration,

"Yet a little while, and the world seeth me no more; but ye shall see me."—John 14:19.

In a word, the entire tenor of Scripture is to the effect that when Jesus left the heavenly glory and was made flesh, it was not the divine intention that he should remain a fleshly being forever, but quite the contrary—that he took this earthly condition for the suffering of death and would not need it afterward. Adam was a fleshly, human being; and, in order to be the Redeemer of Adam and his race, Jesus needed to be a perfect human being—"holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) But there could be no reason why he must continue to be a fleshly being and out of touch with all the heavenly conditions.

When we remember that the perfect Adam was a little lower than the angels, we must see that the perfect man Jesus was also a little lower than the angels. But that he did not keep this lower condition is fully asserted by St. Paul, who, after telling about his faithfulness even unto death, declares, "Wherefore God hath highly exalted him, and hath given him a name above every name." (Philippians 2:9, 10) The exalted Jesus is a spirit being of the very highest order—"of the divine nature"—who sat down at the Father's right hand, on the Father's throne, waiting for the time when he would make his own throne, establish the Millennial Kingdom and associate the church with him in his throne as his bride. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."—Revelation 3:21.

During the fortv days after his resurrection, Jesus appeared some ten or eleven times, mostly for a few moments each time. Our lesson tells us that during these visits to his faithful he gave them instructions. He did not appear to them as a spirit being to strike them down with the glory of his presence, shining above the brightness of the sun, as he subsequently appeared to Saul of Tarsus. (Acts 26:13) On the contrary, he appeared as a man, sometimes in one form and sometimes in another form—as a gardener, as a traveler, etc. On two occasions he appeared in bodies similar to the one in which he had been crucified, showing the spear marks and the nail prints. These bodies were materialized in the upper room when the doors were shut; and of course clothing was materialized at the same time, for he was not naked.

These manifestations of Jesus were for the purpose of demonstrating unquestionably to his disciples the fact that he was no longer dead. His appearance in different bodies was to prove that none of these bodies was his real spiritual body, but merely a manifestation. The Bible tells us of previous manifestations of the same kind when our Lord was a spir being, before he became a man. Away back in Abraham's tim the Lord with two angels materialized and talked with Abr ham and ate with him. (Genesis 18) When Jesus arose fro the dead, quickened in spirit, he had gotten back again where he was before. The description of the resurrectio change of the church fits equally well to the Lord. He w sown (in death) "in weakness, raised in power; sown in di honor [a compauion to thieves], raised in glory; sown an an mal body, raised a spiritual body."—I Cor. 15:42-44.

"COME IN LIKE MANNER"

It should be carefully noted that the angels did not sa "come in like form." The Lord departed from them in som kind of fleshly form, or body, which would enable them to s him ascending into the clouds as they could not see his spir body. The manner of Jesus' going did not appertain to h form. Our Lord's manner of going was quiet, secret, unknow to the world, known only to his disciples, without noise, wit out ostentation, without trumpets or bugles. He will so com in like manner—unknown to the world. He will be preser as a thief in the night; and none will then know of h presence except his disciples.

How contrary all this is to what we once supposed, whe we thought of our Savior as forever degraded to human co ditions, which at their best are a little lower than the angeli How sadly we misunderstood the matter when we used sing:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me!"

When we thus sang, we evidently did not understand t methods of the Lord's intercession for his saints any mo than we understood his glorification as a spirit being, "f above angels."

Now we understand that the seventh trumpet, with whic he comes, is not a literal trumpet, but a symbolical one; ar that like the preceding six, it makes no noise upon the ai Now we see that the world will not be conscious of the Ma ter's second advent during the thief stage, nor until the Gre Time of Trouble, when he shall be revealed in flaming fire, ta ing vengeance. (2 Thessalonians 1:8) What the world w then see will be the trouble; and gradually they will come understand that the great King is identified with the troub which will be making preparation for the establishment of t Reign of Righteousness by the overthrow of everything that unrighteous.

THE SPIRIT AT PENTECOST

JANUARY 9—ACTS 2:1-13.

WHAT THE PENTECOSTAL BLESSING WAS—ITS IMPORTANCE TO THE CHURCH THEN AND NOW—THE LESSON IT TAUGHT—HOW U DERSTOOD BY SOME AND MISUNDERSTOOD BY OTHERS.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Corinthians 3:16.

Pentecost was a notable day in the Jewish calendar. It marked the fiftieth day in the harvest—after the gathering of the first ripe sheaf. Our Lord in his glorious resurrected condition was the antitype of that sheaf, the First-fruit of God in the great plan of redemption. The first forty days, as we have seen, were used in giving occasional lessons to the disciples—helping them over the difficulties of their position, getting them properly started, with proper faith in the resurrection, to make a good witness and to gather out the Lord's jewels from amongst men. But when Jesus left them at the end of forty days, he instructed them not to begin their ministry at once, but to wait until they would be endued with power from on high—by the holy Spirit.

Accordingly, they waited ten days, and then their waiting was rewarded by the outpouring of his Spirit upon them in the upper room on the fiftieth day, Pentecost. They did transact just one item of business during those ten days; but it was without authority from the Lord, and was never recognized by him. It consisted in casting lots for a successor to Judas. As they cast lots on only two men, if followed that one of the two must be the choice of the lots. But the Lord never recognized the matter, and we hear nothing more of Matthias whom they chose. Instead, in due time God brought forth St. Paul—"not a whit behind the very chiefest of the apostles."

APPEARED IN GOD'S PRESENCE

When our Lord ascended, the Apostle declares, he appeared in the presence of God for us—for his church, for all who would comply with the terms and conditions of discipleship. (Hebrews 9:24) He did not appear for the world, but merely for us. He loved the world, he died for the world, and he yet to bless the world; but the time for the blessing of the wor must wait until first the divine program in respect to the chur shall have been carried out.

How much of our Lord's time was spent in going to t heavenly throne, and how much of the ten days was nece sary for the return of the holy Spirit, we do not know, but do know from the Apostle's words that the holy Spirit se forth upon the waiting disciples in the upper room was t testimony to them that Jesus' work was satisfactory to t Father, that the Father gave the holy Spirit to him for h church, and that Jesus shed it forth.—Acts 2:33.

The events of that day of Pentecost were very valuable the church at that time, but have been equally valuable to a of the Lord's members. The Scriptures represent that all w are received into God's family receive a begetting of the ho Spirit; and this begetting was what Pentecost means to tho waiting ones in the upper room. From that time onward th were sons of God; and "if children, then heirs, heirs of God a joint-heirs with Jesus Christ" their Lord. (Romans 8:1 And so it is with us who have come into the body of Chri since Pentecost. We do not receive special manifestatio of divine power, such as the cloven tongues that came up those disciples; but we do receive from God the same ho Spirit which they received.

MEANING OF THE PENTECOSTAL BLESSING

The Lord represents Jesus and his church under the figu of a great priest—Jesus was the Head of that priest; the ap tles were the first members of the body, under the head; a

all the church of Christ from then till now are members in particular of the same body, the same church. The holy Spirit came with an outward manifestation upon Jesus, the Head of the church, that we might know thus that he was accepted by the Father. Then at Pentecost the holy Spirit came with an outward manifestation upon the disciples, in order that they might know that they had been received into the same fellowship, as members of the same body.

But it is not necessary for us to have an outward demonstration today; for this pouring out of God's blessing was upon the church as a whole; and we come into the church of Christ by a full consecration of our hearts to do the Lord's will, and with full trust in the work of Jesus, we receive the Spirit and are counted as members of that church body, though without any outward demonstration whatever.

We can see a necessity for the outward demonstration in the case of the apostles for two reasons: First, they were Jews, and had believed in Jesus, had made their consecration and had been received into discipleship by him. But the Father could not receive any into sonship until after Jesus had died. Additionally, the Father could not recognize any human beings as his children and grant them forgiveness of sins, full reconciliation and an entrance into his family, until Jesus, as the great High Priest, had not only died, but had ascended up on high and proffered or made applicable the merit of his death on our behalf. And so we read respecting the apostles before Christ's death: "The holy Spirit was not yet given, because Jesus was not yet glorified."—John 7:39.

There had been no human sons of God recognized from the time Adam, the first of these sons, sinned, until Jesus came as the Son of God. The Jews were members of the house of servants, as we read: "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house, whose house are we." (Hebrews 3:5, 6) The Pentecostal blessing, therefore, was the beginning of the recognition of the followers of Jesus as sons of God and heirs of God's promise.

GIFTS AND FRUITS OF THE SPIRIT

Another matter: At Pentecost the Lord gave gifts to the apostles, and to the remainder of the church through them. These gifts were represented in the ability to speak with various tongues and in power to perform miracles—heal the sick, etc. Evidently these gifts were necessary for the establishment of the church; but they must have all expired when the apostles, through whom alone they were bestowed upon others, fell asleep in death. But while God has not continued the gifts with the church, he has promised something better; i. e., the fruits of the Spirit. The fruits are more valuable than the gifts, because they represent character and not merely powers.—1 Corinthians 12:31; 13.

The fruits of the Spirit are meekness, gentleness, patience, long-suffering, brotherly kindness, love; and these evidence that the individual possessing them has become a member of the church of Christ and has been begotten of the holy Spirit. Much therefore as we rejoice that the apostles had the gifts and afterwards cultivated the fruits, we are glad that we now have the fruits of the Spirit.

One of the gifts of the Spirit was manifested by one of the apostles immediately—the power of speaking with unknown tongues. They were all Galileans, and therefore used to only the one dialect. The testimony, however, is that under the divine power of the holy Spirit they spoke in various languages so that the people of the countries represented by those languages understood clearly and were astonished, saying, "Are not all these which speak Galileans, and how hear we every man in our own tongue?"—Acts 2:7, 8.

We are not to understand that the miracle was in the hearing, but in the speaking. It was not that all the people from the different lands heard the same utterance, as though it had been in their own language, as stated for them, but that the different apostles speaking these different tongues were all heard by the people and appreciated by the people who used those tongues. It was a miracle, surely, and had the designed effect. Not merely was it a convincing power and experience for the apostles themselves and for the other believers of that time, but it became a witness to the holy Jews who had gathered at Jerusalem from all the nations of the world.

These annual gatherings at Jerusalem were directly commanded by the Lord through Moses, and were observed by all the Jews who remained loyal to God and his Word. If they had moved into other countries and were located there for business reasons, they nevertheless came regularly every year to Jerusalem to worship the Lord. It was these reverential people who were especially blessed at Pentecost. For although some of the number tried to explain away the phenomenon by saying that the apostles had evidently drunk too freely of grape juice, new wine, nevertheless, apparently the majority of those who heard were provoked with such an interpretation and took more readily to what the apostles said, and realized in time that they were telling the same glorious message of the love of God, though telling it in various languages, so that all present might understand.

A TEMPLE OF GOD

The figure of a temple is variously used in respect to the church. Each Christian is spoken of as being a temple of the holy Spirit after he receives the begetting of the Spirit. Each congregation might be considered the temple of God. And the church as a whole when gathered to the heavenly condition will be God's temple, in that God will dwell in them. According to another figure, each Christian is a living stone in preparation for the great temple of the future, now being chiseled, polished, made ready for his place in the temple above.

The thought is that as God in olden times was represented in the Tabernacle by the Shekinah glory of the Most Holy, and was also represented in the literal temple of Jerusalem, so he is represented now in all those who are begotten of his holy Spirit, and will be represented further by all who walk in harmony with their spirit-begetting and continue to abide in the Lord's love.

ST. PETER'S PENTECOSTAL SERMON

JANUARY 16—ACTS 2:21-39.

THE SIGNIFICANCE OF PENTECOST—SPEAKING WITH OTHER TONGUES—ST. PETER'S EXPLANATION OF THIS—DAVID NOT ASCENDED TO HEAVEN—HE SPAKE NOT OF HIMSELF, BUT PROPHETICALLY OF HIS RESURRECTION—PRICKED TO THE HEART—OTHER FIGURATIVE EXPRESSIONS—NONE TO BE SAVED IN IGNORANCE, THOUGH JESUS DIED FOR ALL.

"Whosoever shall call on the name of the Lord shall be saved."—Acts 2:21.

Today's lesson is a most interesting Bible study; for it covers a wide range of truth. The apostles, in harmony with Jesus' instructions, had waited in the upper room for the Pentecostal blessing, as necessary to their qualification before beginning their great work as the representatives and mouthpieces of Jesus and Jehovah. It came on the fiftieth day after Jesus' resurrection, in harmony with the type.—Leviticus 23:15-21; 1 Corinthians 15:20.

The Apostles received the begetting of the holy Spirit and with it certain outward manifestations of miraculous power, which in turn they were privileged to communicate to all believers by the laying on of their hands. These special "gifts of the Spirit" were evidently intended to assist in the establishment of the church and to mark the apostles as the special representatives of God. These were but eleven in number, until St. Paul was received of the Lord, and became "not one whit behind the very chiefest of the apostles." (2 Cor. 12:11) We have these apostles still with us, represented by their teachings.

Although, later on, certain bishops of the church claimed to be apostles also, they never have had any authority according to the Bible, never have been able to convey any of the miraculous gifts and are referred to by Jesus as falsely claiming authority which they do not possess. (Revelation 2:2) With the death of the apostles and the death of those to whom they had committed these gifts, all such gifts necessarily ceased, being supplanted by the fruits of the Spirit, developed through knowledge, faith and obedience.

SYNOPSIS OF ST. PETER'S SERMON

The eleven apostles, exercising their gift of tongues, began to talk to the assembled crowd of Jews who were worshiping at Jerusalem—not merely residents of Palestine, but thousands from all parts of the world, gathered at Jerusalem at that season in harmony with the demands of the law, to worship the Lord. From their dress, etc., the apostles were recognized as Galileans. Much astonishment therefore was manifested when they were heard talking in the various tongues of the various nations. At first some thought that they were intoxicated and uttering merely peculiar sounds; but presently the multitude began to gather themselves to one and another of the apostles as they heard their own language spoken. This not only called attention to the apostles, but also manifested a

divine power and made their message the more impressive.

The essence of the preaching was that Jesus who had been crucified, had risen from the dead and had now shed forth this miraculous power upon his followers. This led to the mention of the prophecy of David which foretold the resurrection of Messiah, saying, "Thou wilt not leave my soul in Sheol"—Hades. (Psalm 16:10; Acts 2:27) The apostles pointed out that this was fulfilled in Jesus, in that God raised him from the dead; but that it was never fulfilled in the Prophet David, who on the contrary was still dead in his sepulchre, awaiting resurrection. David, as a prophet, had merely foretold the resurrection of Jesus.

With the various details the preaching went on, explaining the righteousness of Jesus, the beauties of his teaching, the wickedness of those who had crucified him without a cause, and showing how the entire Jewish nation was guilty before God, because as a people they were bound by their Law Covenant and the action of their officials had brought condemnation and guilt upon the whole people. Three thousand believed. The case was so plain that they were pricked to the heart—they realized that Jesus was the Son of God, and that a great crime had been committed in crucifying him. With fear and sorrow they cried out, "What shall we do?" The answer was, "Repent"—God is gracious; He will forgive you. In further explanation, they were told that they and their rulers had done this wicked deed in ignorance, and that God would very graciously forgive those who would acknowledge their sin and call upon him for forgiveness. They did so; they made a consecration of their lives to God, and became followers of Jesus.

DIVINE FAVOR ABOUT TO RETURN TO ISRAEL

The Bible declares that the Jewish people, because of their rejection of Messiah, were cut off from God's favor. Nevertheless the time is at hand when they shall be brought back again to the favor of God. Their eyes have been holden for more than eighteen centuries now, as are the eyes of the world in general. Only the few have the eyes of their understanding open to see the truth respecting these matters. St. Paul avers this, saying, "The god of this world hath blinded the minds of them that believe not."—2 Corinthians 4:4.

But through the Prophet, God has assured us that in due time all the blind eyes will be opened and all the deaf ears will be unstopped. (Isaiah 35:5) To the Jew first, and also to the Gentile, will eventually come a full knowledge of the grace of God through Christ. It will then be for them to accept or reject intelligently. The rejectors will be wicked in a sense that none of the world are wicked now, because their wrong-doings are largely based upon ignorance and superstition. When brought to the full light, their crisis, or judgment, will be to everlasting life if they accept and obey the Lord, or to everlasting death if they sin against and wilfully reject the light and opportunities of that blessed Millennial day.

Respecting the Jews in that coming time, it is written that they shall look upon him whom they pierced, and mourn because of him; and that the Lord at that time will pour upon them the spirit of prayer and of supplication. (Zechariah 12:8-10) But that return of God's favor to natural Israel will not come until spiritual Israel shall first have been co pleted. Bible students believe that we are now at the dawni of the new dispensation, that the church class will soon completed and glorified with the Savior in his kingdom, a that then, forthwith, God's mercy will begin to operate towa the Jews again. This seems to be the clear teaching of Paul in Romans 11:25-32.

THE CURSE TO BE ROLLED AWAY

Another item of special importance in the lesson is th the Hell to which Jesus went was not hell-fire, but the gra the state of death. God did not raise him up from the fire, b raised him from the dead. We are to remember that the sa word—hell, sheol, hades—is used in the Bible respecting mankind. All the good and the bad—old and young, m and female, of every nation—go down to the Bible hell; a according to the Bible they sleep there, awaiting the resurr tion morning and the awakening of all the dead—"every man his own order"—not all at once.—1 Corinthians 15:23.

The Bible represents that we are now in a night time, which Satan is "the prince of this world," and sin and dea reign. But it pictures the new dispensation of Messiah's ki dom as the glorious dawning of the new day of blessing mankind, in which the curse of sin and death will be rol away and the blessing of the Lord through Messiah's Kingd will extend to every member of the race, giving all an opp tunity for eternal life. This will not be the same opportun that is granted to the church at the present time—not an portunity for glory, honor and immortality on the spirit pla as the church have—but an opportunity of returning to hum perfection, to all that was lost in Eden and redeemed at C vary.

Here we note the beauty of the 21st verse—our Gol Text. The death of Jesus guarantees that all who will call u the Lord in sincerity of heart will be saved from sin a death. It guarantees that all shall be brought to the con tion where they will understand sufficiently to desire to call this blessing. The heathen, the majority of people of civili lands, and the Jews, have no such hearing ears now. O the few out of every nation have yet received this great ble ing. Only these, brought back into relationship with God, h yet been rescued from their alienated condition; and they to be ultimately saved in the first resurrection, to glory, hon immortality and a share in the kingdom of Messiah. Throu these, ultimately the blessing of light and knowledge and lifting influences will reach every member of the race, to ford all an opportunity for life everlasting in a world-w Eden.

CASTLES

Let them that would build castles in the air,
Vault thither, without step or stair;
Instead of feet to climb, take wings to fly,
And think their turrets top the sky.
But let me lay all my foundations deep,
And learn, before I run, to creep.
Who digs through rocks to lay his ground-works low,
May in good time build high and sure, though slow.

CHRISTOPHER HARVEY.

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"LORD, TEACH US TO PRAY"

"Pray without ceasing; in everything give thanks."—1 Thessalonians 5:17, 18.

In the beginning, when Adam was in harmony with God, he was in the condition represented in the Scriptures as covenant relationship with God. The Word declares that Adam broke this holy covenant. (Hosea 6:7, margin) He became a sinner; and his children, born later, were sinners with him, through heredity. Instead of being born in covenant relationship with God, the children of Adam were born aliens. But God has had dealings with a few who exercised special faith and a desire to come into harmony with him. Abel, the second son of Adam, was one of these. He approached God with an animal sacrifice and was accepted. Enoch and Noah also came into a condition of fellowship with the Lord by faith, even though they were still legally under the condemnation passed upon Adam, the ransom-price not yet having been given.

Later on, God entered into covenant relationship with Abraham, because of his great faith and obedience; and afterwards with his son Isaac; then with his grandson Jacob. Still later, God entered into relationship with the seed of Jacob, under the Law Covenant at Sinai. The Lord had changed the name of Jacob to Israel—"a prince with God" (Genesis 32:24-30); and the whole nation of Israel, the scendants of Jacob, were received as God's people, and w treated as if without sin. They had the privilege of going him in prayer. But the sins of the Jewish nation were typically blotted out from year to year. The blood of b and goats could never really take away sin, and the J held only the relationship of servants to God.

The Gentiles were altogether without God. They had privilege of prayer. We come down to the beginning of Gospel age and to the case of Cornelius. We read that was a just man, who gave much alms to the people prayed always. But his prayers could not be accepted, after Jesus died. The death of Jesus did not bring Corne into covenant relationship with God. But when the seve symbolic weeks of Jewish favor had been fulfilled, the time had come for the Gospel to go to the Gentiles. God then ready to receive him, and he sent an angel to him, gave him this message from the Lord: "Cornelius, thy pra and thine alms have come up for a memorial before G The prayers and the alms of Cornelius had risen up as incense before the Lord.

Had God not accepted these offerings before? No. They had been noted of God, but had not been received. God's way of receiving—except in a limited or typical way previous to the Gospel age—is by certain definite means which he has appointed—through an Advocate in this age, and through a Mediator in the next. "No man cometh unto the Father but by me," says Jesus. Even when the due time had arrived, Cornelius could not come until God sent him word how to proceed.

KNOWLEDGE OF TRUTH NECESSARY

The angel of the Lord said to Cornelius: "Send men to Joppa, and call for one Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." (Acts 11:13, 14) Those words were necessary to his saving—to the bringing of him into covenant relationship with God. Cornelius, being obedient, sent for Simon Peter, who gave him the necessary instruction for drawing nigh unto God through Jesus. And unless we come to the Father through Christ, our prayers would not be received any more than those of Cornelius had been.

What St. Peter told Cornelius was to the effect that God had provided a great Sin-Offering; that Jesus had tasted death for every man; that now, in advance of dealing with the world, God is taking out a little flock, to be joined with Christ in the blessing of the world. When Cornelius heard the good message, he believed with all his heart; and likewise those who were with him. Doubtless he had heard of Jesus before, but now he understood the matter. He had been in the right condition of heart all along. He had been praying and fasting. But even so he could not be accepted of God except through Jesus. He must have Christ as his Advocate.

HOW JESUS BECOMES OUR ADVOCATE

But what does it mean to have Jesus as our Advocate? It means that first, we must accept him as our ransom from sin and death. Next, he tells us, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." By merely believing that Jesus died, and that he was holy, etc., no one can become his disciple. "The devils also believe, and tremble." But justification to life comes when we receive the Lord on his terms. Then he becomes our Advocate.

No one has a right to expect an answer to prayer except one who has become a disciple of Christ through full consecration. And whosoever cometh to the Father by him shall in no wise be cast out. (John 6:37) There is but one exception to this rule, and this is a class of minors, children lacking the full age of responsibility and of comprehension of these matters, one or both of whose parents are disciples of Christ. That age of responsibility would vary—in some it might be from twelve to fifteen years of age, and in some even later. But whoever reaches the point of full comprehension and responsibility, and does not consecrate himself to the Lord, would lose the privilege of prayer. In the case, then, of a minor child, either of whose parents is consecrated, he would have a right to look for answers to his prayers to God.

The Lord does not hinder any one from bowing the knee. Savages do so right along, but their prayers do not ascend up to God. The Jews were at one time an exception as regards prayer, but they were a typical people. That arrangement, however, was temporary, and has passed away. But soon they will again have the privilege of prayer, through the great Mediator; and all the world may join them in this privilege. Jesus will not be the Advocate for the world. This arrangement is only for the church of the present age.

OUR LIVES TO BE A PRAYER

Prayer seems to be the natural attitude of the human mind toward the Almighty. Even the heathens have a disposition to pray. Their fears, their hopes, all lead them to appeal to some great power beyond themselves. But the people of God, who know of his wisdom, power and love, and who have met the conditions of acceptable prayer, are alone authorized to come to the throne of grace. We realize what a blessing it is to have access to God, access to his presence—to have the ear of the Almighty Ruler of the universe. We know that with the emperors and kings of earth it is very difficult to gain a hearing; and that with people of great prominence it is not easy to secure an audience. Yet the great God has made provision that his people may come to him and make their petitions known.

The unrepentant sinner cannot come to God. But divine wisdom has made arrangement by which the sinner can get rid of his sin, and can then come to him in prayer and communion. The Jews had typical sacrifices, a typical Atonement Day, and a typical forgiveness of sins. But the forgiveness of our sins, through the merit of Christ's sacrifice, is actual, and brings us to the place of acceptableness with the Father. He is pleased to have his children come to him in prayer. And it is our glad privilege to offer him worship and praise—the homage of our hearts.

We would make a distinction between worship and prayer. Worship is a bowing down, an acknowledgment of the majesty of God, an act of reverence, of adoration. But prayer is the offering of a petition. So when the Lord's people are encouraged in his Word to come to him in prayer, it is with the understanding that they are informed before they come as to what is pleasing to God for them to request. We have an example given of what a proper prayer would be in the one which our Lord taught his disciples.

The holy Spirit is the blessing most to be sought. This Spirit of God may be possessed in a greater or a lesser measure. We are given a measure of the Spirit when we are accepted as the disciples of Christ; and that flame of love there started is to become a consuming power in our lives. It is to burn out everything contrary to God, that our life may be a burning and shining light. In proportion as we recognize that we are deficient in the Spirit of righteousness, the Spirit of Truth, in that same proportion we should be importunate in prayer. Whoever realizes his need, and knows the source from which he can obtain the needed supply, will come to the throne of heavenly favor. We are not to neglect the duties and responsibilities of life in order to spend much time each day upon our knees, but our entire life is to be a ceaseless prayer.

From the time we become the Lord's children, we should strive more and more to attain the character-likeness to Christ, and we should continue in prayer and not faint. We should seek for more and more of the Spirit of the Lord, and should see that we fulfil the conditions by which we may obtain the filling of the Spirit. In this sense of the word, we should pray without ceasing, continuing to present the petition until we receive what we desire. But we shall not obtain the fulness of our desire until we are changed into the higher life, into the perfection of the new nature, in the resurrection. Then we shall pray no more. Then we shall be fully satisfied. Prayer will be swallowed up of praise.

OUR LORD'S SAMPLE PRAYER

In the prayer taught us by our Lord, we first give honor to God, recognizing him as our Father, acknowledging his greatness, and expressing the desire that his name be hallowed. We remember the kingdom that is promised; and we tell him of our desire of heart for that kingdom to come. We pray that his will may be fully done on earth. This implies that we have given up our own will, that we wish to have God's will wholly done in our mortal bodies.

In this prayer there is a brief mention of our daily temporal needs: "Give us this day our daily bread"—no stipulation of fruits and vegetables, of delicacies, etc.—but simply our necessities for the day. We ask no more—we wish no more. Then we pray that our trespasses may be forgiven, EVEN AS WE FORGIVE. Finally comes the petition for our protection from evil influences. This expresses the appreciation of the fact that there are temptations from those with whom we have contact, and from the powers of evil—the powers of the air—and from our own flesh; and that we need divine aid. The petitions of this prayer, however, are very brief.

BECOMING MODESTY IN PRAYER

It would seem as though many have a wrong conception of prayer. We hear some people trying to tell the Lord things that he knows better than they. It is always improper, even in our intercourse with men, to tell a person better educated than ourselves anything about that which he knows far better than we. Jesus and the apostles never undertook to give any instructions to the Father regarding his plan, so far as we know. And when any one attempts to give the Lord instructions, he deceives neither the Lord nor others who hear; for he knows and they know that such a one is not addressing God, but the people. We have before mentioned an announcement in a Boston paper that on a certain occasion "Rev. So-and-so delivered the most beautiful prayer ever offered to a Boston audience."

Undoubtedly if we had the right conception of prayer—the Bible conception—our prayers in public would be very brief. The Scriptures are the only criterion, the only guide. They give us no account of any instance where the Lord's saints offered lengthy prayers in public. Praying in an unknown tongue would also be valueless, the Apostle Paul tells us, unless some one present interpret the same; and if one prays in an incoherent manner, so that he cannot be understood by those who hear, prayer might as well be offered in an unknown tongue. "How shall any say, Amen, at the giving of thanks, seeing he understandeth not what thou sayest?"

While this shows that the Lord wishes us to take into consideration the hearers, we are not to pray to them, but are to turn the thoughts of all toward God, to an appreciation of his goodness, of his wisdom, love and mercy.

Leaving out all thought of teaching the people at that time, we should seek to direct all in a reverent manner to the throne of heavenly grace, in thought, that they may humble themselves before God. That which Christian people sometimes attempt to do in prayer should be done in preaching. According to the declaration of the Word, it has not pleased God to save by prayer those who believe, but by preaching. (Romans 10:14; 1 Corinthians 1:21) This does not mean necessarily public speaking, but includes also more private proclamation of the truth and also preaching by the printed page. We are to follow the direction of the Word in all ways.

While we thus speak of public prayer, and in respect to the propriety of brevity, and of the examples of Scripture concerning this, we would not give the thought that one should be limited in his private devotions. He who was perfect set us an example of private prayer. Our Lord sometimes prayed all night. But we presume that with the most of us it would be better not to do this; for we would be weaker for service the next day. In our weakness and imperfection we are probably not able to appreciate the peculiar position of our Lord. We would have nothing that we could say to the Lord which would keep us all night in prayer, except that which would be repetition. And our Master said: "Use not vain repetition"—"Your Father knoweth what things ye have need of before ye ask him." We are to ask rather for the condition of heart whereby we may be able to receive whatever he shall see fit to send, that we may get a blessing out of each of the Lord's providences.

So, then, summing up the matter, our petitions in public should be modeled considerably after the sample our Lord gave his disciples—a brief expression of earnest desire for the coming of God's Kingdom, an acknowledgment of sin, a request for divine forgiveness and help and supply of our needs, and a rendering of worship and praise. We think this should be about the range of our private devotions also, as a rule, respecting ourselves. It is eminently appropriate, however, that we remember one another at the throne of grace in private, and in a general way in public. But evidently the instruction of Scripture is that we should not seek to use prayer as a means to gain earthly favors, or tell the Lord what we wish done, or to be heard of men, but that we are to put first the spiritual things, the things for which we have been instructed to pray.

CONDITIONS OF ACCEPTABLE, EFFECTIVE PRAYER

When Jesus said to his disciples, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him," he was setting before them a glorious standard in respect to the heavenly Father. But later on, this standard was very largely lost. During the dark ages the God of love was made to appear anything but loving and kind, and as having no real interest in the majority of his creatures. It was made to appear that the few in whom he had an interest were those who were relentless, cruel and vicious toward all outside their pale.

How terribly our God has been maligned by those who have claimed to be his special representatives! How differently was he depicted by the Son who knew him so well! Hear him: "Be ye like unto your Father which is in Heaven; for he is kind unto the unthankful and to the evil." When the apostles asked Jesus whether they should call fire to come down from Heaven upon the Samaritans who refused to sell them bread, what was the Master's reply? "Ye know not what manner of spirit ye are of! The Son of Man came not to destroy men's lives, but to save them." And he was the image of the Father, and came to do not his own will.

Man is in a sadly fallen condition and needs to be restored to the image of God, to the likeness of God, to the condition of love, mercy and sympathy of which God is the embodiment. Yet, notwithstanding our fallen condition, parents love to give good gifts to their children. What parent, if his child should ask for a fish, would give him a serpent? Or if he should ask for bread, would give him a stone? And as we have received these traits from the Lord, and still have them to a considerable extent even in our blemished condition, we may form some idea of how he who is the Perfect One, the Infinite One, would delight to give good gifts to his children —"How much more shall your Father in Heaven give good things to them that ask him?" And his very best things are the spiritual things.

PROSPECTIVE SONS BEFORE PENTECOST

We are to remember that our Lord when on earth wa the fullest sense the Representative of the Father in flesh. He was indeed "God manifest in the flesh." And t who were of the right attitude of heart were able to see character of the Father in the Son. Thos who believed Jesus were accepted and treated in many respects as th they had been already fully received of the Father. Scriptures, however, declare that the holy Spirit had not come. We see that the Spirit could not be given in beget power until Jesus had died, and had entered into the pres of God to make reconciliation for the sins of the chu Forty days after the resurrection of Christ, he ascende Heaven to present his merit, imputing it on behalf of all would become his disciples during the Gospel age, the pe of the high calling.

Even though the holy Spirit had not yet been besto Jesus told his disciples that they might pray, "Our Fath This was in view of the condition of sonship into which were so soon to be ushered. God is not the Father of others than those who come to him in his appointed w through his Son as the ransom-price, having made a surrender of themselves, and their all to God. While Lord was still in the flesh, his true followers were sons prospective sense. And yet, after the Master's death resurrection, he told them to tarry at Jerusalem until were endued with power from on High. The Father w defer the answer to some of their prayers. He would give them the blessing just at the time it was asked. T might be some good reason for withholding it until s future time—as in the granting of the holy Spirit in be ting. Yet they were to hold themselves in the proper atti of faith, that they might be ready for the blessing whe should come from on high.

Their prayer might properly have been: "Heavenly F er, we have learned that at the proper time thou wilt us the holy Spirit. We perceive that thou hast already g thy Spirit to Jesus our Master; that at the time of his tism he received an unction from on high. And so we for the holy Spirit—we wait to receive this unction, blessing from thee." And those who tarried in the u room after the ascension of the Lord, received at Pente this very blessing, the holy Spirit—in its due time.

JESUS THE ONLY WAY

If we come down to the present, and inquire what we pray for, the Lord answers through his Word that we not pray except upon these same terms; namely, faith in Son as our Redeemer, and a full dedication, devotion, of selves to walk in the footsteps of the Master—our ble Exemplar. No man can come to the Father but by him such will be accepted, up to the required number of the e It would, therefore, not be right to encourage any to com the Father in prayer until they become members of his fa by a full consecration.

In the case of Cornelius, the Roman centurion, which have cited in this article, we have seen that he was a man, a good man. But he did not belong to the Jewish tion, to whom God had given his law. The only way in w Cornelius could have come into God's favor prior to his pointed time—three and a half years after the cross—wa have become a Jewish proselyte. But when it became ch ologically due time for the Gospel to go to the Gentiles, good man was notified, and gladly accepted the conditions became a son of God, through faith in Christ. He rece the begetting and anointing of the holy Spirit, just as Jews had previously received them. All this shows us God has a particular course marked out by which any become his children. Unless they come in the approp way and in the appropriate time, none will be accepte sons of the Highest.

PRAYERS THAT COME UP AS A MEMORIAL

God's dealing with Cornelius would indicate that in case of any who now come to God, and pray to him, not k ing the appointed way, their prayers would, like thos Cornelius, come up as a memorial before God. As the took notice of the prayers of Cornelius and the desires o heart to worship and serve God, so we may suppose tha would take notice now of prayers and desires to come to him. He might not send some one like Peter to give instruction at this time. That would depend upon his cision as to whether this would be the course of wisdom to whether such a one was suited to his present purpose. any prayers offered in sincerity would not pass unnot but would receive reward in due time, whether now or late

Suppose that one were living in a heathen land w

rist was not known, and suppose such a one was feeling ter God and praying according to his light. The Lord uld not accept him as his child under those conditions; but might, if his wisdom approved, guide that honest seeker a knowledge of Christ, whether it would come through acts in the mail, through a sermon, or through meeting one the Lord's ambassadors who could communicate with him his own tongue. We are sure that every hungry soul will ceive the light and the knowledge necessary to his salvation the Lord's own good time. After hearing of God, and of e manifestation of his love in Christ, it remains for each dividual to accept or to reject the message. If he fails or fuses to make consecration to God when he receives the ght, no prayer he would offer would be accepted.

THE CHIEF OF ALL GOOD GIFTS

We read that the heavenly Father will give good gifts to ose who ask him; that is, he will give that which would be od for them. We are not to dictate to him what his blessgs are to be. We are not to ask for all manner of earthly ings. In the case of the Jews, they asked chiefly for the rthly blessings; because heavenly blessings were not promd them. But we who come into the relationship of sons of d are to pray for what he has specifically promised us—e holy Spirit. And our Father in Heaven will give us those ings which are best to fit and prepare us for the heavenly ngdom.

The Lord will give whatever temporal blessings are to e best interest of the new creature. Everything that he uld give will be a good gift. We do not always know what uld be best for us. A parent dealing with a child might d it necessary at certain times to give medicine instead of od. The parent gives this for the good of the child. So th our heavenly Father. Sometimes he gives us tests of ith, tests of loyalty, tests of love. All these experiences are signed to develop in us strength of character, and to thereby us for further and more advanced blessings.

The Father deals with us as new creatures in Christ. If, r instance, some of his children are becoming overcharged th the blessings or cares of this life, God might give to such me kind of a purgative as respects earthly things. Such one might break a leg or have some other earthly calamity something that would work out for his good as a new crea-re. If the Lord's consecrated people would all come to the int where their chief desire, their highest aspiration, the rden of all their prayers, would be that they might be filled th the Spirit of God, the spirit of truth, the spirit of a und mind, that they might know and do his will, what a eat blessing it would bring! It is the will of the Lord that s children should have in large measure this chiefest of all essings, but he grants it only on certain conditions. He thholds it until they learn to appreciate its value and to so rnestly desire it that they will apply themselves diligently meet these conditions, and will continue in supplication til their opportunity shall bring down the answer.

THE UNSPEAKABLE PRIVILEGE OF PRAYER

The Apostle Paul exhorts the saints that they "pray alays, with all prayer and supplication in the spirit, watching ereunto with all perserverance." These words do not signify at we should be always upon our knees or continually utterg a prayer. But we should never cease to pray, and our ayers should be in the spirit— earnest, sincere. The chilen of God are not to "say prayers," they are to pray. There much formal prayer—much saying of prayers—which do t get higher than the head of the one who repeats the words. e Scriptures speak of this as drawing near to God with the s when the heart is far from him. It would be better that should not approach the Lord at all than that we should so in an improper manner.

It is most wonderful privilege to draw near the great eator and Lord of Heaven and earth; and we should come the spirit of reverence and devotion. Our Lord declared at the Father seeketh such to worship him as worship him spirit and in truth. We must come only in the name of rist. He is the only way of approach. And we must come oughtfully and earnestly. We should not think of uttering single word that we do not mean and have not thought on. We believe a great many have done themselves injury going through a form of words in a mere formalistic man-r. This is not prayer. True prayer is the language of the art. Therefore the greater our earnestness, the more acptable the prayer will be, and the greater blessing shall we ceive.

We are not to come to God without faith and without an rnest desire for his blessing. We are to enter into the spirit our petition, that the Lord may see the earnestness of our art in the matter. There seems to be a difference between the thought of prayer and that of thanksgiving. Prayer, as we have said, is the offering of petition. None may come to the Lord with recognition, except those who have come into Christ. Others are strangers and aliens. But any one may express thanks to God or render worship, adoration, homage.

PERSEVERANCE IN PRAYER NECESSARY

There is a difference also between prayer and supplication. Prayer would be any petition, great or small; whereas supplication would mean a special desire for a thing—an earnest entreaty. Whether it be ordinary prayer or be supplication—an intense form of prayer—we should always come in the spirit, with appreciation of the fact that we are coming into the presence of the great Jehovah, and that it is a privilege accorded to only a very few at this time.

And we are to "watch thereunto, with all perseverance." If we really believe that the Lord has indicated that we should pray, and that it is his will to give us the things we need, and above all his holy Spirit, then we should be alert to note when we receive the answer to our petition. If we pay no attention to our prayers after they are uttered, never look to see whether they are being answered, this would indicate that we have not really appreciated our need. It would seem that this is the reason why God does not answer many of our prayers more quickly. We should learn to watch for the answers to our prayers, and thus learn the lesson of appreciation and gratitude to him as we realize that he has granted us our request.

We are, then, to pray with perseverance, not watching merely for a few hours for the fulfilment, nor merely for a day or a week. The Lord might see best to defer the fulfilment of our petition, either to test our faith or to bring us into a better condition to receive the blessing. Perhaps we have all had these experiences, and were thus more hungry for the answer when it came. We are to be sure that the Lord is never indifferent to the pleading of his children, and will pursue the course which is best for us, just as would a faithful teacher with his pupil, and as would a loving parent with his child. Our Father in Heaven wishes to give us his best things, and will not withhold anything that is really good. (Psalm 84:11) But he requires sometimes that we shall wait for a considerable time. At other times, there may be a speedy answer to our petitions.

Whether we are on our knees or in the busy walks of life our hearts should go out continually to the Lord for his guidance in all our affairs and experiences, that we may serve him in a manner that will be pleasing and acceptable to him, that we may be shielded from temptations that without his aid would be beyond our endurance, and that he will in his own due time deliver us from all evil and imperfection and grant us a place in his heavenly kingdom. Dear brethren, let us constantly put into practice the injunction of our Master, "Watch and pray, lest ye enter into temptation."—Mark 14:38.

SHOULD WE WRESTLE IN PRAYER?

But although the Scriptures enjoin upon us persistency in prayer, and the parable of The Importunate Widow also teaches this, nothing in the Word of God, in our judgment, warrants us in doing what some people call "wrestling with God in prayer." We believe that our God is willing to give us the things that are best for us, and anything that God is not willing to give us we should not desire. We should not strive to induce the Lord to do anything that he is unwilling to do, but should wish that only his will be done. At the time when Jacob wrestled with the angel, we would understand that he did the right and proper thing. Any of us in the same position would have done well if we had followed his course. That was a rare occasion. Jacob was returning to his home for the first time since he had fled to Padan-Aram from his brother Esau, and he feared that Esau might still seek his life. And now the Lord had manifested himself to Jacob in the form of this angel. The angel could have broken away, but he permitted Jacob to get into that earnest attitude where he said: "I will not let thee go unless thou bless me!"

But we do not need to wrestle with God for his special blessing. We already have this blessing. We are not servants crying for a crumb. The Lord has put upon us his best robe; he has given us his holy Spirit. But he has promised us certain things conditional upon our asking, and he wishes us to continue to come to him in faith, in simple, earnest prayer —not wrestling in prayer.

THE KINGDOM AT THE DOOR

The world is full of woe and wretchedness because of sin. And our hearts cry out, How long, O Lord, how long until thou wilt deliver thy people and establish righteousness in the earth? So we pray day by day, "Thy kingdom come; thy

will be done on earth!" Should we grow tired of this? No; for the Lord has bidden us to continue to wish for it, to pray for it.

The kingdom will come! And the Lord wishes us to have this thought—The kingdom is coming! To give up praying would be to give up our faith. Continue to hope, continue to believe, continue to pray without ceasing! Continue to say: "Thy kingdom come!" Continue to long for the time when that kingdom will bless all the families of the earth. This is very different from wrestling, according to our view of the meaning of that word. This is importunity, this is persistency, this is continuance. And in everything we are to give thanks. But we would not want to hasten the Lord's time one minute. Even though we pray, "Thy kingdom come," this does not mean that we wish to have the kingdom come before the Father's time. But we whose eyes are anointed know that the time will not tarry long, but that it is nigh.

Whatever may be our natural inclinations as regards constancy and definiteness in prayer, we must take our instructions from the Word of God. We must overcome our nat tendencies along this line. Let us as true, obedient chil conform our views and our conduct to the words of cou which our Father has given us. Let us remember the pro of the Master, "Ask, and ye shall receive, that your joy be full."—John 16:24.

"Breathe on us, Lord! Thy radiance pour
On all the wonders of the page
Where hidden lies the Heavenly lore
That blessed our youth and guides our age.
Grant faith, that treads the stormy deep,
If but Thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.
Give strength, blest Savior; in Thy might
Illuminate our hearts, and we
Transformed into Thine image bright,
Shall teach and love and live like Thee!"

NATURAL ISRAEL NOT HEIRS TO SPIRITUAL PROMISES

"Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded . . . this day."—Romans 11:7, 8.

The words of the Apostle Peter, "The promise is unto you and to your children" (Acts 2:39), are in full harmony with all of the Lord's dealings with Israel, and with his covenant with them as the posterity of his servant Abraham. The "Seed," promised by the Lord in his covenant with Abraham, was for many centuries supposed to mean only the natural seed of Abraham, Isaac and Jacob—only those who were under the law of Moses—the Jewish nation. But there was a condition attached to this promise of heirship. When God entered into the covenant with Israel, the understanding was that if they would keep the law they should have everlasting life and should inherit the privilege of blessing all the families of the earth—all peoples. But that if they did not keep the law, then they would be cut off from all these favors.

God knew that not one of Israel could keep the law; and he had no thought that any of the natural Israelites living before our Lord's day would become members of the body of Christ spiritual. He knew that no one could come into the body of Christ until Jesus had first come and opened the way. Nevertheless, it was not an empty offer that was made to the Jewish nation. God did not promise that all Israel might become members of the spiritual seed—the church of Christ. He merely promised that on certain conditions they should bless all the nations of the earth. Since the spiritual seed was not mentioned, the natural seed were right in line for that which was specified—to be blessers of the world.

NO SPIRITUAL PROMISES BEFORE CHRIST

The keeping of the law was required, however, that Israel might have a right to life everlasting and to share in any of God's promises. But they could not keep the law; consequently none of them gained life. Yet there were some who manifested such heart loyalty to God that he declared that they were acceptable to him. These faithful, obedient ones met the conditions by which they might, through the Redeemer whom God would in due time provide, become a part of the "seed" who was to bless "all the families of the earth." As they had no knowledge of the purpose of God to have a spiritual seed, the attaining of a place in the natural seed to bless all mankind was all that they had hoped for. St. Paul points out that these Worthies of past ages will have a glorious place in the kingdom. "These all died in faith, not having received the promises, . . . God having provided some better thing for us, that they without us should not be made perfect." —Hebrews 11:13, 40.

Jesus declared to the unfaithful Jews of his day, "Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and ye yourselves thrust out." (Luke 13:28) The faithful saints who lived before Christ will be the human representatives of the kingdom. They will be "princes in all the earth," as declared by the Lord through the Prophet David. (Psalm 45:16) Thus they will receive a great blessing.

Until Christ came God never led the Jews to understand his plan for the spiritual seed. His time for bringing this feature of his plan to light and for calling candidates for places in this seed class, had not yet come. Those who lived prior to this call were not deceived in any manner nor defrauded of anything. God merely told them of the possibilities which were before them of becoming blessers of the world. Such as accepted the possibilities and rendered the Lord full obedience to the best of their ability, became I of the earthly phase of the kingdom and the promises bel ing thereto.

When our Lord Jesus came, his ministry and that of apostles up to the time of the close of the "seventy we (symbolic) yet remaining of Jewish favor, was, accordin God's agreement with Israel, confined to the Jewish pe And as many of them as were of the right condition of h undoubtedly received the message. As the Jews were chosen people of God, because of being the natural see Abraham, his friend, when the time came for calling out spiritual seed the opportunity of becoming of this seed first go to Israel. Afterwards, the offer went to the Gen to take out from them a sufficient number to complete spiritual seed—the Gospel church.

After the glorification of the church, then will come blessing of the earthly seed. As the chiefs of this earthly will be "princes in all the earth"—the Ancient Worthi so later on, all who come in under the terms of the new nant will be joined to Israel and will also become the of Abraham. Eventually, the seed of Abraham, as foretol the Lord, shall be "as the sands upon the seashore" for m tude. "In becoming thy seed, shall all the families of earth bless themselves," seems to be the literal renderin one statement of God to Abraham in connection with the nant made with him. But the blessing of all will come thr the spiritual seed, the glorified church—Head and body. God's plan seems to be one of giving more blessings to spiritual seed, and less to the natural seed, though very blessings will be the portion of all who will come into harm with him.

CALLED BY GOD TO HIGHEST PLACE

Natural Israel never were heirs unconditionally of part of the promise to Abraham nor heirs, as a nation, o spiritual part of the promise—the chief, the principal They were on trial before the law of God, which was pressed in their Law Covenant, to see whether or not would be worthy of eternal life. And so it was with Lord Jesus when he was made flesh, born under the l subordinate to the law. (Galatians 4:4) It was only cause he was perfect and kept the law, that he was ab God's due time to present his body a living sacrifice substitute for Adam. His faithful keeping of the law pr his right to eternal life; and his sacrifice of that life man, under God's arrangement, raised him to the highest in the universe next to Jehovah—the divine plane— authority to execute Jehovah's program for the salvatio the world of mankind. He thus became the Head of the s ual seed of Abraham.

When Jesus made his consecration, he was begotten o spirit. He was born of the spirit, completed of the spir his resurrection, and he was the first born to this condi Afterward, those Jews who were in the right conditio heart were accepted on the same terms. But instead of making those called to be of the spiritual seed actually perfect—as our Lord Jesus was—he justifies them by Jesus was absolutely without imperfection—the Apostle speaks of him as being "holy, harmless, undefiled, sep from sinners." (Hebrews 7:26) God imputes to the fo ers of Jesus a sufficiency of his merit that they may be oned just—counted as perfect.

The whole object of this reckoning is to give us the privilege of becoming spiritual Israelites by sacrificing. So the Father's arrangement is that if we desire to be the disciples of Jesus we must take up our cross and follow him, becoming dead to the flesh, dead to self, dead to everything worldly. Then Christ becomes our Advocate. The Father accepts all such as his sons. The Apostle Paul exhorts all who have accepted the redemption that is in Christ, saying, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

ONE HUNDRED AND FORTY-FOUR THOUSAND CALLED

The holiness of our offering is not of ourselves, but is ours only through the imputed virtue of the sacrifice of our Savior. All our imperfection is set aside, nullified by his merit. And those only can become members of spiritual Israel who offer themselves as sacrifices. As for others, if the whole world were to keep the law they would not belong to the spiritual seed, for God wants only 144,000. (Revelation 14:1, 3) So this privilege of becoming one of the spiritual seed was not a thing that the Jew inherited as heir to the promise. St. Paul said that the offer was "to the Jew first." We think the Apostle meant that the Gospel call for spiritual Israelites was sent to the Jew first—not a command that he keep the law, but a proclamation of the Gospel and an invitation to follow in the footsteps of Jesus. The offer was first made to the Jews who were living when the Gospel privileges were opened up. If any of these were willing to enter into a covenant of Sacrifice with Christ, he would accept them as his disciples.

The picture that God gives through the Apostle Paul in the 11th chapter of Romans represents Israel as the trunk and the branches of the olive tree, and the root of the tree as the promise which God made to Abraham, which was to bless the world. God had not explained his plan to them, but had merely said: "Do you wish to enter into a covenant with me—to be my peculiar people?" "Yes," was the answer. "When will you be ready?" "We are ready now," they replied. And so this covenant was made, which constituted them the nation, or tree, growing out of the root of promise. The promise was primarily spiritual, though this fact was long kept hidden.

God never purposes to do anything except through the spiritual seed, but natural Israel did not know this. They declared that they would be all that God wished them to be, if only they might have the promise made to Abraham their Father. What it was they did not know, although they thought they knew. They were anxious to have the best at any rate. And they still had this thought and this hope in Jesus' day; as St. Paul said: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." (Acts 26:7) And again the Apostle says: "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded"; that is, those of the Jews who came into Christ became of the elect.—Rom. 11:7.

ISRAEL'S FAILURE IN THEIR TESTING TIME

What was the condition on which the Jews might inherit that blessing? It was that they would lay down their lives sacrificially. And they would be tested as to their sincerity in claiming that they would obey God in order that they might win that promise. But the message came to them, and they were called upon to answer the question, Will you accept Jesus of Nazareth as your Messiah, and take up your cross and follow him? Then the test was upon them. They were brought face to face with the proposition which would prove how much they meant in their professions of loyalty to God as his special people. But the great majority failed in the testing. "They all with one consent began to make excuse." (Luke 14:18) When the point was reached of making a positive decision as to whether they would accept God's conditions and his way of accomplishing his plan, but few were ready. They listened and then went, one to his farm, another to his merchandise. The cost was too much!

Those who were found in that condition of mind were none of them living up to their profession. But God did not make that promise for nothing. When the Israelites were proven unworthy of becoming heirs of the Abrahamic Covenant, they were broken off and Gentiles were grafted in to take their places and become partakers of "the root and fatness of the olive tree." (Romans 11:17) Only those Jews who were desirous of doing God's will in the fullest sense of the word were allowed to remain as branches of the olive tree. Only those who accepted Christ were made heirs of the promise, as members of the spiritual seed. After all the "Israelites indeed" of the natural seed were gathered in, the message went to the Gentiles, that the full number of the elect might be found. But the Lord tells us through the Apostle Paul, in Romans 11, that God's ancient people may yet be grafted into the olive tree from which they were broken off, "if they abide not still in unbelief." "And so all Israel shall be saved," after "the fulness of the Gentiles be come in." O the riches of the love and goodness of God!

TAKEN LONG TIME TO DEVELOP 144,000

If all the Jews living in Jesus' day had loved God with all their heart, with all their being, with all their strength, and had made a full consecration, we understand that God would have accepted that sacrifice on their part. We do not know how many there would have been in the body of Christ in that event. God might have increased the number of the elect. But as it is, it has taken a long time—nearly nineteen hundred years—to find a sufficient number to complete that body. The Lord has limited the number of these to 144,000.

"AND SITTING DOWN, THEY WATCHED HIM THERE"

(MATTHEW 27:36.)

Sitting down, they watched Him there,
Watched Him, fairest of the fair,
Gazed with cold, unpitying eye,
While the jeering crowd passed by;
For His vesture cast a lot
(Seamless robe, without a spot);
Watched the "Man of Sorrows" there,
Who the world's great sin must bear;
Watched while darkness veiled the sun,
Watched until He cried, "'Tis done!"

God of Heaven! forbid that I
Thus should gaze with pitiless eye
On a suffering child of Thine,
Watch him while his foes malign,
Watch him while his life-blood flows,
Watch until the dark day's close;
Grant me, Lord, a heart of love,
Make me like a tender dove;
Let me bring him strength and peace,
Until death shall send release!

G. W. SEIBERT.

THE SONS OF GOD

JANUARY 23—ROMANS 8:12-30.

DIVINE SONSHIP LOST BY ADAM—JEWS NOT A HOUSE OF SONS, BUT OF SERVANTS—CHRIST A SON—THE HEAD OF THE HOUSE OF SONS—THE STRAIT GATE AND NARROW WAY BY WHICH THE CALLED MAY BE ACCEPTED INTO THE FAMILY OF GOD—EVIDENCES OF OUR BEGETTING—THE PREDESTINATION OF THE ELECT—TO WHAT ELECTED.

"For as many as are led by the Spirit of God, they are the sons of God."—Verse 14.

Today we have another wonderful lesson from the inspired Apostle St. Paul. It points out that the church is a new creation, begotten of the holy Spirit, now being gestated in preparation for the glorious resurrection birth to the spirit plane. There is no more important lesson than this.

According to the Bible, Father Adam was created a son of God—in the image of God and only a little lower than the angels—on the earthly plane, instead of the heavenly. (Psalm 8:5) When Adam sinned, his blessed relationship with God as a son was forfeited. Forthwith he was a sinner and under the sentence which God had foretold—not an eternal torment sentence, but a death sentence, with an accompaniment of mental, moral and physical degeneracy. There have been no human sons of God since Adam's time—except Jesus. The Jews, received by the Lord under the Law Covenant, were not a house of sons, and never understood themselves to be sons of God. Instead, they threatened to stone Jesus to death because he declared himself a Son of God. As St. Paul de-

clares, "Moses was faithful as a servant over all his house [of servants], but Christ as a Son [the Head] over his own house," a house of sons—the spirit-begotten church.

THE HOUSE OF SONS

St. Paul points out to us that the natural man, no matter how wise or educated or talented, cannot understand and appreciate fully the deep things of the Bible, because God has caused them to be so written that only the spirit-begotten can fully comprehend them. "They are spiritually discerned." (1 Corinthians 2:14) Thus the church of Christ is a company of regenerated beings. Once they were members of the Adamic race and, through sin, "were children of wrath, even as others." (Ephesians 2:3) Now they are reckoning themselves as dead to the divine sentence upon Father Adam. They have accepted Jesus as their Redeemer, and the sacrifice of his life as the atonement-price for their sins.

When they accept the invitation to become followers of Jesus, he becomes their Advocate with the Father; and by the arrangement of the divine plan his meritorious sacrifice is applicable to them as a covering for sins past and imperfections future, and affords them opportunity to be accepted of the Father, begotten of the holy Spirit and eventually to attain joint-heirship with himself in the kingdom, "if so be that we suffer with him, that we may be also glorified together."—Verse 17.

These regenerated, spirit-begotten children of God are not yet perfected; but if they continue in the school of Christ, the faithful will eventually reach perfection on the spirit plane as sons of God, led by the spirit. These, on the authority of the Scriptures, exercising faith, are enabled to call upon God as their Father—"Abba, Father." Through the Word and through their own experience these receive the witness of the spirit of the Lord that they are God's children and joint-heirs with Jesus—the grand perfection being dependent upon their suffering with him. These have no obligation any longer to the flesh; for they are new creatures. These are no longer to live after the flesh, but in harmony with the Spirit of God as revealed to them through the Word of God.

These new creatures, sons of God, in their weakness and ignorance might ask amiss. But the Lord would not deal with them according to their imperfection of asking; he would accept the spirit of their request. The groanings and desires of our spirits, our minds, will be taken by the Lord as instead of our imperfect utterances in prayer; for God, who knoweth all things, yea, the thoughts of our minds (spirits), accepts these. All such may know that "all things work together for good to them"—because they love God—because they have been called according to his purpose.—Verse 28.

EXPLANATION OF THE GOSPEL CALL

Verses 28-31 make plain to us that God has a special purpose in the special Gospel high calling of this present age. Other Scriptures show that this calling of this present age is to joint-heirship with Jesus in the Messianic Kingdom which is shortly to grant restitution blessings to all the families of the earth. To get a suitable class to be the teachers, blessers, rulers and judges of the world in the future has been the object of this Gospel call. Jesus, the Head of the church, was the first to respond and has been glorified and honored, and through all eternity will be honored. His followers called during this Gospel age, will have a similar blessing at the hands of God—glorification on the spirit plane, if faithful.

Our study concludes with an explanation of God's call. God foreknew, or purposed in advance, that he would have such a church as the Apostle describes, to accomplish the work mentioned. All that was predestinated or arranged in advance. But in order to be of that predestinated and glorified class, certain things were necessary; i. e., that all those who would be finally accounted worthy of a share in the kingdom, must be copies of God's dear Son—in heart, in character, and like him also in the resurrection, spirit beings. This is a glorious predestination. It assures us that God will have none others in the kingdom than those who are character likenesses of Jesus.

Then the Apostle points out the procedure by which God has selected this predestinated or foreknown class to be copies of his Son. They were called in the sense that the Lord brought to their attention the glorious opportunity, and we may safely say that such a call was extended only to the honest-hearted who were feeling after God, desirous of knowing him and serving him. These called ones needed first to be justified before they could accept the call, and this justification must come through repentance and through acceptance of Jesus as the Redeemer. It was those who accepted Jesus and were justified by him through faith, whom God also glorified (honored) by begetting them with the holy Spirit, bringing them into his family as children, joint-heirs with Jesus, to the privilege of suffering for the truth and being glorified in connection with the kingdom.

"Think it not strange, beloved,
When fiercely burns the fiery flame!
Think it not strange, but praise His name,
Who counts thee worthy to partake
Of painful sufferings for His sake.
Nor think it strange
When loved ones scornful from thee turn,
The Truth reject, the Message spurn;
Consider Him who thus endured,
And Immortality secured!"

ST. PETER'S SERMON ON RESTITUTION

JANUARY 30—ACTS 3.

HEALING A LAME MAN—THE APOSTLES IGNORED THEMSELVES AND ASCRIBED THE POWER AND HONOR TO JESUS—THE PEOPLE WERE IMPRESSED—ST. PETER IMPROVED THE OPPORTUNITY TO POINT OUT THE SIN COMMITTED BY THE NATION WHO CRUCIFIED JESUS, AND ALSO THE MERCY OF GOD AND HIS WILLINGNESS TO FORGIVE THEM AND BLESS THEM—THEY SHOULD REPENT IMMEDIATELY TO GET THE CHIEFEST BLESSING—AFTERWARD WOULD FOLLOW "TIMES OF RESTITUTION"—ALL THE PROPHETS SPOKE OF THOSE TIMES—THE CHURCH OFFICIALS WERE OFFENDED.

"Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Verses 19-21.

The apostles at Pentecost, in receiving the holy Spirit, received not a spirit of fear, but a spirit of courage and of a sound mind. They had been commissioned by their Redeemer to preach the Gospel Message which was to gather from the Jews and from every nation a consecrated class of people to become the spirit-begotten sons of God and eventually to be the bride, the Lamb's wife and joint-heir in his kingdom.

Full of this courage St. Peter and St. John, the leaders amongst the apostles, went up to the Temple to pray—not because they any longer thought the Temple the proper place where prayer should be offered to God, but because they knew that it would be a good place to meet the people. Probably they expected that the Lord would there bring them in contact with the most devout Jews so as to give them an opportunity of testifying the good tidings to these.

The opportunity was soon found. They beheld a poor, lame beggar and perceived him to be a man of faith and trust in God. Looking upon him, St. Peter said, "Look on us"; and he looked, expecting to get money. But St. Peter continued, "Silver and gold have I none, but what I have, that give I unto thee: In the name of Jesus Christ of Nazareth, rise up and walk." (Verse 6) The lame man, astonished at such an offer of blessing, made an effort to obey the command, because he had faith. As he struggled to obey, St. Peter took him by the hand and assisted him in the exercise of faith. God's blessing attended. His feet and his ankle bones, long withered became strong; and he went with the apostles through the Temple, holding on to them and shouting his praises to God and his acknowledgment that God's mercy had come to him through these men.

A NOTABLE RESTITUTION SERMON

A concourse of the holy Jews immediately gathered about. Now came St. Peter's opportunity for a great sermon—a witness to the Lord. He was not filled with pride and boastfulness, saying, "You may well look at us, for we are especially favored of God. None of your scribes or Pharisees could have healed this man as we have done;" etc. St. Peter did nothing of this kind. In meekness and humility he said, Why should you look at us as though we had done anything of ourselves, or that any special holiness of ours had accomplished this miracle? We are merely the instruments of God, and this is a manifestation of God's mercy through Jesus. The miracle is done in Jesus' name—in the name of the Redeemer who has died for the sins of the world.

St. Peter proceeded to tell his hearers that the nation had wickedly crucified the Savior, but he assured them also

God's mercy, and declared that they might still repent and come back to God's favor, but only by renouncing their relationship with those who had done this evil deed and by taking their stand with and for the Lord. Very briefly and comprehensively he stated the divine plan as a reason why his hearers should consecrate themselves to God. (Verses 13-26) They should repent of sins personal, as well as national, and be fully converted, or turned around—to know the Lord, to obey him, to be followers of Jesus whom they had crucified. The result of this would be the covering of their sins by the Lord, permitting them to be accepted through Jesus as children of God; and ultimately this would mean that their sins would be blotted out completely with the glorious change of the first resurrection—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown in animal body, raised a spiritual body."—1 Corinthians 15:43, 44.

Following this blotting out of their sins and the giving to them the new bodies, free from sin and all its blemishes and imperfections, would come the glorious times of restitution of all things, which God had foretold through all the holy prophets of the past. These would be times, or years of refreshing, as well as of restitution—a thousand years. Therein would be fulfilled all the promises of God to Abraham and to all the prophets and to Israel; namely, that in Messiah's glorious kingdom the earth would be brought to Edenic conditions, "God's footstool would be made glorious." (Isaiah 60:13; 66:1) The curse would be rolled away, and the blessing of the Lord rolled on to humanity instead.

Any prophet that had not mentioned these restitution years could not have been a holy prophet, St. Peter assures us; for restitution is the message of the Bible, from Genesis to Revelation. The Master himself, the Redeemer of the world, declares: "Behold, I make all things new." "There shall be no more curse." Eventually there shall be no more sighing or crying or dying. All things will be made new by Messiah's Kingdom, although it will require the entire thousand years for the full accomplishment of all these glorious things.

THE GREAT ANTITYPICAL MOSES

St. Peter pointed out how Moses had foretold the calling out of a special Messianic class. (Deuteronomy 18:17-19) Jesus is Head of this class; and all now received into God's family by the begetting of the holy Spirit are counted members of the body of Christ, the church. Moses was a type of this great Christ, and said to the fathers, "A [greater] Prophet [than I—an antitype] shall the Lord your God raise up unto you from amongst your brethren." (Verse 22) God raised up Jesus first, says the Apostle; and since Pentecost he has been raising up brethren of Jesus—the apostles first, then all the saintly characters of these past eighteen hundred years, called according to God's purpose to be the members of the body of Christ, otherwise styled the bride class. The full raising up of these will not be accomplished until the resurrection of the church is completed.

When this great Antitype of Moses (Christ and the church, his body) shall have been lifted up, glorified, then will come the time for the blessing of the world, by the opening of the eyes of their understanding and through all the restitution privileges of that time. During the Millennium, whoever will hear that great Prophet may come into a great blessing of perfection, of restitution—physically, mentally, morally—and thus to everlasting life. But whoever rejects that great Prophet, the glorified Messiah, will be destroyed from amongst the people—will meet the fate of the intelligently wicked. "All the wicked will God destroy."—Psalm 145:20.

The Apostle explains that the Lord's blessing was to begin with the Israelites, the natural children of Abraham. It did gather the "Israelites indeed." Then the Jewish nation was set aside from God's favor; and the door of opportunity was thrown open to the Gentiles, who have received the Lord's blessing of opportunity for eighteen hundred years. As soon as the foreordained number of the elect are glorified, the present age and its objects will have ended. Then the restitution work will begin; and Israel according to the flesh will again take first rank in divine favor, as explained in Romans 11:25-32.

OBEYING GOD RATHER THAN MEN

FEBRUARY 6.—ACTS 4:1-31.

THE COURAGE OF GOD'S SERVANTS—ST. PETER THE SPOKESMAN BEFORE THE SANHEDRIN—THE WISE MEN MARVELED—THE APOSTLES IGNORANT AND UNLEARNED—NOT THE SPIRIT OF FEAR, BUT OF A SOUND MIND AND OF COURAGE—TAUGHT IN THE SCHOOL OF JESUS—WONDERFUL RESULTS—WHEN TO OBEY AND WHEN TO DISOBEY.

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

St. Peter and St. John, arrested for preaching Christ as the healer of the lame man in the Temple, were called to answer before the Jewish High Court—the Sanhedrin, composed of seventy learned Jews. These sat in a circle, and had their prisoners before them. When we remember that the apostles were illiterate fishermen, unaccustomed to public speaking and to contact with the great and learned, we may well be amazed at their courage and at the straight-forward presentation of the Gospel given there by St. Peter. It astonished the Sanhedrin, too. They wished to arraign the apostles, not for the good deed of healing the lame man, but rather for their preaching of Jesus.

However, under the guidance of the holy Spirit, St. Peter wisely and properly drew attention to the fact that they were on trial really for the healing of the sick. Again he disowned any power on the part of himself and his companions. Admitting that they were merely ordinary men, he credited the miracle wholly to Jesus. What a lesson is here for all who would represent the Lord as his ambassadors! As St. Paul said, "We preach not ourselves, but Christ Jesus."—2 Corinthians 4:5.

Under any circumstances, how courageous indeed were the Apostle's words: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole!" St. Peter was not only preaching that Jesus was not a deceiver but the real Messiah, whom the Jews had long expected, but, additionally, he was declaring that the Sanhedrin had murdered the Messiah. It was the truth; and it was necessary to utter the truth. To have evaded the point would have shown fear; and the Apostle would have failed to make a right and proper impression on the Sanhedrin and the auditors.

Some one might suggest that St. Peter did not use gentlemanly language—that he should not have made such a home-thrust at the Sanhedrin. Mr. Benson, in *The North American Review*, gives a definition of the term gentleman which seems to fit this case. We quote:

"'How do you define a gentleman, then?' said the lawyer, leaning forward at a certain point of the conversation. 'The gentleman, it has been said, is a man who is never offensive unintentionally,' said the parson. Two of the guests murmured 'intentionally,' by way of correction; and the parson smiled. 'No,' he said, 'a gentleman is sometimes offensive when honor and reason demand it, but then he means to be. The man who is not a gentleman is often offensive when he does not mean to be.' 'But is he always a gentleman when he is intentionally offensive?' asked the lawyer. 'The gentleman is,' said the parson with a smile."

In St. Peter's case it was not a time for quibbling. It was a time when a gentleman was in duty bound to use his opportunity, in no unkindly way, in placing the truth before his hearers. And how much St. Peter crowded into a few words, according to this record! He identified Jesus the Nazarene, the one who had been crucified, as the Messiah, the One whom God had approved, as was manifested in the raising of him from the dead.

THE SANHEDRIN PERPLEXED

Next the Apostle quoted to them from the prophecy of David (Psalm 118:22), saying, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." If there was a force, a sting, in these words to his hearers, it was because they were so seriously in the wrong. How fortunate it would have been for them if they had been humble-hearted, like those who heard St. Peter on the day of Pentecost! Then they also would have cried out in consternation, "Men and brethren, what must we do?" But, alas! education, honor of men, high station, often put the possessors of these at a disadvantage.

The Sanhedrin were rich, not only financially, intellectually and in honors of men, but also in education. To them forcefully belong the words of Jesus. "Woe unto you rich!"—you are at a disadvantage. Pride, honor of men, self-conceit, hinder many such from receiving the simple message of the

Gospel. Thus we perceive that there are compensations in the divine arrangement, and that in some respects poverty is a blessing in disguise. Hence the assurance of the Word that not many rich, not many great, not many learned, not many noble would be among the chosen of the Lord or would receive positions in the bride class and in the heavenly kingdom.—1 Corinthians 1:26-29.

Perceiving the boldness of St. Peter and St. John, and noting that they were unlearned and ignorant, the Sanhedrin marveled, and "took knowledge of them that they had been with Jesus." Ah, yes! of Jesus also some one had said, "How knoweth this man letters, having never learned?"—in any of our schools. (John 7:15) They knew of his power with the people through the spirit of the Lord and of his straightforward presentation of the truth. They recognized these men as of the same character—filled with Jesus' Spirit. And to this day this is true of the followers of Jesus. As the Apostle wrote, "God hath not given unto us the spirit of fear, but of power and of love and of a sound mind." (2 Timothy 1:7) All of the Lord's people should remember this point and should cultivate such a spirit and be copies of the Lord Jesus and of the faithful apostles, so that of all such people might take knowledge that they have been with Jesus and have learned of him.

But let no one forget that there is only one way of coming into relationship with God—through the Lord Jesus Christ. As the Apostle indicates in this discourse, "There is none other name under heaven given among men whereby we must be saved." We must have faith in Jesus. We must understand that he died for the sin of the world. We must make a personal acceptance of him as our Savior. We must consecrate our little all to follow in his steps faithfully, even unto death. On these conditions we become his disciples; and having become disciples, learners in the school of Christ, and having been begotten of the holy Spirit, we are privileged to show forth more and more his praises and to let our light shine before men, that they, seeing our good works and our likeness to the Master, may glorify God on our behalf.

The Sanhedrin were perplexed as they perceived that the disciples had so strong a case, and had really turned the tables upon them, charging them before the people with being the real culprits—murderers of the Son of God, the Messiah. As they looked at the man who had been healed, they perceived a great miracle. They could say nothing. So they put forth the apostles from their midst, that they might discuss the case privately. They could not deny the miracle, and they were afraid of what it might lead to if talk of this kind about Jesus and about their being his murderers should spread amongst the people to any degree. They thought best to let the disciples go, charging them, threatening them, not to preach any more in the name of Jesus.

COURAGE IN PREACHING THE GOSPEL

Then was shown the marvelous courage of the apostl They replied, "Whether it be right in the sight of God hearken unto you more than unto God, judge ye. For cannot but speak the things which we have seen and hear

The Bible directs the followers of Jesus to be subject the powers that be. (Romans 13:1-7; 1 Peter 2:13-17) B while seeking to be thus law-abiding in every respect, Chr tians are to recognize that there is a still higher law and still higher Ruler, and are to be subject to the worl powers only in the absence of a contrary admonition from t Higher Power—from God.

God had commanded the disciples through Jesus that th should be God's mouthpieces to preach the Gospel Messa that the death of Jesus was efficacious for the cancellation sins; and that he who was slain was by and by to come a set up his kingdom, and to bless the world by releasing from the bondage of sin and death. They were also to inv all who had faith to believe this message to associate the selves as disciples of Jesus, loyal and faithful to the Prin of that kingdom which is not yet set up. By such faithf ness they would manifest the faith that was in them and th loyalty to God; and on account of this they were promis a share with Messiah in the kingdom which he would esta lish.

It was therefore the duty of the apostles, as it is the du of all the followers of Jesus, to make known the Gospel M sage wherever there are hearing ears, and not to fear wh man may do—although it would be our duty not to offe against the laws by holding a meeting where the crowds wo interfere with traffic, or otherwise be in conflict with le regulations. The apostles were not interfering with the re lations of the Jewish Law in speaking in public, as they in the Temple. Their courage was really authorized by law; and the Sanhedrin, in forbidding them, went beyond bounds.

The church, young in faith, had no doubt been grea distressed by the imprisonment of the leading disciples; a when they were released, then a general meeting for rejoic and praise to God was held, thanking the Lord for the cour given to the apostles, for the promises of his Word, and the miracle which had led up to all this. As a consequen we read that all were so encouraged that "they spake Word of God with boldness"; and that "with great pow gave the apostles witness of the resurrection of the L Jesus; and great grace was upon them all."

Our Golden Text, in full accord with the lesson, is pr erly an exhortation to all of God's people everywhere to faithful and loyal to God and his cause. Let us each ap it to himself: "Watch ye, stand fast in the faith, quit y like men, be strong."

THE VALUE OF MODERATION

"Let your moderation be known unto all men. The Lord is at hand."—Philippians 4:5.

Question.—The Apostle Paul says, "Let your moderation be known unto all men." What is the particular thought here in the word "moderation," and what is the connection between these words and the sentence, "The Lord is at hand," which follows?

Answer.—The spirit of the Lord is said to be a spirit of wisdom, a spirit of justice, a spirit of love, a spirit of a sound mind. Whoever, therefore, receives the spirit of the Lord, in proportion as he receives it, has these qualities of mind and heart. At the beginning of a Christian's experience, the measure of this moderation, or reasonableness, or gentleness, is of course, comparatively small. But he gradually gets a greater appreciation of the value of this quality. His ideas become more reasonable as he becomes sanctified by the spirit. He will have more and more of the spirit of a sound mind, of gentleness, meekness, and will become more and more prepared for the kingdom soon to be established.

This attitude of mind comes in large measure as a result of knowledge. As he comes to know more about God and his plans, more about the origin of sin in the world, how it came about and how its penalty has passed upon all men by a process of heredity, the true disciple of Christ feels more of the spirit of moderation and acts with more consideration and charity toward others than if men were perfect. As we realize that these imperfections vary in number and in degree in different persons, so in our dealings we must be moderate toward all, wise in our dealings with all, patient toward all, having the spirit of justice, of reasonableness, of mercy.

This injunction of the Apostle does not refer to the exercise of this quality toward the church only, but toward all men. Properly, of course, this moderation would begin home, and would be more particularly manifest in good wo in the church, as in opposition to the evil sentiment—ang malice, evil-surmising, hatred, strife—works of the flesh of the devil. But the spirit of moderation should not be c fined to the home, but should be manifested toward all w whom we have intercourse or dealings. It was said of apostles that people "took knowledge of them that they been with Jesus and learned of him." We should so before all, both the brethren and the world, that they wo thus take knowledge of us. We should see to it that our c duct is a credit to the great and noble cause with which are identified.

The connection between letting our moderation be kn and the statement, "The Lord is at hand," seems to be t the Lord's people are to have in mind their expectation ba upon the promises of God's Word, that Messiah's King is shortly to be established, and that this should help t in living an exemplary life. Whether the passage should considered from the viewpoint that the church of the apost time were living in the latter part of the great seven-thousa year week, and that the great Sabbath was at hand, w the Lord was about to come and set up his kingdom and things straight in the world, and that hence they could be patient and considerate, or whether it should be from viewpoint of time—that the Lord's children should exer the grace of moderation because they had little time left which to manifest it—we do not know. At any rate, know that the opposition of sin will not last very much longer, may have the greater patience and exercise this patience

the greater ease when we have this thought before our minds.

The Apostle gives a similar thought when he says that the tribulations which the Lord's people undergo are not worthy to be compared with the glory that shall be revealed in them. This should make us very moderate, very forbearing, under circumstances which would make others very rude, very angry, very immoderate. We can be very gentle, not only because of our knowledge of the nearness of the kingdom, but also because of our knowledge of the weaknesses of others, which cause them to impinge upon our rights.

SOME INTERESTING ITEMS

PARIS BRETHREN MEET REGULARLY

Extracts from a Letter of Brother Joseph Lefèvre, main Elder of the I. B. S. A. Class in Paris, France, to Brother Louis F. Ruel, of New York.—Translated.

Please, Brother Louis, openly tell our Beloved Pastor Russell, and through him all the dear brethren over there, of the cheerfulness and perfect peace which I derive daily from "My Morning Resolve" (especially the last part of it), in my long exile from my home in Denain (invaded territory), and from separation of my wife and other dear ones there. Also, the added blessing that I find, when at times my courage would fail me, in recalling the words:

"Faith can firmly trust Him,
Come what may,"

and then, softly repeating them, I regain greater comfort and joy! Yes; I desire of you the favor to thank the Lord for the precious help I have received from this "Resolve" counseled by the "faithful servant." I deeply appreciate the service, and must give vent to the feelings it suggests.

I do not write to the dear Pastor, because being unable to express myself properly in English, I think better to sacrifice my own satisfaction than to divert otherwise too much of his attention from the interests of the many. However, I know how much he loves also the brethren of Northern France—and these, too, know it. Therefore, daily, from every heart of our people, ascends to the heavenly throne a fervent prayer beseeching for Brother Russell, our Pastor, an ever-increasing measure of the spirit of grace, wisdom and understanding. Be sure and tell him that despite the keenly hard and long trial they are undergoing, all our French brethren and sisters, whose sentiments I am here voicing, are his "glory and joy" (1 Thessalonians 2:20), by their faithfulness, faith and perseverance.

The Lord has made his truth known here to some new hearts by my humble voice and despite my poor health. We have a class now of about forty-five, and every week new, thirsty souls come to the spring of the new life. A number have known the beauty and privilege of consecration, and they are making large strides in spiritual progress. Nearly all the members attend the weekly testimony meeting. Three evenings during the week there are meetings (one at the other end of Paris), for Berean Studies or to discuss the Epistle to the Romans, with an average attendance of twenty.

Until lately I have had to take personal charge of all the meetings, with the preparatory study that each entailed, which fortunately could be done owing to some leisure left by my working only eight hours daily at the office [an insurance company]. By now the Lord has given me a competent assistant in my dear Brother Theophile Leguime [formerly a Deacon at Denain], also physically weak, but strong in faith, who since the invasion was living with the friends at Auchel, Pas-de-Calais [a few miles from the battle front], and who has just been compelled to leave that place because the military authority became suspicious of his large correspondence with the brethren at the front and elsewhere in the interest of the truth and for their edification and comfort. The experience and ability of this brother will much avail, so that several things will be thus better cared for, under God's providence, answering my prayers that "He would send forth laborers into his harvest."—Matthew 9:38.

SHARP P. O. CENSORSHIP

An Exchange asks: How far can a government department go in censoring printed matter committed to the mails? Will the Postmaster-General bar the following extract from a speech made by Kaiser Wilhelm of Germany in 1891 to recruits?

"Recruits! before the altar and the servant of God, you have given me the oath of allegiance. . . . . Only one enemy can exist for you—my enemy.

"With the present Socialist machinations, it may happen that I shall order you to shoot your brothers or even your parents—which God forbid—and then you are bound in duty implicitly to obey my orders!"

If the Postmaster-General permits the above to go through the mails, why should be object to the little article by Jack London, reading in part:

"Young man, the lowest aim in your life is to be a good soldier. The good soldier never tries to distinguish right from wrong. He never thinks; never reasons; he only obeys. If he is ordered to fire on his fellow citizens, on his friends, on his neighbors, on his relatives, he obeys without hesitation.

"A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not even a brute, for brutes kill only in self-defense. No man can fall lower than a soldier—it is a depth beneath which he cannot go."

Postmaster-General Burleson does object to the above. When it appeared on post-cards circulated by a peace society, he issued an order barring such post-cards from the mails.

THE NEXT POSSIBLE STEP.

To say that a newspaper carrying this text should be barred from the mails would be the next logical step. The distinction by the department is that such matter on a post-card is "openly displayed." In a newspaper it is not.

The censorship is based on section 212 of the criminal code, which excludes from the mails all matter which carries openly any reflection on the character or conduct of any person. The department, however, has construed this to mean any class of persons.

Leaders of the various peace societies are indignant over what they call this usurpation of power on the part of the department.

EUREKA DRAMA WORK

DEAR ONE IN CHRIST:—

With the closing of the year 1915 we find that our activity in the EUREKA DRAMA work must close also.

We have been working continually nearly all summer, showing almost every night. We traveled by wagon, and camped out, making our expenses very light; but as the cold weather came we found that the rental of halls and board and lodging were more than we could handle, so we have decided to discontinue our efforts until spring, except in a few towns we can easily reach by rail.

We have the DRAMA on the loan plan, and would like to keep it, hoping to start again as soon as the weather permits. We completed four counties in the past year. We showed, on an average, to one hundred and fifty persons each evening, and much interest was aroused.

We did not specially encourage the signing of the cards, but merely mentioned it, and we think by so doing we received the names of those most interested. When we first started with the DRAMA we would pass pencils and encourage the people to sign, but we found that we could get those most interested by merely drawing their attention to the subject of the free booklet. All of us were blessed in the service and by the experience we passed through, some of which were not the most pleasant, but we believe they were for our good.

We have shown in many churches, and on two occasions we showed on Sunday evening after the preaching service. We also found some towns bitterly opposed, and the ministers would write articles for the local papers condemning Brother R. and the DRAMA. This only helped to increase interest, and two of these articles we were privileged to answer through the same columns. We did this in as kindly a way as possible.

Please let us know if it will be all right to keep the DRAMA here and use it during the winter, as we have opportunity. If the work does not close by spring, we hope to become active again in the service for the King of kings,

Your Brother in Him, L. E. EDWARDS.

FRENCH LETTERS FROM TERRITORY INVADED BY GERMANS

(From the French WATCH TOWER.)

I have been happy to receive word that you can again send us "LA TOUR DE GARDE" with the precious teachings of the faithful and wise servant. What a joy and comfort we find in having our eyes opened and being able to understand the divine plan! The Lord is permitting evils, mourning and sufferings for a little while still, but soon he will heal every wound, wipe away all tears and reign in righteousness. This is indeed "the vision of glory presented to our faith," in which glory we shall share if we are faithful to the end. And this is the time for us to realize in part Psalm 46, and wait patiently for the fulfilment of the rest.

J. B. and J. TILMANT.—*Belgium.*

Accept my best wishes for the dear family of the faith in Geneva, and especially for the brethren and sisters in THE TOWER office. Here on Sunday mornings we have Berean Bible Studies which are very useful, I can assure you, and worship in the afternoon. We frequently give an opportunity to the brethren, urging them to show what progress they have made in the study of the Word of our heavenly Father. We also have very edifying testimony meetings. In these, twelve brethren and sisters and friends on the average, take part, and you can believe that God's blessings are much appreciated by the little class at Bruay, and we ask you to help us bring them before the throne of the Father. The wonderful article in the July TOWER was to me a comfort and a blessing. Let our thanks go to the God of all grace for the sweet privilege he has granted us to know the truth through the channel of him appointed! We keep on our heart every one of you, also our beloved Pastor Russell, to whom please transmit our most hearty greetings in Christ.

E. LARVENT (Department of Nord).—*France.*

"MY LORD AND I"

DEAR PASTOR:—Enclosed find Money Order to the amount of $25. This is for the Lord's work in whatever way you see best. It represents my little self-denials, sometimes only a penny. I keep a box which I call The Lord's Box, and put in it whatever I can save by denying myself. What a little it is, to be sure, for all the dear Lord has given me! If I had the whole world to give it would be small in comparison.

Each morning I take the Vow and Resolve; and almost every afternoon the Lord and I come together in close communion. I take my DAWNS and Bible, and we have a glorious meeting. I am very much isolated. I have to sneak away and hide everything that belongs to the truth. I have no fellowship with the brethren. All mail is intercepted and destroyed except my WATCH TOWER, and the Lord has wonderfully preserved that.

I have to be loving and kind to them that persecute me. Every day I am developing more and more of the blessed fruits of Christ's Spirit. What a changed being I have become! I don't know myself. Two years ago I was a most impatient, fault-finding person (professing Christ's name, too). For many years I was in the nominal church. Then I came into Christ's church, and all is so different.

I am striving to do the best that I can, like Lot in the midst of ungodliness. This is his will, and his will be done for me! I need your prayers, dear Brother, as I pray daily for you; and may he give you the very best place in his kingdom; for you deserve it. I am, Yours in Christ.

AN INDIAN'S ENTHUSIASM FOR THE TRUTH

ESTEEMED PASTOR RUSSELL:—

I am a Canadian, native-born Indian. A little over a year ago, while in London, Ont., a good friend of mine gave me a copy of BIBLE STUDENTS MONTHLY—Vol. III., No. 13—saying, "There is a lot of good, common sense reading."

I perused the pages and, thank God, from that time I was awakened to know more of the blessed truth! I have been a Bible student all my life and I now see why I have so frequently been at loggerheads with my spiritual teachers.

I sent for more of the "B. S. M." and I thank the Lord that with these you sent me also a copy of THE DIVINE PLAN OF THE AGES. After reading this my hope revived, for it was the very thing I had been blindly searching for in the church with which I had cast my lot.

I am so happy now that I fear not death—glory to his name! I take up my cross daily and tell my friends blessed truth. Of course, I find the devil busy with misrepresentations, but I try daily to be more like my Mas and to know more of the truth which satisfies.

It had been my one desire to see you face to face si the truth became my stay, and I thank God that he gran my desire. I shook hands with you at the dépot, Lond Ont., and heard you lecture there.

In closing let me say that I am studying your seri STUDIES IN THE SCRIPTURES, and loaning these and others your writings to my friends, as I can spare them. I am t one of these burned the papers I gave him; but as for me shall die a Bible student.

With true Christian love to you and all your helpers a all Bible students, I am SAMUEL JOHN.—*Ont.*

"GREAT WAS THE FALL THEREOF"

DEAR PEOPLE OF THE LORD:—

Enclosed find $1 to cover the difference in expense on leather-bound "Emphatic Diaglott." And whatever is over, please use in the cause of the Lord.

We have a class for all here on Wednesday evenin You ought to see the enthusiasm. We started out with now we are over 30; and our class is only 3 months But the "break" in our favor came only 3 weeks ago, just the close of a four-weeks' "revival" conducted by "evangelist" of the "Christian Church"—the only church he Much abuse was hurled at us during those four weeks, but said never a word. The speaker frequently referred to me "false teacher," "weak-minded," and "ignorant," but at last day of his tirade his patience "busted" and he ope challenged me to a debate. I saw my call and promp accepted. So we hired the M. W. A. Hall for the last even of his stay here. (It was just the right time, too—for u The evangelist contended that Jesus was not a created bei that Jesus' body certainly rose, and that the dead are in "c scious existence," and also that all the dead have noth more coming to them than what they have already receiv Every one in the neighborhood, including most of the cripp came to attend what they termed "The Great Debate." evening passed off nicely, the audience was attentive quiet, the chairman maintaining strict order throughout.

So far as the debate is concerned, my opponent was very well posted, and he fell down on all points with a cra It was a sad ending for their "revival."

I am writing this hurriedly, so please overlook composit errors. You may use any or all of this letter for any purp if you wish.

In fellowship and Christian love, E. N. FEROE,—Wash

"AN ECCLESIASTICAL BATTLE" BY JUDGE J. F. RUTHERFORD.

DEAR MR. COWARD:—

I have to thank you for the copy of the vindication Pastor Russell, which you were kind enough to send me, which, I need hardly tell you, I read with interest, having you know, been to some extent prejudiced against your lea and his work.

Its perusal cannot fail to increase my interest in writings, as each point raised by his champion carries con tion with it to any one who enters the jury-box with an o mind, as, thanks to your interview, I was prepared to do

Again thanking you, and with best wishes for your and work, I am

Yours faithfully, CHAS. A. SMITH.—*West Indies.*

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WHAT IS EMBODIED IN TRUE HUMILITY

"Doing nothing from party-spirit or vain-glory, but in humility esteeming others as excelling yourselves."
—Philippians 2:3, Diaglott.

Lowliness of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognizing their good qualities. The Apostle urges that this lowliness of mind should be in all of God's people; this fact proves it to be a quality that demands careful cultivation.

Not all of the Lord's people are lowly in mind. Some of them think more highly of themselves than they ought to think. Some of them may be proud of having the truth or of their ability to serve the truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small mind; for, with a proper estimate of matters, the best of us can see that we have nothing of which to be pro nothing of which to boast. If we have received anything the Lord, we should boast of our receipts, instead of glory in something as if we had attained it of ourselves.

So the Lord's people should spend earnest effort to st ulate and encourage humility. Some have this quality urally; but the larger number have to contend against reverse tendency—self-esteem, self-exaltation, pride—a feel that they are superior to others.

SUGGESTIONS FOR SELF-EXAMINATION

When we come to consider St. Paul's injunction, "in humi esteeming others as excelling yourselves," it is a question

just what the Apostle meant. Those who have come into rist should make progress, and should therefore feel that ey are better than they were before they came into Christ. hose who have come into Christ know that they are not lower an all others. Evidently the Apostle did not mean that the ord's people should rate themselves as inferior to other men. his own case he felt that he was the chief of sinners, beuse he had been an open opposer of the truth; and Jesus d said that whosoever should injure one of the least of his sciples would transgress seriously. We cannot say, therere, that we are the chief of all sinners. We think that few the Lord's people could say, I am the chief of sinners—ther from the standpoint of committing crime or from that persecuting the church. We are not to bear false witness gainst ourselves.

In what way, then, are we to understand the Apostle's inction? In this way: We are to realize that no two of the ord's people are just alike. If we have the right focus upon e matter, we shall think of our own talents in a humble anner. We shall think, "I have something of this quality that talent or grace; and therefore I have much responsility to the Lord. I wonder whether I am using as faithlly as I could, this talent which I think is greater than that my neighbor or my brother. Though they may have less an I have, they may be using all that they have with more solute purpose to succeed than I am using what I have. If is be so, then he is better than I am, in this respect."

A PROPER ATTITUDE TOWARD BRETHREN

As we look around in the Lord's family, we are bound to e the weaknesses and frailties of its various members. We re not to allow our thoughts to dwell too much upon their ndesirable qualities, however, but are to remember all their ood ones, especially their loyalty of heart. With ourself peronally, it is always a recommendation in any one that God as called and accepted him. Whenever we see one who has ome into the truth, we say to ourself, "Well, no matter what e may be according to the flesh, God saw in his heart someing good, noble and true; and since God is dealing with im as a son, he is therefore to be esteemed as a brother." lthough we might not be able to esteem that man highly acording to his natural qualities, yet we would do him good as e had opportunity. He might not be one whom we would elect as a companion; yet God may esteem that brother more ighly than he does us. Realizing this we would try to keep ery humble and to learn whatever helpful lessons we might e able to get from that brother.

In all persons there are certain qualities that may be esemed and appreciated; even as the old lady said that she ould wish that others had as much perseverance as Satan. Ve are to appreciate good traits whenever we see them in thers. We do not know whether in the Lord's sight they may ot be more noble, more self-sacrificing, more lowly in mind an ourselves. Our duty is plain. We are not able to read e heart, and hence we are to think kindly and generously of ll those whom God has brought into his family. "Love beareth ll things, ... endureth all things." "As we have opporunity, therefore, let us do good unto all men, especially unto hem of the household of faith."—1 Corinthians 13:7; Galtians 6:10.

HUMILITY THE PATH TO GLORY

The Apostles Peter and James also emphasize the necessity n the part of the Lord's people that they be clothed with umility. They tell us that this grace is indispensable to those ho would abide in the Father's favor; for God resists the roud, while he continually shows favor to those who are of umble spirit. Thus he encourages humility and discourages ride. (1 Peter 5:5; James 4:6) We can see a reason for his course. The Almighty sees that we have nothing whatver of which to be proud or to boast. Whatever we have as been of the Lord's providence, or favoring circumstances.

The Scriptures give some marked instances of the evil reults of pride. Lucifer, one of the very highest of spirit eings, became proud and vain in his imagination, and enouraging these evil qualities he lost his exalted position, havng become Satan, the adversary of God. If Mother Eve had ossessed the proper humility she would have said, when empted of the serpent, I will not listen to this suggestion to isobey my Creator; he knows what is for my highest good, nd I therefore submit myself to him who knows all things. Pride goeth before destruction, and an haughty spirit before fall."—Prov. 16:18.

In contrast, we have given to us a beautiful illustration of he opposite spirit—humility—in the case of the Logos. We re shown how he humbled himself, and how God has highly xalted him—to the very position which Satan coveted. So if e are fully obedient to the Lord, the results with us will be as with the Lord Jesus, a great blessing, a high exaltation. After presenting this argument, the Apostle says, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6.

The heavenly Father has deeper love for those who are humble. This is the reason why we should humble ourselves. Since we find that "God resisteth the proud," and that humility is one of the basic principles of a properly crystallized character, we should more and more seek to develop this grace and attain to the attitude in which God can give us the greatest blessing.

THE "SOUND MIND" IS HUMBLE

To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves. We should think of all our powers as coming from God. So if we find that we have some blessings more than our neighbor or our brother or our sister, let us be thankful; but let us not for a moment think that we have anything to make us proud. It is a gift. We should appreciate the gift, but we should not be puffed up over its possession. The fact that we have received the gift indicates that we lacked it, needed it.

The one who has naturally a proud heart, but who brings himself to the point of submission, manifests humility. If on the other hand, one who by nature has too low an estimate of himself, will submit himself to God, the Father will show him the proper attitude of mind. The Apostle speaks of those who receive the holy Spirit as having the "spirit of a sound mind." In proportion as we seek to become acquainted with God and to submit ourselves to his will, in that same proportion we become balanced in mind. We become more and more sane, if you please. He who receives the mind of Christ, the mind of God, the holy mind, is instructed more thoroughly by the Word. Thus we are getting the balance of a sound mind, the spirit of a sound mind. Our reasoning faculties become more developed as we grow in grace and in the knowledge of the truth.

ILLUSTRATION OF TRUE SUBMISSION

No one can come to the Father except through full consecration. We must admit that we need the Master and that without him we can do nothing. So we take this position: "I am nothing but a sinner; I know that I am imperfect, that I have nothing which I have not received. God provides everything; whatever I have is a gift from him. Knowing all this, I gratefully accept these things, and humble myself under his mighty hand."

The world says, "No! I will not submit myself; if I need any punishment I will take what is coming to me." Such is the spirit of a worldly heart that has not yet learned its need and its impotence. But the spirit of a consecrated heart is that of submission to the will of the Lord. Such recognize that their only source of help is the Almighty God, through the Lord Jesus Christ as the Savior. For those alone who become his disciples can our Lord become the Advocate; and unless he be the Advocate none can be accepted of the Father. We might have a blessing in the times of restitution, but nobody can come to God now except through the Advocate.

The terms of discipleship are that we lay down all earthly rights, earthly interests. Everything must be submitted before the Father will accept us as disciples of Christ at all, before he will beget us of the holy Spirit, before we can become a part of the anointed body of Christ. If we would make any true progress, we must say from the heart, "Thy will, not mine, be done." We know that God's will is best, whether we understand that will or not. A person with large self-esteem might, as a natural man, think his own will better; but when he comes to see the truth, he will say, "I have made mistakes before; but now I will do the Lord's way, regardless of what my judgment may be."

Such a course would evidence real humility, no matter how proud-spirited one might be by nature. As he would progress in the good way, and see more clearly wherein he had made mistakes, his humility would increase. So we are to submit ourselves, humble ourselves, have no will of our own, but merely seek the Lord's will.

ILLUSTRATION OF FALSE HUMILITY

There is such a thing as a false submission, which might deceive even the person himself. One might talk a great deal about submission to the will of God, and yet be only nominally submitting while he is really doing his own will. We are to watch, therefore, that we are carrying out the profession of submission, and that in our daily course of life we are asking, "Is this the course which the Lord wishes me to pursue? Is this the will of God?"

The most submissive will receive the greatest blessing.

God will test our submission and our humility. We cannot suppose that our Lord Jesus, who was perfect, did not know that he had perfect powers. But no matter what his own ideas were, he submitted himself to the Father, and said, "Not my will, but thine, be done." A man who had no tastes or preferences would be a nonentity. We may know what we would will for ourselves; and yet, knowing this, we are to say to ourselves, "You cannot have your own way about this; you are to seek to know what is the Lord's will concerning you in this matter, and to carry it out, as far as in you lies."

SUBMISSION A TEST OF LOYALTY

Sometimes the Lord's hand is very heavy. It was in the case of our Lord Jesus, heavy, pressed down. But when the Lord felt the Father's hand pressing down, he meekly bowed himself beneath the weight, in humble acquiescence to the will of the One whose purpose he had come to carry out. But the Hand did not crush him, although it seemed to do so. Instead of being a crushing, it was the hand of love, testing his obedience to the full. When his obedience was fully tested, the same Hand lifted him up and "set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Ephesians 1:20-23.

Thus it will be with us, if we are found faithful. God will exalt us in due time. But he cannot exalt any who are not humble. Submission indicates faith. We would not submit ourselves unless we had absolute confidence in God. And not faith only, but loyalty also, is necesssary. Therefore the Father tests us in these two qualities. Without these, we would be quite unfit for the kingdom; and so the various tests of the present time are tests of faith and loyalty to God, and of entire submission to his will. It is to those "who, by patient continuance in well doing, seek for glory and honor and immortality" that God has promised "eternal life."—Romans 2:7.

We should recognize divine providences and look for them. We should expect God's providential leadings in all of life's affairs. We should not pass through life with the thought that we are running this, or regulating that. As a child would look to his parent, or a pupil to his teacher, or as an apprentice to his master, or a maid to her mistress, so should our eyes be looking to the Lord asking his guidance.—Psalm 123:1, 2.

OUR ATTITUDE IN TRIAL

This divine guidance we should seek in all things. Suppose that some business complication arises. Perhaps one loses his situation. A child of God who had not learned full submission to the Lord's will might immediately blame some one else or find fault with his employers. But the right attitude for the Lord's people would be to say, "The Father knows all about this matter; he could have prevented it and would have done so had it been for my best interests. There is some lesson here for me to learn, and I will look for it." If he should discover that there had been some carelessness on his part, then he must perceive that the logical consequence would be that he lose the position.

But if after careful investigation of matters, he feels that he could not have been more faithful or more loyal to duty, then he should look further and say, "Lord, I do not see wherein I have deserved to lose this situation, but I am looking to thee, to see what is thy providence in the matter; for thou knowest that I must have some kind of employment; and therefore I merely pray, Give me this day my daily bread. I cannot suppose that this is accidental. Surely thou hast some lesson for me in this experience. I know not what thy providence may be. Give me, I pray, the necessary grace and wisdom to perceive thy will."

As he prays thus, he should at the same time be on the lookout for the Lord's providences and guidance. The child of God who thus acknowledges the Lord, and is faithful to him in all the details of life's affairs, is the one who will come off victorious and be participator with the Master in his kingdom. This great exaltation will be given all who are fully submissive to God's will, whether their powers and talents many or few.

THE HIGHEST STANDARD OF OBEDIENCE

In our context the Apostle Paul urges that the church tivate the mind of Christ. He says, "Let this mind be in which was also in Christ Jesus." He had been reciting qualities necessary to the church in order that they could acceptable to the Father. Amongst these was an eager de to please God. The Apostle exhorts all such to pursue course of humility and submission taken by our Lord as only proper path for the Master's footstep followers. St. P was endeavoring to impress that the mind of Christ was e nently worthy of imitation and painstaking cultivation.

As a further evidence of the Master's great humility, Apostle brings forcefully to their attention what Jesus in his prehuman existence. As the Logos, he was in the f of God—the spirit condition. Yet he was not ambitious; was not self-seeking. On the contrary, he made himself of reputation—divested himself of his former glory and ho that he might do the will of the Father. His spirit was rectly opposite to that of Satan. The Logos thought no usurp the Father's place, or to claim equality with him, manifested a very different disposition—an attitude of humil Then "let this mind be in you," urges the Apostle. "Hum yourselves under the mighty hand of God, that he may e you in due time." Consider that God has called you with same high calling, that you might attain to a place at the r hand of Christ, even as he attained to a place at the Fath right hand. Realizing this, permit this mind of Christ be in you.

God was not seeking to force this mind upon Christ, is he seeking to force it upon us. Our Lord having ta this position of humility, in order to be man's Redeemer was needful that he maintain that mind in order to work the blessed fruitage of patience. Three and one-half y were required for Jesus to complete his work; and it was until after he reached the cross and could say, "It is finish that he was "set down with the Father in his throne." If have become Jesus' disciples, if we have accepted the co tions of the high calling, if we have received this mind, we are to let, or permit, this mind to work out in us the c acter-likeness of our Head.

THE UNIVERSAL STANDARD OF OBEDIENCE

We have seen that the Logos did not meditate the usu tion to be equal with God, but humbled himself. Lucifer the opposite course. Instead of humbling himself, he s "I will be like the Most High." (Isaiah 14:14) Here have an illustration of what we should not do. It is a p ciple of the divine government that "He that exalteth him shall be abased, but he that humbleth himself shall be alted." "Humble yourselves, therefore, under the mighty h of God, that he may exalt you in due time."—Luke 14 1 Peter 5:6.

Every creature of God, whether angel or man, should this humble mind. This is the only proper attitude. This comes during the Gospel age to only the Lord and the chu To what extent it may ever come to others is a question. would seem to be impossible for this test to come to all. T who have the right disposition will desire to do the Fath will at any cost. Doubtless if any one of the holy angels allowed the privilege of becoming the Redeemer of a race would be glad to do so. We do not know, however, just it would have been had the angels not seen the result of obedience of the Logos to the will of the Father.

The world will be subjected to a test during the Mi nial age. The proper attitude for every creature would b risk everything in the Father's service; it will eventually the standing of the world of mankind—every one who s attain everlasting life. We must remember, however, divine justice never calls for self-sacrifice. It calls for ob ence and the obedience of the church is the extreme of ob ence—even "unto death." But the Father has offered a rew so high that such obedience has become the standard par cellence throughout the universe.—Revelation 2:10.

TYPICAL EXPERIENCES OF ELIJAH AND ELISHA

What a stenographer reported from one of Brother Russell's meetings.

Before we leave the dear friends here to go to another city, some of you will wish to say, "Brother Russell, we may not see you again for quite a while; and we wish you would say something about the hopes of the church for the near future. Do you think that the church will be changed very soon?" We answer, We do not know. We admit that there are many things that we do not know. If we knew all about the Book of Revelation, we would get out the Seventh Volume soon. There are a few things of which we are not just We do not like to do any guess-work. We could guess a some things, but we do not allow ourself to guess. "If man speak, let him speak as the oracles of God."—1 P 4:11.

"But, Brother Russell, what is your thought as to the

our change? Were you not disappointed that it did not me when we hoped that it would?" you will ask. No, we ply, we were not disappointed. Two years before that time e pointed out in THE WATCH TOWER that we did not think e change would come October, 1914. But, Brethren, those us who are in the right attitude toward God are not disapinted at any of his arrangements. We did not wish our own ill to be done; so when we found out that we were expecting e wrong thing in October, 1914, then we were glad that the ord did not change his plan to suit us. We did not wish m to do so. We merely wish to be able to apprehend his ans and purposes.

"What do you think of things now?" you ask. "What ould you think are the present indications?" To this we y, We have already mentioned in THE WATCH TOWER and in lks given to the friends what is our thought as to the type Elijah and Elisha in the close of the earthly career of the rophet Elijah. We will briefly refer to it again here, and erhaps might add a word further. We recognize that the urch of God is the antitype of Elijah because she is, with er great Head, The Christ of God. It is The Christ in the esh that antitypes the Prophet Elijah. His experiences durg his career as God's Prophet typified the experiences of he Christ class during all the more than eighteen hundred ears of their earthly career. His closing experiences would arallel, we understand the Scriptures to teach, the closing xperiences of the last members of the Christ Body in the esh.

PASSING OF LAST CHRONOLOGICAL POINT A TEST

We remember that when the Lord would take up Elijah to the heavens he brought certain things to pass that would ake a parallel to the taking away of the last members of hrist. We believe that this is a reasonable inference. We ave seen how the Lord, upon the day that Elijah was to be aken away, sent him to four successive places—Gilead, Bethel, ericho and Jordan. At each of these different places Elijah vidently thought that the Lord would take him. And so it as been with us. During this harvest of the age the Lord, rough his Word, has seemed to send his people to four difrent points of time—1874, 1878, 1881 and 1914. At each f these points of time the watching saints who realized that e end of the age was upon the church have thought that the change" might come. They watched for it. When they came each of these points, the Lord said, "Go to another place." inally we reached the last place of the four—October 1st, 914. This was the last point of time that Bible chronology ointed out to us as relating to the church's experiences. Did e Lord tell us that we would be taken there? No. What id he say? His Word and the fulfilments of prophecy seemed point unmistakably that this date marked the end of the entile Times. We inferred from this that the church's change" would take place on or before that date. But God id not tell us that it would be so. He permitted us to draw hat inference; and we believe that it has proven to be a ecessary test upon God"s dear saints everywhere.

WHAT SMITING OF THE WATERS MAY MEAN

Did the Times of the Gentiles end by October 1st, 1914? t certainly looks very much as if they did. The great naions of the world there began to go to pieces under the terrible haking process then begun. The shaking is still going on, ay by day, week by week, and will continue until the work of estruction is complete. Do we see anything definite as yet s to when we are to finish our earthly course? We do not ee anything positive thus far. If any of you find out anyhing, we wish you would tell us.

What do we expect? We expect just what the picture oints out. Of late we have been thinking considerably of hat took place when Elijah and Elisha came to the river ordan. They stopped there and stood talking. Something ust be done before they could go further. So the Lord's eople have been standing for a time since we came to October, 914. Then Elijah took his mantle, wrapped it together and mote the waters of Jordan. The waters divided to right and eft, and the prophets went over dry shod. After they had rossed, they went on, talking together. They had received o further instructions from the Lord. They simply walked n. Suddenly the chariot of fire appeared and separated them, nd Elijah was taken away in the chariot by a whirlwind.

CHARIOT OF FIRE TO MAKE SEPARATION

What does this signify in antitype? We think that it ignifies a division between the little flock and the great ompany. We are to be careful not to form a judgment as to ho are to be of the great company, however. Some say to s, "What do you think of such a brother?" We are not to udge one another. It is not for us to say that such a one belongs to the Great Company class. We are to consider all the friends as one people. Only the Lord knows who are his wholly faithful ones, and he is leaving the matter to be manifested at the end of the earthly career of the Little Flock. The Lord himself will do the dividing.

A WORD OF WARNING

Right here we will give you a little illustration of how serious a mistake might be made along this very line. On one of our tours we were in a car with one of the pilgrim brethren and another brother living in that vicinity, plainly dressed. The pilgrim brother remarked, "That is Brother So-and-so, and I do not think that he is very much interested." He intimated that he thought the brother was one of the great company class. We asked him why he thought so. He replied, "I don't know; but he does not seem to take a very active part in the service nor does he attend the meetings." Now we will tell you the facts concerning this brother. That man whom the pilgrim brother thought was probably a member of the great company class was one who had given about twenty thousand dollars to the Lord's work, and he was living in very humble circumstances and wearing very plain clothes because of his sacrifice in the interests of the cause of Christ. The pilgrim brother knew nothing of this, and had no particular interest in the matter. Thus you see how any of us might be deceived in respect to each other. "The Lord knoweth them that are his."

When the Lord's time comes for separating his little flock class, he will make no mistake. It will be the little flock that will go in the chariot, and no others. Let us, therefore, keep ourselves in the love of God. Never mind what any one else thinks. Of course we are to love and serve the brethren; but even when we do our best, some of the brethren may misunderstand us. But trust it all in the Lord's hands. He will take care of the entire matter. Do not decide about anybody else; but let each of us watch himself, and see to it that he keep his heart in the right attitude toward the Lord and the brethren. St. Paul says, "Judge nothing before the time." (1 Corinthians 4:5) All will soon be manifested. We shall see the Elijah class taken away in the chariot; the others will not be taken. Then we shall see the radical division. We shall know all about it then. The Lord will attend to it.

THE "CHARIOT," THE "FIRE," AND THE "WHIRLWIND"

Now, as to the meaning of the fire and the chariot: Fire always represents destruction, and a chariot of fire would seem to signify some very trying experience that will separate the Elijah class from the Elisha class, and bring the deliverance of the Elijah class.

"Brother Russell, are you not afraid of alarming us?" some may ask. No! We are all very desirous of getting into the Lord's chariot, surely. It is the best thing in all the world. "But it means trouble!" Well, we desire trouble, if this trouble will be our chariot to take us home. We are waiting for it day by day. When Elijah's chariot came, it was in a whirlwind that he was carried into the heavens, into the atmosphere, beyond earthly vision. What did the whirlwind signify as regards the church? "Does it mean more trouble?" you will ask. We think it does. Dear friends, we are waiting for that chariot and whirlwind. "What will it be?" Well, we know that the Lord pictures the great time of anarchy that is coming as a great whirlwind. He says, "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."—Jeremiah 25: 30-33; 30:23, 24.

To our understanding the Elijah class will be amongst the first to be affected by the great whirlwind of anarchy. We believe it signifies that many of the Lord's people—all of the faithful at that time—will be taken from the present life in some anarchistic movement. We would not talk about these things to the public; for the public would not be interested in them. The Master said, "Cast not your pearls before swine." We are talking about it here because we think that all here are deeply interested, and are expecting to share in the chariot and whirlwind experiences. Here is the point, then. We think that our final experiences will be during some kind of anarchistic uprising. For some time we have been wondering just how all the church would be taken. If the "change" comes to each one by death in the usual way, it would seem very wonderful to see the consecrated all over the world die suddenly. Neither can they all die of old age; for this would mean that some would have to live a good many years yet.

THREE IMPORTANT POINTS

But here is the way the Lord pictures the matter: First, there will be the chariot of fire. We do not know what this will be; but we understand that some fiery experience will cause a separation between the two classes of the Lord's people. Then will develop the whirlwind of anarchy. Perhaps this will be mobs that will destroy the lives of the faithful ones. We do not know. We cannot now imagine just what it will be. We do not wish to think anything foolish; we are merely studying the type, or picture. We do not intend to do anything to get into trouble. To do so would be like what the devil suggested to Jesus: "Cast thyself down from the pinnacle of the Temple." We are to be just as wise, kind, meek, gentle and as faithful to the Lord as we know how to be, and then have our minds perfectly calm and restful. When the Lord's time for us comes, all will be right. Let us rest in his love and wisdom and care. What he provides for his children will be the very best thing for us, and we shall be glad to have it.

"Are you expecting the fiery chariot any minute now, or do you think it some little distance off—perhaps some months yet, or perhaps a year or more?" will be asked. At least a year, or probably more, is my thought. Something else is coming first, dear friends. We do not as yet see clearly just what it is; but this matter of Elijah's rolling his mantle together and smiting the waters of Jordan seems to mean something, and also the crossing of the river. This picture is not given for nothing. "What does it mean?" you ask. Ah, we know that most prophecies are understood only after they are fulfilled! We might, however, have a suspicion. "What would that be?" Something like this: In Bible symbolic language, water represents truth, and it also represents peoples. Both of these are given in Scripture as being symbolized by water. (Revelation 17:1; Jeremiah 51:12, 13; Revelation 17:15; 22:1, 2; Ezekiel 47:1-12; Ephesians 5:26) Furthermore, Jordan means testing, or judging down. Now who or what would be judged in the antitype?

WHAT ELIJAH'S MANTLE MAY SIGNIFY

We answer, We believe that the peoples of earth, the public in general, are to be judged by the truth. The peopls are represented by waters. It would seem that in some way the people are to be judged and tested; and that a division of public sentiment is to be caused, in connection with the truth. Waters are to be separated from waters, people from people, the truth being received by some and rejected by others. Elijah wrapped his mantle together and smote the waters; and they were divided. Elijah's mantle was the outward indication, or s of God's power with him, and represented God's power blessing with the church. The mantle was in Elijah's h when he smote the waters with it. So the church, it w seem, will use what is in their hand, the power and autho of the truth, the power of God, in smiting the wate peoples.

"Do you think that this has not yet taken place?" ma a question in your minds. We think it has not as yet taken place. "Do you not think that the PHOTO-DRAMA CREATION has had a part in this?" It may be. "Will ther something more?" We do not know. We RATHER TH THERE IS SOMETHING MORE. We do not state this positi We are keeping watch to see in what way God will exe some very wonderful power causing some division as resp the truth. We are merely thinking aloud with you. We looking for some very pronounced division on the subjec the truth, something that will eventually lead up to a g hatred. You remember that in our Lord's ministry he prese certain truths that caused the scribes and Pharisees to him. It was their hatred that led up to his arrest and cr fixion. The hate was there. They said, "We must kill h

We shall not do anything foolish; we shall not go out on streets to stir up trouble. We are to exercise the spirit sound mind—gentleness, meekness, patience, brotherly-k ness and love. We are to be "wise as serpents and harm as doves." (Galatians 5:22, 23; Matthew 10:16) All t instructions we must not forget. But when we see any tro coming upon us when we are doing what is right, when we obeying the Lord, then we are able to take it as from him. we do not manifest the Master's spirit, if we speak pro or boastfully to people, then we shall have it to regret we did not follow in the footsteps of Jesus.

So, then, you see what we are looking for. Whether will take place in a few months or in a few years more may not be sure. But we think we shall see something will bring a division in the sentiments of the people before get into the fiery chariot. And now, dear brethren and sis we leave you with these thoughts, asking God's blessing u us all.

"Mine eyes can see the glory of the presence of the Lord
He is tramping out the winepress where his grapes of w
are stored:
I see the flaming tempest of his swift-descending sword:
Our King is marching on."

THE HUMBLE TO BE EXALTED

FEBRUARY 13.—PHILIPPIANS 2:1-11.

HUMILITY THE GREAT LESSON FOR ALL—THE ONLY BEGOTTEN AN ILLUSTRATION—HOW HE WAS RICH—HOW HE BECAME PO WHY HE WAS EXALTED—HOW HE WAS EXALTED—CHURCH WALKS IN HIS FOOTSTEPS.

"For ye know the grace of our Lord Jesus Christ, that though He is tramping out the winepress where His grapes of w *through his poverty might become rich."*—2 Corinthians 8:9.

St. Paul, then a prisoner in Rome, wrote these words of our lesson to the Philippian brethren, whom he so dearly loved and from whom he had received so many proofs of their love for him. No other church is mentioned as having aided St. Paul in his times of need. Their special assistance to him is mentioned—twice in Thessalonica (Philippians 4:16), once in Corinth (2 Corinthians 11:9), and now at Rome.

The Epistle to the Philippians has been styled an epistle of joy—so richly did the Apostle's heart seem to respond to the faithfulness of the brethren there. He would have them know that he appreciated their love, and that such love should abound toward each other and toward all. His joy would be filled full in proportion as he could realize that the brethren had the proper mind of Christ, its love and harmony. He exhorted, therefore, that they remember the conditions on which such character could be developed. Nothing should be done by them through strife or for vain-glory. All of their conduct should be marked by lowliness, humility and willingness to discern the good qualities of others—noting wherein others were superior to themselves.

This would not mean that they should deceive themselves, but that they should be on the alert to appreciate true quality and character wherever found—looking for noble qualities in others, and generously hoping that they existed even when not discerned—considering the interests of the Lord's cause, and ignoring self-will or pride. Therefore they should not look merely at their own things or interests, but also upon those of others—the rights of others, the ability of others. This, the Apostle assures us, is a mark of the holy Spirit, the spirit of a sound mind, which comes to the followers of Jesus as they grow in grace and the Master's character-likeness.

This mind, or disposition, the Apostle declares, was exemplified in Jesus. In his pre-human conditions, whe the form of God, a spirit being, Jesus was humble. He not meditate usurpation of divine authority to exalt him to seek a name higher than his own, as Satan did. He no thought of robbing the divine glory and honor by put himself upon an equality with God the Father. On the trary, he had the same spirit that he had afterwards, whe declared, "Not my will, but thine, be done"; and again came not to do mine own will, but the will of him that me"; and again, "My Father is greater than all."—Luke 22 John 6:38; 10:29; 14:28.

The Master always had this disposition of reverence the Father and of full trust and confidence in the divine dom, love, justice and power. Hence, when the time that the Father had purposed—when he would send a Sa into the world, first to redeem it and later on to become king and deliverer—and the proposal to render this g service to God and to men was proffered to the great Log "the Only Begotten of the Father"—it was promptly acce "I delight to do thy will, O my God!" was the response of chiefest of all God's creatures. This involved a great hum tion—leaving the dignity of the chiefest on the spirit pl to become a human being—a man amongst men—"the Christ Jesus"—not a sinful man, but a perfect one, in image and likeness of God, as was the first Adam original "holy, harmless, undefiled, separate from sinners."

"THE MAN CHRIST JESUS"

After Jesus by the change of nature found himself a amongst men, he still preserved the same loyalty to the Fa

e was only a child when we hear him say, "Wist ye not that must be about my Father's business?" (Luke 2:49) Hav- g learned that he could not attend to the Father's business til he reached the age stipulated in the Sinaitic Law, he nained quietly at home until nearly thirty. Then promptly went forth to John the Baptist at Jordan; and by a public mersion he testified his full obedience to the Father's will— e full consecration of his life, even unto death.

Then there came upon him a begetting of the holy Spirit, testified by John. Then, too, God granted that spirit-be- tten One a special mental illumination; as we read, "The avens [the higher things] were opened unto him." The vine plan was made plain which involved his own death as e antitype of the serpent raised on the pole by Moses, as e antitype of the bullock of sin-offering slain by Aaron, as the titype of the Passover lamb slain by the Israelites and eaten them for their strengthening and deliverance from Egypt delivering the people of God from Satan's yoke of bondage sin.

In all these experiences, we find that the Master was faith- l, loyal to God, loyal to his covenant, loyal to the principles righteousness. Thus it is written of him, "Thou hast loved ghteousness and hated iniquity; therefore God, even thy od, hath anointed thee with the oil of gladness above thy llows." (Psalm 45:7) The oil of gladness represented the ly joy of our Lord and the holy prospects which sustained m during this period when he made himself of no reputation, d became poor indeed—finally losing even his life—all in yalty to God's will and the program marked out in the Bible.

His final cry on Calvary was, "It is finished!" His baptism to death was finished—his full approval for obedience to od and the principles of righteousness, all that the Father d given him to do in the way of sacrifice, had been accom- ished. Ah, then it was God's turn to act! Would he leave s faithful One in death? Nay, "faithful is he who prom- ed," who performed his good promises to his faithful Son.

The Apostle tells of this, saying, "Him hath God highly alted, and given him a name which is above every name"— title and honor, a distinction, a place above all others. Verses 9-11) He was received into glory; and all the angels God worshiped him whom the Father had thus exalted to s own right hand, giving him, additionally to what he had signed, glory and immortality—the divine nature. Well can e understand the acclaim of the heavenly ones: "Worthy is e Lamb that was slain to receive power, riches, wisdom, rength, honor, glory and blessing."—Revelation 5:12.

MESSIAH'S GLORIOUS KINGDOM

But there is more glory yet to come to the great Redeemer. Those who crucified him, yea, all the world of mankind, for whom he tasted death, are yet to be made aware of his great sacrifice on their behalf and of the great honor and high ex- altation which came to him as a result. He is to be the world's King of Glory and is to reign for a thousand years. As Verse 10 declares, eventually every knee on earth will bow, and every tongue will acknowledge him; and all others not willing thus to recognize and obey him are to be destroyed from amongst the people as "natural brute beasts." (2 Peter 2:12; Jude 10) "And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23) And all this glorifying of the Son will directly be to the Father's glory; for the entire plan of salvation is of the Father and through the Son, as the Apostle assures us.—1 Corinthians 8:6.

Now then, let us not lose the point of the Apostle's lesson expressed in our Golden Text. While the world by and by is to profit by the Redeemer's great sacrifice and subsequent kingdom, and all are to have the opportunity of being restored to human perfection and a world-wide kingdom, a special blessing of God is for the church, who now accept the Re- deemer, consecrate their lives, as he did his, to the Father's will, and walk in the footsteps of Jesus. They shall become his joint-heirs in the kingdom, and reign with him a thousand years—yea, and beyond.

The essence of this lesson is elsewhere expressed by the Apostle Peter. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) Only the humble-minded are prepared to learn the great lessons which must be learned before they will be ready for exaltation that would be profitable to themselves or to others. The course of selfishness and self-seeking is illustrated in Satan, who has failed and is ultimately to be destroyed. The same self-seeking spirit is styled the spirit of the world; and it is about to lead the world to the great catastrophe foretold in the Bible—from which, however, they will be rescued by Messiah and his kingdom, and will have the opportunity of learning the great lesson of humility and obedience and of getting the reward.

Jesus, on the contrary, has illustrated to us the proper course which leads to glory, honor and immortality; namely, the course of full self-abasement and of full submission to whatever may be the divine will. As the Savior has entered into his glory as a reward for his obedience, so the faithful of his people, the church, demonstrating their humility and obedience, will be sharers, his joint-heirs in his future kingdom of glory.

SATAN'S COUNTERFEIT OF TRUE RELIGION

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12.

It may be a subject of some surprise to learn that Satan as a gospel, yet such would not be the case if all were familiar ith the Satan of Scripture. Unfortunately for themselves e great majority today are not acquainted with the delinea- on of the devil which God's Word supplies. They know ttle or nothing about his motives, his methods, his ministers, s machinery or his media. To them he is either a hideous onster with horns, hoofs and a tail, or else an abstract prin- ple of evil—the absence of good, a negation. The words hich Goethe put into the mouth of Mephistopheles in "Faust," I am the spirit of Negation," is the popular definition of the evil today. He is impersonal, immaterial, impossible. As e has quaintly put it, "They spell devil without a 'd' as they ell God with two 'o's.'" Good and evil is their scheme. All the devil there is, is the devil within you," is the last ord of modern theology.

Now, an intelligent enemy always keeps in the background, mains hidden, out of sight. It is an important factor to his ccess that his identity should be concealed. The assassin ho plunges a knife into the back of his victim is generally ired for the purpose. The one who throws the bomb is erely a pawn, the master-mind that planned the deed is nseen and unsuspected. The police in some of our large ties know perfectly well that many of the most daring crimes re engineered by one who is too astute to show his hand. hose whom he employs to execute his plans may be caught, ut the genius who "pulls the strings" is secure. Therefore need not surprise us to find that the masses do not believe the existence of a personal devil. It would be strange ere it otherwise. "Where ignorance is bliss 'tis folly to be ise" is doubtless an axiom, of the truth the value of which, relation to humanity, the devil is fully assured.

The Word of God does not leave us in any doubt as to the existence of a personal devil. It furnishes us with a full- length portrait of him. It gives us a comprehensive descrip- tion of his being, his emissaries and his aims. Personal names are ascribed to him and personal characteristics attributed to him. He is represented as being the originator and source of all evil in the universe, and the implacable enemy of God and man. His power is so tremendous that we are informed, "Michael, the archangel, when contending with the devil (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9) His dominion is so great and his impudence so audacious that he offered all the kingdoms of the world to the Son of God, on the one condition that he would fall down and worship him. And our Lord did not challenge his right to make such an offer, but upon a subsequent occasion acknowl- edged him to be the prince of this world.

Moreover, the Word of God not only describes at length the person and power of the devil, but it also acquaints us with his purposes, which may be summed up under two heads, namely: To deny the Word of God and to destroy the work of Jesus Christ. It would be apart from our present purpose were we to turn aside and show at length how every available weapon was employed in the first centuries of the Christian Era to destroy the Bible, and how in these last days Satan is using the pens of the "higher critics" to destroy the authority of the Holy Scriptures. Suffice it to say that, from the day when he repudiated the words of Jehovah to Eve, until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God.

Ever since the first Messianic prediction Satan has tried to destroy the work of our Lord Jesus Christ. First, by way

of anticipation and secondly by a method of invitation. When Jehovah declared to the serpent that the seed of the woman should bruise his head, it was not long before that old serpent, the devil, tried to frustrate the purposes of God. Cain (who was of that wicked one) slew his brother Abel as the first attempt to destroy the woman's seed. Later on, God declared to Abraham that "in him should all the families of the earth be blessed," or, as the holy Spirit's comment upon these words informs us, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as One, And to thy seed, which is Christ." (Galatians 3:16) When in Egypt the descendants of Abraham began to wax numerous and it appeared that there was an immediate likelihood of this prophecy receiving its fulfilment, Satan tried to frustrate the prophecies of God and destroy the channel through which that seed was to come by inciting Pharaoh to issue a command that the male children of the Hebrew women should be destroyed. (Exodus 1:16) When at a still later date God made known to King David that the promised Messiah was to be born of the royal tribe of Judah, Satan made a still more persistent attack to thwart God, as may be witnessed during the time of the divided kingdom, when the ten tribes made an untiring and determined effort to exterminate the tribe of Judah.

When the fulness of the time was come and Immanuel was born at Bethlehem, Satan promptly made an effort to destroy the young child's life. Through Herod he slew all the children in Bethlehem from two years old and under. But his effort was in vain. For being warned of God in a dream Joseph had taken the young child and his mother and fled into Egypt. At the commencement of our Lord's ministry (in the temptation), Satan tried to make him throw himself down from the Temple. On another occasion when, wearied out with the day's work, our Lord sought a few minutes' sleep in the bow of the boat, the prince of the power of the air lashed the Sea of Galilee into a fury until the disciples feared that the little ship was doomed. And it was not until the Creator of the sea commanded it to be still that the plot of the devil was foiled.

Other instances could be cited in which the devil sought to prevent our Lord offering himself as a sacrifice for sin. Perhaps the supreme occasion was while he was upon the cross itself. Weakened by his sufferings, tortured by his merciless enemies, hanging helpless between the earth and heaven, Satan challenged him to demonstrate his Deity by descending from the cross. "Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross." (Matthew 27:40) But glory to his blessed name he never faltered, he patiently and majestically bore his sufferings in silence until he cried in triumph, "It is finished!" and surrendered his spirit into the hands of the Father. But the devil had still another card to play. His sacred body having been borne from the cross and laid in the sepulchre, Satan then made it his business to see that it was securely sealed and guarded by a company of Roman soldiers. Ah, Satan! if thou canst only succeed in keeping in the tomb that body, thou hast triumphed. But no, again thou art defeated! The grave cannot retain its victim, Death cannot hold the Lord of Life. "Up from the grave he rose, with a mighty triumph o'er his foe—Hallelujah, Christ arose!" And today he lives and is alive forevermore!

Having been thwarted and defeated at every point, having failed to prevent the incarnation [his being "made flesh," John 1:14] of our blessed Lord, having failed to prevent his offering himself as a sacrifice for sin, having failed to keep his body in the confines of death, it behooves us to inquire, Has Satan given up in despair? Has he ceased in his efforts to destroy the work of Christ? Has he changed his attitude toward the Son of God? or is he still perpetuating his hellish deeds? Is he still seeking to annul the effects of Christ's work? Is he yet desirous of destroying the virtues of the cross? An answer to these questions is of the greatest importance.

Again we need to turn to the infallible Word if we would obtain a reliable answer. In the parable of the tares our Lord has exposed Satan's methods during the time of his absence from this world. After the Son of Man had graciously condescended to scatter the Word of God, Satan likewise did some sowing and went and scattered broadcast his tares among the wheat. It is to be noted that he sowed neither thorns nor thistles, but something which so closely resembles the genuine grain that it is not until the time of the harvest that the one can be distinguished from the other. Then it is seen that the tares, though resembling the wheat in every other respect, bear no fruit, produce no increase. In a word, then, just as Satan formerly sought to destroy the work of Christ by way of anticipation, he is now engaged in the work of nullifying the virtues of the death of Christ by a method of imitati Consequently, as Christ has a Gospel, Satan must also h a gospel. And, in the nature of the case, it must be a gos which so much resembles the Gospel of Christ that it is capa of deceiving the unwary and deluding the unsaved. It be our business now, not to expound his gospel, but, with spirit's aid, to expose it.

The gospel of Satan is not a system of revolutionary p ciples, nor yet a programme of anarchy. It does not ins wars and strife, but peace and security. It does not set mother against her daughter and the father against his s but promotes the fraternal spirit whereby the race is regar as one great brotherhood. It does not seek to drag down degrade the natural man, but to improve and uplift him. use a popular phrase, it appeals to "the best, all that is g within us." It aims to make this world such a comforta and congenial habitat that the absence of Christ will not felt and God will not be needed. It endeavors to make m so satisfied with this life that they shall be totally indiffer to the life hereafter. It propagates the principles of s sacrifice, mercy, charity and benevolence, teaching men to for the good of others and to be kind to all. For those observe its conditions and obey its commands, it promises development of certain inherent occult powers, the solution the more recondite problems of man's constitution and the cumulation of esoteric knowledge which is withheld from multitude. In short, it declares that all who will eat of forbidden fruit shall "be as gods."

In contradistinction to the Gospel of Christ, the gospel Satan is one of works. Its fundamental principles are: vation by good deeds, redemption by human merits and reg eration by reformation. Its sacramental phrase is: good and do good." Its motto is: "Do unto others as would that they should do unto you." Its various ramif tions and organizations are manifold. Temperance ref movements, Christian Socialist Leagues, ethical culture so ties, "Peace" Congresses and various other organizations all employed (perhaps unconsciously) in proclaiming gospel of Satan—justification by works. The pledge card substituted for Christ; social purity, rather than individ regeneration, is the idol of the hour; the cultivation of flesh is considered more practical than the "birth" (begetti of the spirit; while universal peace is looked for without interposition of the Prince of Peace.

The apostles of Satan are not saloon-keepers and wh slave traffickers, but for the most part "ordained" minist Thousands of those who occupy our modern pulpits are engaged in presenting the fundamentals of the Christian fa but have turned aside from the truth and given heed u fables. Instead of magnifying the enormity of sin and sett forth its eternal consequences, they minimize it by decla that sin is merely ignorance, the absence of good. Instead warning their hearers "to flee from the wrath to come," t call God a liar by declaring that he is too loving to dest his own children and too merciful to send one of his own c tures to eternal damnation [krisis, condemnation]. Instead preaching that "Without shedding of blood there is no re sion" (Hebrews 9:22), they merely hold up Christ as the g Exemplar and exhort their hearers to "follow in his ste "For they being ignorant of God's righteousness, and g about to establish their own righteousness, have not submi themselves unto the righteousness of God." (Romans 10 "For such are false apostles, deceitful workers, transform themselves into [imitating] the apostles of Christ. And marvel; for Satan himself is transformed into an angel light. Therefore it is no great thing [not to be wondered if his ministers also be transformed as the ministers of ri eousness, whose end shall be according to their works." Corinthians 11:13-15.

Added to the fact that hundreds of churches are wit a leader who will faithfully declare the whole counsel of and present his way of salvation, we also have to remem and take into consideration the lamentable and ominous that the majority in these congregations are in no way learn, and have very little possibility of learning the truth themselves. The family altar, where a portion of God's W was wont to be read daily is now—even in the homes of n nal Christians—a thing of the past. The Bible is not pounded in the pulpit and is not read in the pew. The mands of this rushing age are so many that the multit have little time and still less desire to meditate upon things of God. Hence the majority who are too indolen search for themselves are left at the mercy of those whom pay to search for them—those who betray their trust by st ing economic and social problems instead of the Scripture truth.

In the Scriptures which we have taken as the basis of these emarks the gospel of Satan—the devil's delusion—is described s "a way which seemeth right unto a man." That is to say, t is presented in such plausible language that it appeals to he emotions; it is set forth in such a subtle manner that it ommends itself to the intelligence of its hearers. The success f an illegitimate coiner depends upon how much the counterfeit resembles the genuine article. A lie is not so much the bsolute denial as the perversion of the truth. Hence half lie is always more dangerous in its effects than the total f the truth. Consequently, when the Father of Lies enters he pulpit, he does not flatly deny the great doctrines of Christianity, but he rather tacitly acknowledges them and then proceeds to give an erroneous interpretation and a false application. For example, he would not be so foolish as to boldly nnounce his disbelief in a personal God—he takes his existnce for granted and then gives a false description of his haracter. He announces that God is the Father of all men, hen the Scriptures plainly tell us we are "the children of Iod by faith in Christ Jesus." (Galatians 3:26) Again, Satan would not make so flagrant a blunder as to ignore the entral figure of human history; namely, the Lord Jesus Christ. nstead, he is acknowledged to be the most perfect person who ver lived. Attention is drawn to his deeds of compassion and cts of mercy, the beauty of his character and the tenderness f his teaching. His life is eulogized, but his death is ignored, the all-important atoning work upon the cross is never nentioned. It is a bloodless gospel, and a crossless life and, n regard to his person, he is merely considered as the ideal nan.

In 2 Cor. 4:3, 4 we have a Scripture which sheds an abundance of light upon our present subject. There we are told: 'If our gospel be hid, it is hid to those that are lost. In whom he god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them." He blinds he minds of unbelievers by hiding the light of the gospel of Christ in presenting his own version of the truth. Appropriately is he designated "the devil and Satan which deceiveth he whole world." (Revelation 12:9) In merely appealing o "the best that is within man," and in merely exhorting him 'to lead a nobler life," there is afforded a general platform for ll shades of opinion and every shade of philosophic speculaion. Atheists, Pantheists, Unitarians, and all other sectarians an unite to proclaim this common message.

Again we quote our foundation passage: "There is a way which seemeth right unto a man, but the end thereof are the vays of death." The devil's delusion is that we can be saved y our own works and justified by our own deeds. Whereas God tells us, "By grace are ye saved through faith, ... not f works, lest any man should boast." And again, "Not by vorks of righteousness which we have done, but according to is mercy he saved us." Ephesians 2:8, 9; Titus 3:5.

Perhaps at this point an illustration from personal experience may be pardoned. Some two years ago the writer became acquainted with one who was a lay preacher and an enthusiastic Christian worker. For over seven years he had been engaged in public preaching and religious activities. But from certain expressions and phrases he used, the writer was not satisfied in his own heart that his friend was really a "born [begotten] again" man. When he began to question him he found that he was only very imperfectly acquainted with the Scriptures and had only the vaguest conception of Christ's work for sinners. For a while the writer sought to present the plan of salvation in a simple and impersonal way, in the hope that if he were still unsaved God would be pleased to reveal unto him the Savior for sinners. One night to his joy the one who had been preaching the Gospel (?) for seven years confessed that he had found Christ only the previous night. He confessed (to use his own words) that he had been presenting "the Christ ideal," but not the Christ of the cross. He had been trying to know Christ as the "Truth" before he knew him as the "Way."

The writer believes there are thousands like this preacher, who have been brought up in Sunday Schools, taught about the birth, life and teachings of Jesus Christ, who believe in the historicity of his person, and who think that is all that is necessary for their salvation. When they reach manhood and go out into the world they encounter the attacks of atheists and infidels who declare that such a person as Jesus of Nazareth never lived. But the impressions of their early days cannot easily be erased and they remain steadfast in their declaration that they believe in Jesus Christ. Yet when you examine their faith, too often you will find that though they believe about Jesus Christ they do not believe in him! They believe with the head that such a person lived (and because they believe this, imagine they are saved), but they do not believe with the heart that this person died to save them from their sins. A merely intellectual assent to the reality of Christ's person and which goes no further is another phase of the way "which seemeth right unto a man," but the end thereof "are the ways of death!"

Lack of space prevents our doing more than just pointing out other ends of this way which "seemeth right." Those who are trusting to an outward form of godliness, those who are religious because it is considered a mark of respectability, those who attend the house of God because it is fashionable to do so, and those who join some church because they imagine that such a step will enable them to become Christians, all such are in the way which ends in death—death spiritual and eternal.

And now, my reader, where do you stand? Are you in the way which "seemeth right," but which leadeth to death, or are you in the Narrow Way which leadeth to life eternal? Are you trusting in yourself or in Christ? are you relying upon your own works, or are you reposing upon the finished work of Christ? A pious life, a self-sacrificing spirit, attractive manners, a charitable disposition, regular attendance at religious services, saying prayers and even reading the Bible, none of these things—nay, all of them together—without faith in the Blood of Christ can obtain for you a passport to heaven. If any of the above virtues could ever save a single soul, where was the necessity for the awful death of Jesus Christ? No, eternal life is neither a wage nor a reward, but the free Gift of God through Jesus Christ our Lord. However pure your motives, however noble your intentions, however well-meaning your purposes, God cannot accept you as a son, until you accept his son.

By Arthur Pink.

CHRISTIAN COMMUNISM

February 20.—Acts 4:32-5:16.

CHRIST'S SPIRIT IS SYMPATHETIC, LOVING—THIS WAS ILLUSTRATED IN THE EARLY CHURCH AND SINCE—LOVE IS BENEVOLENT—"SEEKETH NOT HER OWN" INTERESTS ONLY—COMMUNISM TRIED—WHY IT FAILED—WHY IT WAS PERMITTED—ANANIAS AND SAPPHIRA—HOW SEVERE WAS THEIR PUNISHMENT.

"Love one another from the heart fervently."—1 Peter 1:22.

God is love; and all, in proportion as they have fellowship with God, must have his character-likeness and be loving, generous, kind. Selfishness is of Satan, the adversary. He is the embodiment of that spirit, since he allowed pride and ambition to mislead him. The world, under the influence of the prince of this world, Satan, and the influence of the fall, is a selfish world, and to that extent ungodly.

The work of the Millennial age will be to give all mankind a full opportunity of recovery from the snare of the devil—to restitution, to recovery of all that was lost in Adam, and redeemed for Adam and his race by Jesus. That will be a glorious Millennium, helpful and uplifting to all the willing and obedient. The church at that time will be with Jesus on the spirit plane, invisible to men and armed with all the power of God. Her work, like her Lord's, is described. She will share with her Lord in his kingdom rule, his priesthood and his judgeship—giving chastisements or rewards to mankind, and those shall be designed with a view to educating them, to uplifting them to the condition of perfection.

This Gospel age is the period in which God has been selecting this church from amongst mankind. All of the select ones will be saints, regardless of denominational lines. God has destined that none shall be of that company except those who are copies of his Son. (Romans 8:29) The church has received special testing and education for the glorious mission marked out for her—the blessing of judging the world. The church must not only have a sympathy for others, but must cultivate this quality to the attainment of Christ's likeness in heart, and as much as possible must have that likeness in outward living and in thinking.

The record tells us that the number of believers was many thousand in a little while. The spirit of love began to burn in their hearts—thankfulness to God, appreciation of his favor, a desire to serve him, and a sympathy and love for the brotherhood.

We perceive that some were poor; and, controlled by the spirit of love, the well-to-do felt that they would like all the poorer brethren to have just as good as themselves. First they

gave privately one to another, as they realized the needs. Then the matter went further and they organized a little community. Many of the wealthier sold their possessions and turned in the money to the Lord's treasury, desiring that a certain amount be supplied to themselves and all the other members of the community—share and share alike.

This manifested a very beautiful spirit, and under perfect conditions would have been the wise as well as the proper course. As it was, the community proved a failure. Nevertheless, the Lord apparently permitted that test and failure for a good purpose—to show us that no such community amongst his people is possible at the present time. The community principle will prosper wonderfully as soon as Messiah's kingdom is established; but it is impracticable at the present time, as it was in the days of the apostles.

BARNABAS NOT AN APOSTLE

This lesson introduces us to Barnabas, a godly man and wise, a mighty power in the church. His name signifies consolation, and evidently it was an appropriate name. His proper name was Joses; and he must have been a very fine character when the apostles gave him the new name Barnabas —implying that he had a beautiful spirit and was in his daily life a "son of consolation" to the brethren and all with whom he had contact.

Barnabas had a property or estate, and sold it, and brought the proceeds to the apostles' feet. He was not an apostle, for of them there were only twelve, and at this time only eleven, because of the loss of Judas. St. Paul, the twelfth apostle, the Lord's chosen vessel, and "not one whit behind the very chiefest of the apostles" (2 Corinthians 11:5), had not yet had his eyes opened to the truth of the Gospel.

Barnabas was quite willing to take his share with the others from the general dole; however, amongst those who accepted the terms of the proposition were Ananias and his wife Sapphira. These had property and sold it and kept back a portion of the price, bringing the remainder to the apostles as though it were the entire sum. Indeed in conspiring between themselves they had agreed to declare that the money they turned in to the treasury was all they received from the property. Our lesson tells of how St. Peter treated the matter. Under the guidance of the holy Spirit, he said, "Ananias, why hath Satan filled thine heart to lie to the holy Spirit, and to keep back part of the price of the land?" He pointed out to Ananias that the property was his own, that he was not compelled or urged to donate it to this community, that it was only his own voluntary gift, and that he had thus lied to God, and not merely to the community. Ananias, hearing these words, fell down dead—smitten of the Lord; and his wife suffered similarly a little later. A great fear fell on all the company when they heard of these things.

WHY REPENTANCE WAS NOT PREACHED

St. Peter doubtless remembered his own sad experience when he once denied the Lord. We query, Why did he not sympathize with Ananias and Sapphira, pointing out to them wherein they had erred, and urge them to repentance, and join with them in prayer rather than pronounce upon them the death penalty?

Our thought is that these two culprits were not really God's children—that they had never received the begetting of the holy Spirit; and that the Lord took this opportunity to give a great lesson to the church—to remind them that they were dealing, not with flesh and blood, but with Jehovah God. From this viewpoint, it was worth while to sacrifice these two persons under divine judgment with a view to teaching the church, then and in future generations, how displeasing in the Lord's sight is hypocrisy—especially in respect to religious things.

If these two had been spirit-begotten, then their punishment would be the second death; and we would have no Scriptural ground for expecting them to have any resurrection or future consideration from the Lord. But if they were merel children of this world, not fully appreciative of spiritua things, their future interests are not destroyed. They sti belong to the great world of mankind for whom Christ die and have not yet received in full the blessings of reconcilia tion with God through the Lord Jesus. Such glorious favo may be expected for the world in general, in the sweet by an by—during the Millennium, when "all the families of the eart shall be blessed" and be brought to a knowledge of the trut and to an opportunity of accepting the same unto salvation.

If our surmise be correct, Ananias and Sapphira were in very different position from Judas, who had companied wit our Lord for years, who had witnessed his miracles, had re ceived of his holy Spirit and through that power had cast ou demons, healed the sick, etc. Our charitable thought fo Ananias and Sapphira is, that if they had not received th holy Spirit they but imperfectly appreciated what they wer doing. Although they did know that they were practising deception, they apparently did not get a proper focus upon th matter. Our expectation for them is that they have not sinne unto death; and that the life which they lost they will hav back again in the resurrection time, with full opportunity t get matters straight and to determine finally their loyalty disloyalty to God under the illumination which they will the have.

The designed effect was realized. Great fear and respe for God and everything appertaining to him in religion fe upon the whole multitude. It was worth while to punish th one couple severely, in view of the preparation made for the blessing in future and in view of the lesson which their exper ence brought to the remainder of the church.

THE SAME SPIRIT OF DECEPTION NOW

We are not gifted, as was St. Peter, with authority represent the Lord's interests in judging others. It wou appear, however, from all that we are able to know, that the are many today living equally deceptive lives. We are n permitted to judge them, but they judge themselves by wh they tell us. They profess to be consecrated to the Lord Jehovah—sacrificed to the divine cause. Nevertheless th keep back much through self-will, professing to be fully d voted followers of Jesus.

Some of these, doubtless, belong to the same class Ananias. They have become associated with Christians, b have never been begotten of the holy Spirit and have real neither part nor lot with Christ. Others may be real Christian and be keeping back part of their consecration. If so, the la ter may be sure that they will be dealt with. So the Apost declares, "If we would judge ourselves, we should not [need t be judged [of the Lord]. But when we are judged, we a chastened of the Lord, that we should not be condemned wi the world." (1 Corinthians 11:31, 32) Such Christians, buil ing upon the Rock Christ Jesus, will apparently need to co through the fiery ordeal pointed out in the Bible, and "wa their robes and make them white in the blood of the Lamb in great tribulation—for failing to live up to their covena of complete sacrifice.—Revelation 7:9-17.

It would indeed appear as though hypocrisy, which t Bible intimates is especially wicked in the sight of God, practised to a great length amongst the nominal followers Jesus. Professions of creeds not believed and a form of go liness without its power seem on every hand to tell us th many must be living hypocritically and subject, therefore, the divine judgment. The lesson to us is, "Take heed that man take thy crown."

Our Golden Text here comes in appropriately. We a to love one another—first our heavenly Father, then our hea enly Lord Jesus; and finally, we should love, and as we ha opportunity serve, the brethren. Actively engaged in th manner, we shall be kept from hypocrisy and be ready f our share in the heavenly kingdom.

PERSECUTION'S GOOD RESULTS

FEBRUARY 27.—ACTS 5:12—6:7.

METHODS USED OF GOD—DIVINE APPROVAL OF THE GOSPEL—OPPOSITION BY THE SADDUCEES AND THE CHIEF PRIESTS—MULTITUD BELIEVED IN JERUSALEM—CHURCH COMMUNISM BEGAN TO FAIL—SEVEN DEACONS APPOINTED.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Galatians 6:2.

The manifestation of love and sympathy amongst the early Christians had a salutary effect in backing up the teachings of the apostles. The principle is as true today as it was then. The living of the Christ life is necessary to a proper endorsement of the Gospel message. "If any man have not the spirit of Christ, he is none of his." (Romans 8:9) The worldly are apt to read the Gospel influence in the lives of professors fore they give particular heed to the message.

Alas, that we can see so many evidences of the fulfilme of the Apostle Paul's words respecting our day! He decla that at this time many would have a form of godliness wi out its power, and be "lovers of pleasure more than lovers

God." (2 Timothy 3:5) The difficulty seems to be that sectarianism has lost the essence of the Gospel message which Jesus and the apostles taught. That serious loss has had various substitutes favored by the great adversary; but they are not the Gospel, and do not have the proper power upon the hearts and lives of those who even desire to do right. The Gospel message which Jesus and the apostles taught was expressed in our Lord's prayer: "Thy kingdom come; Thy will be done on earth, even as it is done in heaven." (Matthew 6:10) The apostles exhorted the people to prepare for the kingdom of God's dear Son and to accept the invitation to become members of the bride class.

The parables of Jesus, his sermons, and the teachings of the apostles abound with the thought that Messiah's kingdom will be the great panacea for all the ills of the world; and that the church, if found faithful, will share her Master's glory, honor and immortality. It was because St. Paul had this glorious hope before him, he declares, that he was willing to endure hardness as a good soldier of Jesus Christ and to count all his afflictions and sufferings for Christ, his sacrifice, but light afflictions. Because of these hopes, because of this deep-seated faith, he counted all earthly prospects as valueless in comparison, and willingly sacrificed his fame, his family position and his Roman citizenship, and endured stripes, imprisonments, buffetings and derision.—Philippians 3:7-11; 2 Corinthians 4:17; 11:23-28.

ERROR'S BITTER FRUITAGE

The principle has not changed. The Gospel has not changed. Merely the true Message has been lost sight of. The theory came in that Christ's kingdom was established in 800 A. D.; that the popes were representatives, or vicegerents—reigning instead of Christ; that the cardinals were the little flock class in special glory and honor; and that bishops, archbishops and priests were also associated in the glory of the exalted church.

We are not doubting the sincerity of those who promulgated these theories; but surely we now see that a great mistake was made. The nations of Europe were told that they were God's earthly kingdoms, responsible to the Papal system as the spiritual kingdom; and that thus in relationship with God, they had divine appointment to rule the people. Under these unscriptural teachings the world has been for eleven centuries. What the Catholics started, the Protestants have continued.

When Great Britain rebelled against the Papacy, and King Henry VIII. declared his kingdom to be another spiritual empire, put the bishops into the House of Lords, and made himself and his successors the representatives of Christ on earth in great power, it was a part of the same blunder that the Catholics had previously made. When, later, Luther and his followers attached themselves to the German princes, and favored and authorized them, and in turn were sanctioned by them, the German kingdoms were thus constituted kingdoms of God. And so with the other nations of Europe, great and small.

Claiming to be God's kingdom, these kingdoms of the world have therefore been hindering the people from hearing the Gospel message of the second coming of Christ to establish the true kingdom of God, to put down sin, to scatter the ignorance and darkness of the world, and to help mankind out of evil back to the image and likeness of God. The Bible declares these deceptions to be from Satan—"doctrines of demons."—1 Timothy 4:1.

Now we are seeing some of the bitter fruitage of such false teachings. Millions have been gathered into sects and parties unauthorized by the Bible, while only the few have been properly joined to Christ himself as his members. This great mass of people, deceived into thinking that they are true Christians, are today at war—fighting like demons. The great intelligence which came to the world through God's Message, illuminating the minds of men more and more, has been turned to one side. Instead of blessing the world, this intelligence has been cursing the world with inventions for human destruction, such as the heathen were not intelligent enough to invent, and perhaps not heartless enough to use. Alas, what a picture!

In all the churches of all denominations, prayers are going up for and against each other. The clergy are bewildered. The laity are bewildered. True faith in the Bible is at a discount. Little but a form of godliness remains. However, God has not left himself at any time without witnesses in the world. Today the faithful followers of Jesus are realizing what is wrong. They are awakening, are giving the Bible a fresh study, and are getting blessings out of it. They are realizing that our difficulties have come from the creeds, which are really contradictory to the Bible, but which represent the strange notions of our deluded forefathers. Now is the time for the people of God who have not already put on the whole armor of God to do so; for the Bible seems to assure us that still more stringent conditions are before us.—Ephesians 6:12-18.

OPPOSITION INSPIRED BY SELFISHNESS

Our study for today shows how the living of the true, simple life of faith, trust, obedience and love had its effect—how that many were added to the church, including "a great multitude of priests." It shows us, too, how angered were the Sadducees and the official class at that time. They were grieved that the people were taught; for the teachings of the followers of Jesus were so contrary to what they had taught and what they had hoped for.

Not believing the prophets, they had been using religion largely as a cloak—"a form of godliness." Their real hopes were along the line of Gentile hopes—of becoming more intimately associated with the Roman Empire and thus obtaining special favor. They feared lest the teaching of Messiah as the coming King of the world would reach the ears of the Roman rulers and bring upon the Jews ridicule and disfavor, and perhaps take from them some of the liberties which they were enjoying, and crush all their aspirations respecting the future. Their opposition to the Gospel was therefore entirely selfish.

They had the apostles arrested and put into prison for preaching. But the Lord sent his angel and delivered his faithful servants; and they, with good courage, appeared again the next day in the Temple, preaching to the people as before. Again they were arrested, brought before the officials and commanded to preach no more in this name. The point of the official resentment is noted in their words, "Ye have filled Jerusalem with your doctrines [teachings], and are liable to bring this man's blood upon us." That is to say, It looks as though you might really convince the people of this city that we have committed a great crime in putting to death that fanatical leader of yours called Jesus.

But the more they sought to oppose the message, the more God blessed it; the more the common people received the truth; the more the church of Christ multiplied.

GRADUAL TRIUMPH OF THE LIGHT

We see this same principle illustrated at the time of the Reformation, when God's time had come to bring back the Bible to the people after it had been turned aside for twelve hundred and sixty years. When the bishops began to claim that they also were apostles, and when, using this apostolic authority, they gave the people the Nicene Creed in A. D. 325, an end was put to all Bible study; for the people were taught that that creed, and other creeds subsequently made, contained all that was proper to be believed, and that any further Bible study was quite unnecessary—indeed, dangerous, because by believing anything not in the creeds, they would be heretics and doomed to eternal torture.

When, under divine guidance, Wyclif and Tyndale brought the New Testament to the attention of the people in the English language, it marked the start of return to an individual faith and a new beginning of Bible study. It has required the centuries since to help get us out of the gross darkness of those twelve hundred years during which we were without the Bible and were poisoned by the various creeds. No wonder that we still feel some of our poison! No wonder that it is still difficult for us to use our common sense in Bible study! Thank God for the light of the new day beginning to dawn! Thank God that his true saints everywhere are awakening and, like Cardinal Newman, are praying,

"Lead, Kindly Light,
Amid the encircling gloom"!

But if God will hear our prayers and grant the guidance of this light to his faithful, the responsibility is upon us to step out from all the creeds and not support hypocrisy and error—as becomes those who walk in the path of the just, which "shineth more and more unto the perfect day."—Proverbs 4:18.

COMMUNISM A FAILURE

Then came some of the difficulties of communism. Favoritism was claimed in the distribution of the necessities. Meeting this emergency, the apostles realized that they could not undertake to manage a community along earthly lines. They concluded that they should, as the Master had directed, give themselves entirely to the Gospel work. They appointed seven Deacons to attend to the charities; but evidently these also by and by failed, and we hear no more of the early communism.

This experience, which the Lord permitted, served its purpose. It manifested the proper Christian spirit, but nevertheless taught us the impossibility of such a practise while ourselves and others are still limited by the imperfections of the flesh.

VIEWS FROM THE WATCH TOWER

It would appear that our nation is entering the danger zone as respects the great war-conflagration of Europe. The war fever seems to spread. Our President, who has been so staunch a friend of peace, is manifestly being influenced by the prevalent spirit of pride and the demand that American rights shall brook no interference. Our President's peace policy has been changed to a preparedness policy. And what could preparedness mean except that, if we had the largest navy, the Government sooner or later would become more proud and arrogant and wish to dictate conditions to other nations, and thus plunge us into war?

From our viewpoint, the United States has a very respectable navy, abundantly sufficient for its own home defenses—especially when supplemented with the laying of ocean mines and with port fortifications, if any of the latter be lacking. What has America to fear? Do Great Britain and Germany, France, or all of them together, wish to destroy their best customer, from whose trade they make their largest profits? Nonsense! All the great countries of Europe are anxious for our friendship, and all of them should have it, with our influence exerted in the interests of their peace and welfare. Imagine an army of a million men crossing the Atlantic ocean! Imagine the number of ships required! Remember that the largest vessels can barely carry coal enough to bring them properly across the ocean without replenishment. Who can imagine the inability of the United States to meet any invading army, if we had no navy at all?

We are not disputing that it would be a policy of reasonable worldly wisdom to be prepared for any reasonable liability of invasion. We are not disputing that it might be, in some respects, a wise policy to enroll the youth of the land and to require all to spend two weeks every summer in camp life. This would be both a recreation and an education, and with the inculcation of the thought that they are a peace army, and not an army of aggression, the influence might be favorable.

VIEWS OF BIBLE STUDENTS

The foregoing is what we might call a worldly view of the situation. Bible students, looking from the standpoint of the Word of God, see clearly that the present great war in Europe will, according to prophecy, so utterly wreck all the participating nations that they will have no strength for further combat, no gold reserves, called war-chests, for military purposes.

War-smitten, bankrupted, discouraged, the nations will be many years in repairing the terrible losses they are now inflicting upon each other. Moreover, the Bible assures us that with the crisis of their trouble, coming through revolution and anarchy, the world will be saved from its own madness by the establishment of Messiah's kingdom. "He shall make war to cease unto the ends of the earth." (Psalm 46:9) The war-mad nations will "beat their swords into plowshares, and their spears into pruning hooks . . . . and learn war no more."—Isa. 2:4; Micah 4:3.

But of course we cannot expect others than Bible students to see matters from this viewpoint. They must wait for the actual experiences which we foresee through the telescope of God's Word.

Failing to see from the Bible standpoint, yet wishing to carry forward his policy, which so far has been so very successful, our worthy President now seems in great danger of being misled by his past successes in the field of diplomacy. He is greatly endangering, not only the peace of our own land, but the breaking of all restraints of war throughout the world by insisting that Germany shall declare that she transgressed the laws of warfare in destroying the Lusitania. Germany's plea is that the submarines, recognized and used by all nations, bring in a new question as respects international law in dealing with life. To maintain the respect and good will of the United States, Germany has offered to pay for the lives of American citizens lost on the Lusitania and has given assurances of her intention to hereafter abstain from sinking passenger vessels, even though they carry munitions of war; unless the passengers all be given first a full, fair chance of safely leaving the captured vessel. The attainment of such a concession is a great honor to President Wilson's diplomacy. We greatly fear that he is about to wreck the entire matter by insisting that the German Empire shall say, "We confess that we were naughty."

Our President threatens that if Germany does not acknowledge that she did wrong, he will undertake to punish her by breaking off friendly relations between the two governments, etc. We see nothing to be gained by his course, but much to be endangered. Germany's friendship and willingness to concede to our wishes may be brought to the snapping-poi Their friendly relationships sundered, what would there be restrain the Germans from going any length they might plea in what they recognize as a war for their very existence as nation? The result might be to give every submarine co mander liberty to sink any and every thing bearing the fl of Germany's enemies. Moreover, the animosity undoubted would extend to the American flag. Furthermore, if not sented, it would be considered as more or less of an injusti on the part of many Americans whose sympathies mu naturally go, to some extent, with their blood toward th kinsmen across the water, waging battle for existence agai a combined world in arms.

To Bible students we merely suggest that, if the wo should happen, we should remember that God is at the hel and that thus he will allow human pride and wrath to furth work out the great troubles incident to the "Battle of Arm geddon" and the inauguration of Messiah's kingdom. Let remember Jesus' words, applicable to the present time, "Wh these things begin to come to pass, then look up, and lift your heads; for your redemption draweth nigh."—Luke 21:

BITTERNESS AND PASSION INCREASE

In Studies in the Scriptures, Vol. IV., we have clea pointed out the things now transpiring, and the worse con tions yet to come. We have said in so many words that t great time of trouble will manifest fully that the civilizati of our day, of which we have so greatly boasted, is mer skin deep—merely a veneer. Already we have seen manifes tions of this in various quarters, and our understanding the Bible teaching is that these matters, so deplorable, w grow from bad to worse. National animosities will beco personal animosities until, as the Bible foretold, there will no peace to him that goes out, nor to him that comes because "every man's hand will be against his neighbo (Ezekiel 38:21) Our Savior, in describing these matters, p phetically declares, "Unless those days should be cut short, flesh would survive." (Matthew 24:22) But we are glad t he also gives us the assurance that because of the elect (h self and his church in kingdom power and glory) those d will be cut short—Messiah's kingdom will be set up.

But we are not to expect the interposition of the Lor power to stop the great time of trouble, such as never since there was a nation, until mankind shall have b greatly humbled to the dust and shall call upon the Lord great trepidation. We are far from that condition of thi now. Now the Germans pray to God that he will dest England. And British prayers go up for the victory of t armies and the downfall of their foes. And so with the ot nations participating in the war; each praying against foes; each expecting God's favor and blessing. Will it be a very different story and will not very different pray ascend when all nations shall realize their undoing and t the only succor they can hope for from any quarter, will through the interposition of divine power to stay the anar of that awful time which the Bible symbolically calls a vouring fire, and which our creeds have all mistaken to literal fire?

RESPONSIBILITY OF THE PREACHERS

The following extracts from the *Methodist Times* purp to be faithful translations of some German sermons rece preached. These sermons remind us of the infatuation u persecution which once was general between the various se We had hoped that all such bitterness and acrimony w things of the past, yet here they are in all their evil ma nity. Rev. William Burgess, the Methodist representativ Rome, furnishes the quotations referred to as follows:

NO COMPROMISE WITH HELL

"Pastor Zoebel, speaking in the great Lutheran churc Leipsic, said: 'It is this deep consciousness of our mis that permits us to congratulate ourselves, and rest con with a heart full of gratitude, when our guns beat down children of Satan, and when our marvelous submarines— struments to execute divine vengeance—send to the bot of the sea thousands of the non-elect. We must fight wicked with every means in our power; their suffer should give us pleasure; their cries of despair should move German hearts. There ought to be no compromise hell, no mercy for the servants of Satan—in other words pity for the English, French, and Russians, nor indeed any nation that has sold itself to the devil. They have been condemned to death by a divine decree.'"

A WORK OF CHARITY

"Professor Rheinold Seeby, who teaches theology in Berlin University, preaching in the cathedral of the

aid: 'We do not hate our enemies. We obey the command f God, who tells us to love them. But we believe that in illing them, in putting them to suffering, in burning their ouses, in invading their territories, we simply perform a ork of charity. Divine love is seen everywhere in the world, ut men have to suffer for their salvation. Human parents love heir children, yet they chastise them. Germany loves other ations, and when she punishes them it is for their good."

THE DIVINE MISSION OF GERMANY

"Pastor Fritz Philippi, of Berlin, from his Protestant ulpit, among other things, said: 'As the Almighty allowed is son to be crucified, that the scheme of redemption might e accomplished, so Germany is destined to crucify humanity, n order that its salvation may be secured. The human race an be saved only by blood, by fire and sword. German warriors do not shed blood with a light heart. They look upon t as a sacred duty imposed on them, a duty they cannot eglect without committing sin. Our beloved Emperor hates he horrors of war. Through long years he labored to maintain the peace of the world. Germany has never employed orce to menace the independence of any nation. It is really ecause we are pure that we have been chosen by the Almighty s his instruments to punish the envious, to chastise the vicked, and to slay with the sword sinful nations. The divine nission of Germany, oh brethren! is to crucify humanity; the uty of German soldiers, therefore is to strike, without mercy. They must kill, burn, and destroy; any half measures would e wicked. Let it then be a war without pity. The immoral nd the friends and allies of Satan must be destroyed, as an vil plant is uprooted. Satan himself, who has come into the vorld in the form of a great power (England), must be rushed. On Germany is laid the divine command to bring bout the destruction of those who are the personification of vil. When this work is finished, fire and sword will not ave been used in vain. The redemption of humanity will be chieved. The kingdom of righteousness will be established n the earth; and the German Empire, which will have created t, will remain its protector.'"

CHRIST'S KINGDOMS AT WAR?

What a pity that the name of Christ should in any sense f the word be associated with such a horrible war, the basis f which is commercialism! What a shame to see nations nmorally balancing the lives of millions with the hopes of ommercial gain, or territorial gain! Note how Italy balanced he question for three months whether she would join the Teutons or the Allies, finally deciding that the latter offered er greater hopes of an enlarged dominion. She was ready to lay and to be slain, and ready to embargo with debt coming enerations, if only she might have more territory. If this ame principle were applied to individual affairs, it would ean a willingness to kill our neighbors in order to enlarge ur own properties, just as King Ahab of old slew Naboth in rder that he might have the vineyard which he coveted.

Similarly vicious is the attitude of Japan. The dispatches old us how she refused for a long time to send any soldiers o Europe; and how then she proposed that she would send 00,000 soldiers to kill and be killed if, as her reward, the rench would turn over to her the control of Kozan, China—rench China—a portion of Chinese territory which the rench stole years ago as a part of their commercial warfare. rance is not yet ready to give up her Chinese dependency; nd Japan is still waiting for the blood-money before she nters upon her side of the killing program.

But how came we to think of the kingdoms of Europe as hristendom—Christ's kingdom? How came the various great ations of Europe to put upon their coins the declaration that eir kings reign by the grace of God? Many perhaps have orgotten where the matter started. Let us remind our eaders:

These kingdoms of God had their start A.D. 800, and are erefore eleven hundred years old. The beginning was with apacy, which perceived its own great power over the peoples f Europe, all of whom at that time ignorantly and blindly cknowledged the Roman Catholic faith. While the kings of urope were comparatively weak, the suggestion came, "Now must be God's time for setting up the Messianic kingdom, ecause now we have the power." The answer of others was, Not so. The Bible teaches that Jesus will set up his own ingdom at his second advent in power and great glory, and at the church will become his bride and joint-heir by the ower of the first resurrection." The answer to this was, "So nce we thought. But we have waited for the coming of Messiah for over 800 years; and now we have the new thought at he probably wishes us to set up his kingdom for him, nd in his name to reign over the kings of the earth and to onvert the world."

They acted upon this suggestion. The church, that is, the hierarchy, was set up in dignity and power and claimed authority. The rulers of the nations were informed that their continuance in power depended upon their obedience to Papacy—that it was Christ's spiritual kingdom, and had all power to crown and uncrown kings, and to rule the world with a rod of iron. It was publicly claimed that the popes in succession were Christ's vicegerent, which signifies that they reigned instead of him upon his throne. Our Catholic friends still claim this, denying not one jot of it. They hold that all the kingdoms of the world should bow to the pope's authority as supreme—as God's authority, Christ's authority.

It was at that time that the kings of Europe were told that, through accepting their honors and dignities as rulers from the Papacy, their kingdoms were kingdoms of God, and that all of these together were Christendom—Christ's kingdom, under Christ's vicegerent—representative.

Of course we dispute the whole matter. We deny that anybody has ever had the right to set up Christ's kingdom; and that we still properly pray the Master's prayer, "Thy kingdom come; Thy will be done on earth, even as in heaven." We are not charging our Catholic friends with fraud, but believe that they were deceived, as St. Paul prophesied. (1 Timothy 4:1, 2) Surely the things which the Bible foretold respecting Messiah's kingdom have not come to pass during the eleven centuries of the Papal vicegerency. We read, "Of the increase of his Government and peace there shall be no end." (Isaiah 9:7) This has not been fulfilled. We read, "He shall have dominion from sea to sea and from river unto the ends of the earth." (Psalm 72:8) This has not been fulfilled. We read, "In his day the righteous shall flourish," and "evil doers shall be cut off." (Psalm 72:7; 37:9) This has not been fulfilled. The wicked have flourished instead of being cut off; and it is the righteous that have had the narrow way from Jesus' day until now—a way of self-sacrifice, and not a path of glory.

PROTESTANT KINGDOMS OF GOD

Germany and Great Britain are Protestant kingdoms of God, while Austro-Hungary is the only one engaged in this great war which holds its commission and approval entirely from the Papacy. How is this?

We answer that these kingdoms, once recognized by Papacy, broke away—protested. Great Britain withdrew from Papal control in the days of King Henry VIII., who renounced allegiance to Papacy, but accepted the Catholic bishops of Great Britain, made them members of the House of Lords—Lord Bishops—and appointed himself to be the head of the Church of England, as the pope was the head of the Church of Rome. Thus he attempted to set up a new kingdom of Christ, making himself Christ's vicegerent. All succeeding kings of England hold title to being the head of Christ's spiritual kingdom, the Church of England, and the head of his earthly kingdom, the British Empire. This is the title of King George V. now reigning.

In Germany it is a little different. German princes and kings fostered Luther until his teachings had made a deep impression upon the most educated Germans at that time. Then they exalted the church of Luther to be the state church, and the Lutheran church recognized the rule of the kings of Germany as kingdoms of God.

Surely we need not dispute with any one the error of these claims. This accounts for the false position in which all the kingdoms of Europe stand today, claiming to be kingdoms of God, while really they are kingdoms of men—earthly kingdoms—Gentile kingdoms. Jesus declares that Satan is the prince of this world, and that all these are kingdoms of this world—therefore under Satan's princeship. (John 14:30; Revelation 11:15) Not that they realize this, but rather, as the Apostle explains, they are deceived. (2 Corinthians 4:4) Not that God gave Satan any authority to rule these kingdoms, but that he is ruling through human weakness; as the Apostle says, Satan "worketh in the children of disobedience" as God works in the hearts of his children of obedience. (Ephesians 2:2) The latter are the little flock to whom the Father will give the kingdom in due time. The children of disobedience are, in the great majority, absolutely ignorant of the fact that they serve Satan. Nevertheless, "His servants ye are to whom ye render service."

TRUTHS UNTAUGHT—ERROR ENTRENCHED

With the coming of clearer light, did the ministers of Germany and Great Britain, Austro-Hungary and the other countries tell the people the truth about the kingdom of God and about what mistakes have been made? Nay, verily! They allowed the question to go by default. Hence, today the people of these various countries are impressed still with the thoughts of the dark ages respecting a divine appointment of

their churches and their governments, and are not therefore looking to the kingdom of God's dear Son to bring its proper blessing. Hence prayers are going up from each side of these professed kingdoms of God—sophistries upon the truth.

How we long for the time when the true knowledge of God shall fill the earth; when the kingdom of Messiah will have really come, and the church of Christ will be with him as his bride and joint-heir; when the reign of righteousness will fill the earth with blessings, physical, mental, moral, uplifting, resurrecting! The world cannot understand these things yet, but will learn them soon. We who have the knowledge of God's Word should lose no opportunity for showing forth the praises of our God and for explaining his great divine plan of the ages for the "blessing of all the families of the earth." Let us be of good courage. Let us be sympathetic with the whole world on all sides of these troublesome questions, realizing that very few have eyes to see, and hearts to appreciate the true condition of things; and glad that ere long the glorious kingdom of Messiah will bring light, knowledge and blessing to every creature.

OUR FAIR LAND

Daniel's image of Gentile governments (Daniel 2:31), pictures Babylonia, Medo-Persia, Grecia, Rome—the ten toes being represented in the present divisions of the Roman Empire in Europe. It is upon the feet of this image that the Armageddon crash of God's kingdom is pictured as falling—grinding the entire image to powder. America is apparently not included in this picture directly, but of course is represented indirectly, because our population is from all the countries represented in the image. The winds of strife are not needed here to weaken the kingdoms, preparatory to their fall, for we have no kingdoms.

However, we cannot suppose that America is more ready for the great kingdom of Messiah than the remainder of the world. Americans have much of the same spirit as Europeans—the spirit of the Lord in his saints, the spirit of the world in the others. Here, too, the children of disobedience are so much more numerous than the children of obedience t Satan and not Christ is the prince.—Ephesians 2:2.

America's first share of the trouble may be in its second stage, i.e., revolution; or in its third stage, anarchy. N withstanding our blessings and great prosperity in many w there is a spirit of discontent—a selfish grasping for fut blessings and an impatience at their delay. This is far from spirit of the Lord—the spirit of meekness, gentleness, patie long-suffering, brotherly-kindness, faith, hope and love.

Who can tell that revolution or anarchy may not c just as soon in America as in Europe; as we write, t are rumblings of discontent heard from two quarters; coal miners are threatening a strike which might qui disarrange the entire social structure. The railroad emplo have formed a union of their various departments—engine firemen, conductors, trainmen and switchmen, such as t have never before had. We learn that they are determine have a strike unless their latest requirements are met by railroads. And thy admit that the railroads are not likel meet their requirements without a strike. They declare th selves financially prepared for the strike, and that it will place in the spring—March 1st, say some, others say la In any event, God's people are to remember the words of Savior, especially applicable now, "When these things begi come to pass, then look up, and lift up your heads; for y redemption draweth nigh." (Luke 21:28) The course of Lord's people and their counsel to others should always along the lines of peace and righteousness, justice and lo even though we know that these are not now to prevail. But what a comfort and serenity of soul it gives to have the kn edge which the Bible affords in respect to the present ti and the grand outcome of the trouble—Messiah's kingdom.

We remind our readers of the suggestion previously m in these columns, i.e., that they keep a good stock of on hand always, and a little reserve of something like be wheat, corn, or other staples of food. "The wise man f seeth the trouble and protecteth himself."—Proverbs 22:3

HOW WE OUTWORK OUR GREAT SALVATION

"Beloved, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to d his good pleasure."—Philippians 2:12, 13.

In this chapter from which our text is taken, the Apostle Paul pays a beautiful tribute to the church at Philippi. He refers in tender and loving terms to their obedience always to his instruction and counsel, not only when he was present with them, but likewise in his absence. He urges them to continued faithfulness and earnestness in this good way. He desires that they make still further progress in the Master's likeness, working out in themselves through humility and obedience the character-development necessary, with fear and trembling, doing their own part in the attainment of the salvation to which they had been called in Christ.

This exhortation of St. Paul is designed likewise for the sanctified in Christ Jesus of today. He reminds us as he did the Philippian church, that we are to work out our salvation. Elsewhere the Scriptures inform us that our salvation is by grace—that "not by works of righteousness which we have done, but by his mercy he saved us, by the washing of regeneration and renewing of the holy Spirit." (Titus 3:5) These Scriptures are not contradictory. Our salvation is "not of ourselves, lest any man should boast." The Father has appointed the Lord Jesus to be our Savior; and it is through him that our salvation is to be accomplished.

We cannot work out our own justification; but being justified by the blood of Christ and being called with the heavenly Calling, we can do our share in this great work of our own preparation for our future station and glory. We do this by giving heed to the instructions of our Lord, by following the example which he has set us. We can never attain perfection in the flesh; but from the beginning our heart, our intention, must be wholly loyal, and day by day this heart intention must become more and more crystallized, fixed, in the way of righteousness. We must continue the work of bringing our body into subjection, and enlisting in the service of the Lord.

HOW WE BECOME SONS OF GOD

It is encouraging for us to know that this warfare is not one which we must wage alone. All the powers of heaven are enlisted on our behalf. Our God has led us thus far in the willing and the doing of his good pleasure, and he will continue thus to lead and help us and work in us by his Word of Truth, if we continue to give heed to his counsel. The Gospel is the "power of God unto salvation unto every one" who accepts it; and no greater stimulus can be found than the exceeding great and precious promises given unto us, that by these we might become "partakers of the di nature."

Our salvation is a salvation from death to life, from to righteousness. Moreover, it is a transformation f human nature to divine—our "so great salvation!" initiatory step to our salvation was the work accompli by our Lord Jesus at Calvary. "He died for our sins." dying for our sins was first necessary; for there was no on earth who could pay the penalty of Adam's sin. The of God required "an eye for an eye, a tooth for a toot man's life for a man's life." There was no man perf hence God arranged that his Only Begotten Son should this death penalty upon man. The Father could arranged it otherwise, but he did not; therefore we k that this was the best way.

The death of Christ, however, was not all that was n sary. "He rose again for our justification." His death for the cancelation of our sins; but it could not effect justification while he was still in the bonds of death— until he had risen—and more, not until he had ascended on high—and more, not until he had presented his meri our behalf—on behalf of the church. Still more than our justification is not accomplished until, in each indivi case, the necessary steps of faith and full consecration been taken, as a result of which the merit of our Rede is imputed.

This merit of Christ has not as yet been presented for world, because their time has not yet come. Thus far it been presented only for the church—those who are calle be joint-heirs with Christ, and who accept the call. W Jesus appeared in the presence of God for us, there was arrangement then effected by which we might become justi There are certain inflexible conditions upon which God is ing to impute this merit of Christ's death. It is those who wish to turn away from sin, to be justified from sin, to serve God, to whom this favor is offered. Only these now become sons of God.

Whether these steps take years or days or a few min all these steps must be taken before we are in the p where we can be accepted of Christ and presented by hi the Father. When our Redeemer imputes to us his m covering our blemishes, this brings us to the place of justification. We have done nothing to accomplish this tification. We have merely presented ourselves that we m

ecome servants of righteousness. We have merely placed ırselves in the position of readiness to receive the blessing. Then our Savior's merit was thus imputed, all our past was rgiven, our blemishes covered, the Father accepted the fering, and our High Priest sacrificed us as justified human eings. At that moment we were begotten of the Father by s holy Spirit, "to an inheritance incorruptible, and unde-led, and that fadeth not away, reserved in heaven for us." l Peter 1:4) We became embryo new creatures, who were ıen to grow and develop day by day until, in due time, we ould be born as spirit beings on the divine plane, if faithful nto death.

THE MARVELOUS GRACE OF GOD!

This is a wonderful work, a marvelous transformation! elected from a race of bondslaves of sin, beings of a fleshly ature, depraved, death-stricken, sin-cursed, we are lifted out f the miry clay; we are washed, cleansed, from our pollution, ır soiled rags of unrighteousness, and a new nature has een begun in us. Then our earthward tendencies are grad-ally bent heavenward. We are transformed day by day, sing up, UP, until, our resurrection completed, the work of ansformation fully accomplished, we are exalted to heights nimaginable—passing the nature and rank of angels, of herubim, of seraphim, and every name that is named, and ated upon Messiah's throne, beside the Infinite Son of God, artakers of his glorious nature—the nature of Jehovah him-lf—the divine nature!

Can mortal man conceive so marvelous a glory? The very ought of such a calling should cause us to bow our hearts the dust before our God, realizing our great unworthiness such stupendous grace—of bliss so transcendent! What n we render unto the Lord that can fittingly demonstrate ır gratitude, our thankfulness, for so unspeakable a favor? urely, the most faithful service we can give is but a very eble return to him who has so loved us, so blessed us, so onored us!

We are joint-heirs with the Lord of Glory to this wonder-l inheritance, if only we are faithful unto death and keep ır garments white. To us "old things have passed away, nd all things have become new." As old creatures we had standing with God; we were feeding on the beggarly ele-ents of the world. We were dead in trespasses and in sins. is only as new creatures that we have any standing, that e can please God, that we can work for him. It is this new eature that the Apostle is addressing in our text.

OUR GREAT RESPONSIBILITY

As we have made a consecration of ourselves to God, our ns are all under the blood, and the new life has begun in us. e are under a solemn contract to see that the work of ansformation steadily progresses. When the Father accept-our offering and our vows to him, and granted us his holy pirit, he did not give us the full consummation of our hopes, it merely an "earnest of our inheritance." Our agreement as to be dead to the world, dead to earthly things, and alive ward God. It is therefore for each of us to demonstrate our words, in our actions, in our thoughts, that everything this contract is bona fide on our part—that we meant ery word of it. When we become children of God, our one nbition should be to prove our loyalty to God, our loyalty our covenant of sacrifice. Was it not so with our Lord esus?

Our Lord came into the world to be our Redeemer. But was not the Redeemer when he was born, nor when he was irty years of age, until he made his consecration. He was lled the Savior from his birth, only in a prospective sense. e became our Redeemer in the real, the official, sense when was baptized of John in Jordan, and the holy Spirit came on him in begetting power. Then it remained for him dur-g the three and a half years of his active service to work it that consecration. Every act of life during that crucial eriod was the fulfilling of his covenant of sacrifice. He had venanted to sacrifice his human nature with all its condi-ons and possibilities, in order that he might carry out the ather's purpose. For this cause he came into the world, and faithfully fulfilled his covenant. His glorious reward was e divine nature and the authority to execute all the Father's eat program.

OUR COVENANT IDENTICAL WITH CHRIST'S

And so it is to be with us, his followers. We come in nder the same arrangement, our weaknesses and imperfec-ons being covered by our Redeemer's robe of righteousness, hich constitutes our "wedding garment." Thus we stand fore the Father complete in the Beloved. And his Word us is, 'My grace is sufficient for thee; for my strength is ade perfect in weakness." (2 Corinthians 12:9) All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifixion of the flesh. From the beginning of our consecrated life we are reckoned as being fully "crucified with Christ"; but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death.

"Gather my saints together unto me, those who have made a covenant with me by sacrifice," is the command of Jehovah. (Psalm 50:5) To what extent are we performing this work of sacrifice in ourselves? And to what extent are we seeking to assist in the work of gathering the saints of God unto him? Are we faithful to the extent of our ability and opportunity? Are we sure that we are careful to note the opportunities, great or small, that are within our reach? If we do not see our opportunities, the Lord will use another to do the work that might have been ours; and we shall lose the blessing and the reward of the service that we might have rendered. How careful, then, we should be!

"PAY THAT WHICH THOU HAST VOWED"

But this is not a matter in which we are to judge one another. It is not for me to say to you that you are not sufficiently earnest in your sacrificing. Neither can you properly say to me that I am not faithfully fulfilling my sacrifice. To his own Master each one stands or falls. It is for the Lord and ourselves to settle this important matter in our individual cases. And we may not fully judge even ourselves. We are to strive to do our best, and then leave the results for the Lord's determining. The Father will apportion to each faithful member of our Lord's body his own place in the glorious temple.

The brethren may give a word of suggestion to each other along these lines, but that is all. The Lord alone is to decide whether or not we are each living up to the terms of our covenant. He expects faithfulness in each one who has taken his covenant upon him. It were far better that we never covenant to sacrifice our earthly life and its interests than that we take this vow upon us and then fail to pay that which we have vowed. (Ecclesiastes 5:4-6) This is a most solemn matter, and the Lord will certainly require of us the fulfilment of our vows. If death is not voluntary, he will destroy our flesh. If we resist this, it will mean the hopeless death of our being.

OUR FAITHFUL, UNCHANGEABLE GOD

"It is God who worketh in you," declares the Apostle Paul. We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavor to obtain a share in the glory, honor and immortality of the Lord Jesus. It would have been the height of presumption for us so to do without an express invitation. It is God who planned the whole matter. He has been working in us by his promises, by his providences in our daily experiences, and by all the instructions, warnings and counsels of his Word, and we rejoice in this. There is no changeableness with God; and when once he made this proposition, he meant it to the full. It would never mean anything else. He never makes an arrangement which he would wish to abrogate or amend.

We are assured by the Apostle Paul that "He who has begun the good work in us will complete it, unto the day of Jesus Christ." The only condition is our own faithfulness. God will never fail. "We are his workmanship." He is really doing the work. We are submitting ourselves that God may work in us both to will and to do of his good pleasure. He is the great Master Workman. Thus the work of grace goes on in our hearts and lives, making us ready for the exalted position to which we are called. And it is only if we are negligent of these great privileges granted to us that God will take them from us and give them to others.

Those who are constructing a fine building need special power to accomplish the work—to hoist the great steel frames, the blocks of stone, the brick, etc. Now God purposes to furnish the power by which we may accomplish the work on our character-building, this wonderful structure we are setting up. But the Lord will not accomplish this great work in us unless we diligently coöperate with him. He gave us the calling, the inspiration, and furnishes all the necessary assistance day by day; so we are to persevere in the building of this character which is essential and which he purposes shall be in all those whom he will make joint-heirs with his Son.

"DO ALL THINGS WITHOUT MURMURINGS"

In following in the footsteps of our Lord Jesus, we are not to murmur by the way, finding fault with its difficulties and its narrowness; nor are we to dispute how or where we are to be led, nor to seek to have any other way than that which divine providence marks out for us, realizing and trust-

ing that the Lord knows exactly what experiences are necessary to our development in the character-likeness of Christ. We should realize also that if obedience were possible while our mouths are full of complaints and dissatisfaction with the Lord and with our lot, which he has permitted, it would indicate that we are out of sympathy with the spirit of his arrangement.

Such an obedience, if it were possible—and it is not—would not meet the divine approval nor gain us the prize. Hence, as the Apostle exhorts, we should "do all things without murmurings and disputings, that we may be the sons of God without rebuke in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of Life."

HOW WE ARE TO FEAR AND TREMBLE

In the expression of our text—"Work out your own salvation with fear and trembling"—we are not to understand that the Lord wishes his children literally to tremble with fear before him. We should exercise the same judgment in interpreting the words and expressions of Scripture that we would in reading any other book, or in understanding the words of our friends. One called to a position of great responsibility will sometimes say afterwards, "I accepted that position with fear and trembling." He would not mean that he actually quaked with fear; but this is an expression used to indicate that one feels the need of great carefulness—that he realizes his great responsibility and his liability to fail to meet all the requirements without the most earnest attention. It means that one realizes that the matter is not one to be taken up lightly, as if it were a mere bagatelle, but that failure in it would bring serious consequences.

Just so when we read this Scripture, we are not to think that we should tremble with fear before our God; but we believe the Apostle's thought to be that in this great work that we have undertaken—of walking in the footsteps of Jesus that we may attain the prize of our high calling—so much depends upon our faithfulness, our diligence. We have undertaken a light thing. It is a very heavy responsibil Our eternal interests are in the balance—the issue of life death. Those who win the prize will be heirs of God to highest honors and glories which have ever been offered—t glory and honor beyond human power to imagine! We lieve that no such offer will ever again be made.

The Son of God holds the position next to Jehovah, can never have but one bride. Surely, then, there is n that we work out our salvation with fear and trembling—w great carefulness, with great earnestness, in respect to eve thing in connection with it! We should be keenly appre tive of the fact that it is the most wonderful thing in all universe of God! We believe that if we do not make calling and election sure and win in this fight within a w brief time now, the opportunity will be gone forever. amount of wailing and gnashing of teeth will then av When the door is shut, it will never open again. Like Es those who fail will find "no place for repentance," though t seek it "carefully with tears." The glorious birthright have slipped from their grasp forever.

But, beloved fellow-laborers, who are earnestly striving by day to "so run as to obtain," "we are persuaded be things of you, though we thus speak." But it is well that have our "pure minds stirred up by way of remembran that we may keep our eyes upon the heavenly city and prize set before us. The wearisome march will, we beli soon be ended. At most it is only a little while. And with steadfast hearts, let us run with patience and pe verance to the end of our course.

"Joyful through hope, thy motto still must be—
The Dawn is here!
What glories does that Dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet!
The way was dark and long; the end is sweet."

THE MANY COLD—THE FEW FAITHFUL

"Because iniquity shall be multiplied the love of the many shall wax cold."—Matthew 24:12. R. V.

It is evident that our Lord is not here speaking of the world, for the world does not have this love. It is the church of whom Jesus is speaking; it is only the church with whom God is now dealing. As new creatures, God's children have seen a great Light, Christ Jesus. Through this Light we have ourselves become illuminated, and we seek to let our light shine before men. We are not lighted candles to shed light upon others until we have become the Lord's, until we have received of his light.

The Bible declares that all men are by nature sinners, unworthy of God's notice. But he has made a provision of everlasting life for the perfect. How, then, will any member of our sinner race ever get everlasting life? Surely none of the children of Adam are worthy of everlasting life! The Lord, however, has provided for this emergency through the death of Christ. During the Gospel age God has been delivering from death a certain class. During the incoming Millennial age, he will lift up and make perfect the world of mankind. But only at the close of that age, after they have been finally tested, will God grant them, if worthy, everlasting life. If they fail to attain perfection, he will not give them everlasting life at all, but will destroy them.

UNIQUE ARRANGEMENT FOR THE PRESENT AGE

The church is an especially called-out class. "Ye are not of the world, even as I am not of the world," said the Master. "I have chosen you out of the world." Mankind in general are in a different heart attitude from those who come into the church. It is only the minority who now hunger and thirst after righteousness. God in mercy keeps back the truth from those to whom it would not in the present time be a blessing. This class that the Lord is now calling out from the world are "called to be saints."

The word saint stands for one who is holy. The word holy has the significance of the word whole—that which is entire, lacking nothing. God, who is holy, calls his children to be holy, saying, "Be ye holy, for I am holy." (1 Peter 1:16) But we were by nature unholy; hence his arrangement for our justification, our being made right, whole. The world in general will be made right during the Millennium. None is made right now in the actual sense.

In what way, then, does God make the church right now? Ah, there is the beauty of God's plan! They are made right reckonedly, by the counting to each of them of the perfect merit of Christ. This is a unique arrangement, peculia the present age alone. God says, "My call at this time is invitation to a new nature. I am not inviting any now restitution; if so it would not be necessary to issue this cial call. I want a certain class for a specific purpose, t used later in blessing the whole world. I know of some will be glad to respond. So I am sending my message, those able to hear may hear."

WIRELESS TELEGRAPHY ILLUSTRATES GREAT TRUTH

We all know something of the wireless system telegraphy. This is one of the blessings of this "day of Lord's preparation" for the incoming new age. It may s as an illustration of how God has been sending out his t during the Gospel age. If we would hear the Lord's call must have coherers. If we do not have coherers, we not hear his message at all. We need to have respon hearts, ready to receive with gladness the message of G love and mercy.

If your heart is not rightly in tune, you cannot un stand; but as you get it in tune with the Lord, the mes enters, and you can hear the wave tones. God speaks t in tones of a certain character. We recognize those tones respond, if our heart is in the proper attitude. We ha wrong tone given us by the adversary—that God had dan the world, had made a place to eternally torture the majo of mankind. With that wrong tone given us, we were no a position to get the true message. God's true message glorious tune, a marvelous melody.

Finally we got the right tune from the Word of God. can hear better now," we said. "Yes, yes; God is lo "God so loved the world that he gave his Only Begotten S "Like as a Father pitieth his children, so the Lord pitie Yes, I now understand something of the lengths and brea and heights and depths of the love of God! It is too won ful a symphony to fully comprehend, I cannot take it al but it is there. I am hearing it more and more clearly.

Only those who get their hearts in tune with God hear it all, and the more fully in tune you get your h the better you can hear. If your instrument is out of t if something happens to get you out of touch with heavenly electric wave, then you cannot hear the wonde melody. If you do not keep in close touch with the I you will fail to catch the harmony. You are out of tune the Infinite One.

JUSTICE THE BASIC QUALITY OF CHARACTER

What is the character of God that we are learning more out as we study his Word? We find that the very basis of d's character is justice, absolute justice. If God were an just God, we could never depend upon him. He might ke some term or condition today and then alter it tomor-w. But he is absolutely just; "Justice and judgment are e foundation of his throne." (Psalm 89:14) He changes t; "I am Jehovah, I change not." (Malachi 3:6) He is "the me yesterday, and today, and forever." He will never fail , he will never deceive. Whoever desires to be in proper ne with God must practise upon that string of JUSTICE. stice must come into our heart and into our life. The arer we come in line with justice, the better we shall under-nd and enter into the spirit of God's great plan. We trust at is what we are striving to do.

But there are many ways of being unjust. We may say just things about our neighbors; we may make trifling ults appear to be great faults; we may color things un-stly. We may use words with a certain intonation or phasis, with a shrug of the shoulders, giving a wrong pression which might be detrimental to the reputation of other. Although we might not really mean to wrong an-her, yet this course would be wrong, and might do incal-lable harm. When you say, "I would not wish to be seen that man's company," you might not mean to do wrong, d yet be guilty of slander. Your coherer is out of tune th God.

Then in the mind one might be unjust. Many people em to become prejudiced against certain things or persons thout just reason. To that extent they are out of harmony th justice. What we need to do is to think righteously, berly, kindly, along the lines of the Golden Rule, to let our rds and deeds be in harmony with the principles of ghteousness. Thus we shall be greatly assisted in the velopment of the sterling Christian character which is abso-tely essential if we would have our Father's approval.

Justice, then, is the basis, the first thing necessary, in ilding character. From this basis we are to go on to the tainment of sympathy, benevolence, forgiveness, love. God s been very loving and sympathetic with us. He has pro-ded us a Redeemer. He has covered our many blemishes m his sight. Then, as we seek to copy God, we shall wish be kind and forbearing and helpful toward all. But we ust be just first. If we have an unjust twist in our mind, will interfere with our communion with God, and we shall in danger of failing to make our calling and election sure.

We are continually surrounded by the spirit of the world—tred, envy, malice, strife. So we must keep very close to e Lord to counteract this spirit. The world and the things the fallen nature are so close to us that we can with diffi-lty avoid being contaminated by them. One can hardly ss through a vile neighborhood without carrying away vile ors. But the Lord has furnished us with a most effective sinfectant in his Word. All the cleansing we need is de-ved from the message which God has given us, with its plicit instructions. This wireless message from him tells his love for us, speaks peace through Jesus Christ our rd, makes known to us our privilege of becoming heirs of d and joint-heirs with our Lord Jesus.

Having been called with this heavenly calling, we can adily understand that God would not have us in this class less we have the right spirit. The selection is not according a whim of divine preference. On the contrary, God chooses cording to character, according to natural qualifications of nesty and the desire to be just, to be right, whatever may the fleshly weaknesses. Justice is the very basis of God's rone, the foundation of his government.

WORLDLINESS AMONG PROFESSED CHRISTIANS

In our text the Lord Jesus declares that at a certain time the Gospel age, and apparently pointing down to our day, "because iniquity shall abound, the love of many shall wax cold." The Revised Version given here is stronger than our Common Version rendering. It is not only many who will grow cold, but the many, the majority of professed followers of Christ. How truly the Master's words have been fulfilled! Iniquity is inequity, injustice, unrighteousness. Our text might properly read, "Because unrighteousness shall abound, the love of the many shall grow cold." We are in the time against which the Lord sought to especially guard us. How few comparatively have heeded the warning!

The STUDIES IN THE SCRIPTURES point out that in God's arrangement the Prophet Elijah was a type of The Christ in the flesh—Jesus being the Head of the antitypical Elijah and the church being his body. The three and a half years, 1260 days, of Elijah's experiences while hiding in the wilderness from Queen Jezebel were symbolic, and corresponded to the 1260 years of the true church in the wilderness condition, where she had fled from the antitypical Jezebel. (Revelation 12:6, 14; Daniel 7:24, 25) Elijah's coming out of the wilder-ness prefigured the coming out of the true church of God from her wilderness hiding after the year 1799 A. D., when Jezebel's power was broken, and the copious rains following represented by the wide circulation of the Bible since that date.

The church of Christ, the watching ones, are now in a particular time of waiting. The Elijah class is soon to be taken beyond the veil. The Elisha class will be left until later, to wash their soiled robes in the blood of the Lamb in the "great tribulation" just before the world. It seems that the Lord is now especially testing his people. Among many of the people of God love has waxed cold, because unrighteous-ness is abounding everywhere. Many today profess to believe things that they do not believe. Empty forms of godliness prevail. Love of pleasure is rampant. As a result many pro-fessed Christians are lukewarm or cold. They say, "Look at what the church systems are doing. What is right for our church leaders is right for me." Thus many are taking a very wavering course.

There is much injustice practised everywhere. We find great neglect of the Golden Rule. Christian parents, too, are leaving the religious training of their children too frequently to the Sunday School, where the teachers are often wholly incompetent to instruct them in the Word of God. Christian parents should be the priests of their own family. They have a great responsibility. Because iniquity prevails, the tempta-tion is strong with many to follow the multitude. But the Lord's children should not follow a multitude to do evil. We must learn quickly now all God's will concerning us. The end of the Church's probation is drawing near. We have not much time left in the school of Christ. The saints are soon to be judges of the world. Shall we be among those judges?

PROPER ATTITUDE OF CHRISTIANS

Let each child of God bestir himself. Let him encourage the brethren to faithfulness. Let us give close attention to God's Word, that we may become more and more like our Father in heaven. Let us love the things which are true, right, noble, Godlike. Let us renounce all else for the heavenly things. We cannot stand for our own rights in the world. We gave up our human rights when we gave ourselves to the Lord. There are times perhaps when we might offer a protest, as Jesus did when he was smitten. But he did not retaliate nor try to render evil for evil. And we are to walk as he walked. Let us not allow the iniquity of others to cause our hearts to grow cold.

The One whom we are to please, the One with whom we have to do, the One whom we love above every human tie, is our Lord. We desire to do his will. As for the brethren, let us do the best we know how for them. Let heavenly wisdom be our guide. Let us faithfully follow Jesus in the narrow way, whatever others about us may do; and soon we shall hear his sweet "Well done!"

THE FIRST CHRISTIAN MARTYR

MARCH 5.—ACTS 6:9—8:3.

ITHFUL ST. STEPHEN—HIS ELOQUENCE AND ZEAL FOR GOD AND TRUTH STIRRED HIS ENEMIES—THEY HATED HIM FOR THE QUALI-TIES THEY SHOULD HAVE ADMIRED—BECAUSE BLINDED BY ERROR—HIS FIRST BATTLE IN THE SYNAGOGUE—HIS SECOND BATTLE BEFORE THE SANHEDRIN—HIS VICTORY IN DEATH.

"Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

Strictly speaking, our Lord Jesus was the first Christian rtyr; but the first of his followers to endure death because loyalty in preaching the Gospel of Jesus was St. Stephen, e of the seven elected deacons, appointed to the distribution the church's charities. The apostles had sought to give emselves entirely to the Master's work, and doubtless ex-pected little of special service from the deacons appointed. Nevertheless, by God's providence one of these, Stephen, be-cause of his love and zeal was given much of the Lord's grace and blessing and permitted to lay down his life faithfully for the truth.

Seemingly St. Stephen was a man of great power and a

lover of the truth. His choice as one of these special deacons indicates that those who knew him best highly estimated his purity of character and life. His eloquence in defense of the Master and his Gospel is well evidenced by this lesson.

History says that at that time there were four hundred and sixty synagogues in Jerusalem. Some of these were Hebraic; that is, those attending worship there were accustomed to the Hebrew tongue, and it was used in these. Others of the synagogues were called Hellenist; that is to say, Greek. The Greek was the cultured language of that time in the outside world; and some Jews and proselytes living in outside places and in Jerusalem preferred to have the books of the law and the prophets in the Greek language.

It is supposed that St. Stephen had been attached to one of these synagogues, and that this fact accounted for his going thither to urge upon his associates the message that Jesus was the Messiah. It has been assumed, with apparently good reason, that Saul of Tarsus attended the same synagogue; and that he was one of the disputants over whom St. Stephen, by the Lord's grace, seemed to have an advantage in these debates. Thus a bitter feeling was aroused.

It seemed to the Jewish rulers that this message respecting Jesus as the Messiah and a Jewish responsibility for his death, and respecting God's favor in raising him from the dead, was a gross error which, being set before the people in a masterly fashion, was likely to arouse a spirit of resentment against the rulers of the Jews and to be subversive of all law and government in Palestine. Indeed, these Christians claimed that because of this rejection of Jesus the Jewish nation had been rejected from God's favor, and that dire calamities were coming. Those committed to the old order of things refused to believe these prophecies of coming disaster.

St. Stephen's second battle was the one which preceded his death. The Sanhedrin, angry against him, suborned witnesses; that is to say, they bribed certain men to make complaint, charging St. Stephen with having blasphemed—with having declared Moses and the law obsolete, with declaring that the Temple was no longer God's Temple. These witnesses put together certain isolated sayings of St. Stephen, which thus patched up, made the truth to appear false and blasphemous. So it is with any matter. The form in which a statement is made has much to do with the impression which it makes. St. Stephen had said the very things that they charged; but by putting his statements together as they did, they misrepresented the essence of his teaching.

ST. STEPHEN'S DEFENSE

After these paid witnesses had given their testimony before the Sanhedrin, charging blasphemy—the penalty for which was death by stoning—the Sanhedrin, with a show of fairness, permitted St. Stephen to reply in his own defense. This he did in a masterly way, by taking up the thread of Jewish history and reciting it, showing his implicit faith in God's dealings with Abraham and in the promises there made. In orderly manner he brought the thought of his hearers down to the time of Moses and the giving of the law, and reminded them that Moses had said that in due time God would raise up a greater prophet than he. (Deuteronomy 18:18, 19) This great Prophet, St. Stephen allowed them to infer, was Jesus; and since Moses had particularly referred to Jesus thus as greater, it could be no disloyalty to Moses now to accept that greater Prophet. Thus one feature of the charge against St. Stephen was overthrown. He was not disloyal to Moses, but contrariwise.

As for the Temple, St. Stephen reminded his hearers that God first established the Tabernacle in the wilderness; and that by and by, in its stead, God provided the Temple at Jerusalem. It was no disrespect to the Tabernacle for them to believe in the Temple that Solomon built. God had now provided that a still higher Temple should take the place of the building made with hands. The higher Temple was the spiritual one, to be composed of the people of God who, as living stones, would be builded together for a habitation of God through the spirit. As it was not blasphemy to accept the Temple of Solomon instead of the Tabernacle of Moses, neither should it be considered blasphemous to accept this higher, spiritual Temple, of which Jesus is the Head, or Foundation, instead of the typical Temple, built of wood and stone.

VICTORY IN DEATH!

So able, so logical, so convincing, were the words of Stephen that his hearers "were cut to the heart," not penitent sense, but with a realization that their cause coming out second best. It is assumed that Saul of Ta was a member of that Sanhedrin. They no longer had hope of justly charging St. Stephen with blasphemy. T only hope now was that they could fasten upon somet that he would say as being blasphemous, and on the rush him to his death.

The moment came. St. Stephen, full of his subject, pre ing Christ and the blessings yet to come through him Israel and the world, was radiant in face— like an ang the Lord. And looking up toward heaven he exclaimed, hold, I see the heavens opened, and the Son of Man stan on the right hand of God!" This was the signal for Sanhedrin to raise a cry of blasphemy and rush upon messenger.

Just what he did mean by those words, we may not surely say. Remembering that our best sight is with the of our understanding, we might use the same words— referring to anything seen by our natural sight, but ma to our mental view and our positiveness of its truth. a blind man, catching the point of an argument, might tr fully say, "Oh, yes, I see now!"

We may be sure that a mob was ready to follow the gestion of the Sanhedrin. Mobs now, as then, seem r for any kind of violence if they have a leader and a pre especially if the pretext and the leadership be along ligious lines and from those recognized as authorities. T is in the fallen nature a ferocious, bestial disposition w seems blood-thirsty and only awaiting opportunity.

Pushing the minister of Jesus outside of their ga for no execution was allowed on the inside—the crowd t their clothing at the feet of the young man Saul of Ta Thus he became their authority for the stoning. Then stoned Stephen to death, he crying at the time, "Lord J receive my spirit"—my life—and also, "Lord lay not thi to their charge!" This was St. Stephen's climax of victo faithfulness unto death, and, withal, the loving spirit in w he received death through his enemies—the spirit of Master, the same spirit which we should cultivate and m fest.

HEROISM IN THE TRENCHES

St. Stephen has set us an example. Indeed, example not difficult to find, showing what manner of persons we to be. The difficulty seems to be that none but tho fervent spirit and well instructed of the Lord profit by examples. For instance, the world is today giving the ch a wonderful lesson in respect to faithfulness unto d When the followers of Jesus look across the water and b millions of men leaving home, family, business, pleasure every consideration to obey the rulers of their lands— into the trenches and suffer the hardships and exposure wounds and death, it seems truly marvelous.

We say to ourselves, "What manner of persons ough Christians to be?" We have not been called to kill our fe men, but to do them good. We have not been called few cents per day of wage or possibly an iron cross or a on some roll of honor, but have been promised glory, h immortality, joint-heirship with our Lord in his king Moreover, ours is not only the privilege of helping men instead of destroying them, but the blessed privilege al helping them in the coming age, from imperfections up t image and likeness of God. Oh, what manner of pe ought we Christians to be! How faithful, how loyal!

Our Golden Text is impressive. Our enlistment i for a few days, but undertaken with a full understanding in order to gain the great prize we must lay down our in the Lord's service—faithfully, loyally. How many tians have rightly understood what was signified by cration of their heart to the Lord and by taking up cross to be his followers through evil report or through report? It is not too late yet to learn our lessons thoroughly and to determine that by the grace of God w be faithful unto death to him who hath called us out of ness into his marvelous light.

God of the Covenant! From first to last,
From when I stood within that sprinkled door,
And o'er my guilt the avenging angel passed,
Thy better angel hath gone on before;
And naught but goodness all the way appears,
Unmerited and free, these many years!

Thy presence wrought a pathway through the sea;
Thy presence made the bitter waters sweet;
And daily have thy hands prepared for me
Sweet, precious morsels—lying at my feet.
'Twas but to stoop and taste the grace that cheers
And start refreshed, through all these many years

TWO BANDS OF GOD'S HEROES

March 12.—Hebrews 11:1—12:2.

TH HEROES OF THE JEWISH AGE—FAITH HEROES OF THE GOSPEL AGE—THE HOUSE OF SERVANTS—THE HOUSE OF SONS—EARTH-LY PROMISES—HEAVENLY PROMISES—RESURRECTION TO PERFECT HUMAN NATURE—RESURRECTION TO DIVINE NATURE—THE CHRISTIAN RACE COURSE.

"Let us run with patience the race that is set before us, looking unto Jesus, the author and perfector of our faith."—Hebrews 12:2.

The Bible puts faith before works, because no works can acceptable to God unless inspired by faith. Thus it is tten, "Without faith it is impossible to please God." The le brings to our attention two distinct classes of faith oes, both pleasing to God and both to be highly rewarded him. One of these classes preceded Jesus' day; the other ss follows his day. The first class of faith heroes are there-e known as the ancient worthies; the latter class, with us as their Head, are styled the sons of God. This distinc-n or division of God's servants, although clearly marked the Scriptures, has been overlooked by the Lord's people il recent years.

No matter how faithful or loyal Enoch, Abraham, David, emiah and others were, they could not be recognized by d as members of the house of sons, because they lived be-e Jesus' day—before Jesus tasted death for every man. e Bible points out that the first man Adam was recognized a son of God. (Luke 3:38) From the time that sin en-ed the world through Adam's disobedience, God recognized ne of the human family as his sons—all were sinners—until us came and died, the Just for the unjust, that he might ng us back to God and open to us the door of sonship. It in harmony with this that St. Paul declares, "Moses verily s faithful as a servant over all his house [the house of vants], but Christ as a Son over his own house [the house sons]."—Hebrews 3:5, 6.

DISTINCTION BETWEEN THESE CLASSES

Thus the distinction is clearly marked between the noble thren before the cross, the last one of whom was John the ptist, and the noble brethren since the cross, the first of om were the apostles. That John the Baptist was the last the ancient worthies is attested by the Master's words, here hath not arisen a greater prophet than John the ptist; and yet I say unto you, that he that is least in the gdom of God is greater than he."—Luke 7:28.

St. Paul makes this distinction between the ancient worth-and the Christian worthies in today's lesson. He first of recites the names of the prominent ones of the past—och, Abraham, David, Jeremiah, etc. He declares their th, and says that they were pleasing to God, noble, praise-rthy. Then he calls attention to the fact that they never eived the promises which God made to them.

It should be remembered that God did not promise heaven-things prior to Jesus' day. The promises to the Ancient orthies, which inspired their zeal and devotion, were all rthly promises; for instance, the one made to Abraham—ift up now thine eyes, and look from the place where thou northward, and southward, and eastward, and westward; all the land which thou seest, to thee will I give it, and thy seed forever."—Genesis 13:14, 15; 17:8.

St. Stephen calls our attention to the fact that this promise Abraham is still secure and still unfulfilled. He declares t Abraham never received enough of that land to set his t upon. On this promise he predicates the resurrection Abraham, that in God's due time he may inherit the land, d that his faithful seed, or posterity, will inherit it after n.

On the other hand, the promises in the New Testament are y spiritual—heavenly promises, "things above." The Chris-n worthies are promised a share with Jesus in the heavenly gdom which he is to establish at his second coming. They to be his joint-heirs, "if so be that they suffer with him t they may be also glorified together." (Romans 8:17) e promise to these is that they shall be a kingdom of ests, or a royal priesthood; while the promise to the ient worthies is that they shall be made "princes in all earth."—1 Peter 2:9; Rev. 20:6; Psalm 45:16.

The Christian heroes are to have a change of nature from man to divine, the beginning of this change being the be-ting of the holy Spirit in the present time, and the com-ting of the change being that of the resurrection—"changed in a moment, in the twinkling of an eye"—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." But the ancient worthies, not having the begetting of the holy Spirit to a new nature, will have a different resurrection; namely, to human perfection.

Contrasting these two classes of faith heroes, the Apostle in verses 39 and 40 declares that the ancient worthies, "having obtained a good report through faith, received not the promise [the things promised to them]. God having promised some better thing for us [Christian heroes, followers in the footsteps of Jesus], that they without us should not be made perfect." In other words, God from the beginning arranged that Christ should be first—Jesus the Head, then the church, his body; and after the perfecting of these, styled the first resurrection, the divine promises will begin to fulfil to the ancient worthies, and extend ultimately to "all the families of the earth."—Genesis 12:3; Galatians 3:29.

God has great blessings in store for every member of the human family willing to accept the same on the divine terms. But the chiefest of all the blessings brought to our attention in the Bible are those found to be provided for the church class—the little flock, to whom it is the Father's good pleasure to give the kingdom, and the glory and the honor of association with Jesus in the work of blessing the world during his Millennial Reign.

The Apostle addressed this class in the two closing verses of today's study. He urges us, saying, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

CHRISTIAN RACE-COURSE PICTURED

The Apostle is a forceful reasoner; for in these words he exhorts to look backwards at the list of ancient worthies and to consider what they endured and how faithful and loyal to God they were. Then he would have us consider them as though they were a cloud of witnesses watching us, to whom has been given this still greater blessing and privilege of becoming sons of God on the divine plane, of attaining "the divine nature."—John 1:12; 2 Peter 1:4.

He pictures before our minds a great race-course, in which we are runners. He pictures Jesus as the Leader gone before, the One who has become the author of our faith, the One through whom we are privileged to enter this race, and the One who has promised us grace sufficient for every time of need. He pictures to us how Jesus ran in this race and by faith looked forward to the joy that was set before him by the Father. He pictures to us how loyal Jesus was, and what he endured—the cross and its shame. He pictures the Father's faithfulness in highly rewarding Jesus, seating him at his own right hand of Divine Majesty. Then comes the exhortation, "Let us lay aside every weight," every hindrance, everything that would prevent our running grandly and successfully the race for this great prize which Jesus has obtained, and to which we are invited through the merit of his sacrifice.

The Apostle reminds us also that one of the greatest hindrances to our running this race is sin; that we are beset by inherited sin in our members; and that we need to run in the race not only perseveringly, but also patiently; for whoever would obtain so great a prize will need patience, will need to be proven and tested in all points as respects his loyalty and devotion to the heavenly Father, to the truth, and to the brethren. Only such as attain the character-likeness of their Leader in this narrow way may hope to be with him and like him, and share his glory; for God has predestinated that these shall all be conformed to the image of his Son.—Romans 8:29.

"YE ARE BOUGHT WITH A PRICE"

[This article was a reprint of that published in issue of February 1, 1897, which please see.]

"LET YOUR LIGHT SO SHINE"

"Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity."—1 Timothy 4:12.

We recall that St. Paul was the writer of these words, that they constitute a part of his first Epistle to Timothy, a promising young elder in the church, one who had labored much with the Apostle in his work of the ministry. On one occasion Timothy was referred to by the Apostle as "my son Timothy." This was due no doubt to the fact that it was through St. Paul's instrumentality that the truth had reached Timothy. On account of his youth he may not have realized his responsibility. He might have felt that many others in the church were older than himself and would therefore be better examples to the brethren and better representatives of the Lord before men.

But the Apostle here exhorts Timothy to be an example of what a true believer should be. He urged him to "flee youthful lusts," to "stir up the gift of God" which was in him. Timothy was to make a special use of the talents and opportunities which were his. And in so doing he would be a worthy example—not only to believers, but of believers, so that not only might the church see his life and general course, but others, those of the world, might also see this, and thus have greater interest in the Lord's cause.

This example was not to be the wearing of a particular shape of coat or a particular cut of collar, nor was it in manifesting to the world eccentricities of life and manner—not so. His example was to be in his Christlike character. He was to glorify the Lord in his words—in what he would say, in how he would say it—in wisdom of speech. "Out of the abundance of the heart the mouth speaketh." Whoever would be careless in his language would reveal a careless heart. If Timothy had been careless in his words, others might have said, "You see that he thinks that he knows everything. See how he is always intruding himself." This would be especially unbecoming in one who was young. Thus he would have been despised as an example of believers, and others would be offended rather than helped.

Not only in word, but in his entire conversation was he to be an example. The word conversation, at the time our common version was translated, had the significance of conduct, manner of life. This advice is the counsel of wisdom in reference to us all as children of the Lord! The Apostle admonished Timothy with regard to his intercourse with the church and with the world—whether you eat or drink, whether you buy or sell, whatever you do, be a worthy exponent of the doctrine of Christ and of the effect of his Spirit in the heart.

In his charity, his love, Timothy was to be an example. This would include the ordinary thought of the word as now generally used, in the sense of dispensing largess. We do not know that Timothy had very much of this world's goods to distribute; but he could have charity in the sense of love, which is the comprehensive sense, the Bible sense, of the word. Love would not wish any harm to his neighbor, but would manifest interest in everybody, and even in the brute creation—wishing to do right, to be kind.

Love would serve the interests of others in spirit; it would come from the heart, from the inward disposition, not be merely in word or in outward conduct. Kindness and goodwill would not be feigned from a sense of duty or to appear polite and thoughtful. It would be genuine. The spir which a thing is said or done has a great deal to do wit effect upon others. One who had wounded another might "There was not a word in what I said to which you object." Ah, well! but it was the spirit in which it was or done—the animus of it. This is an important matt all the Lord's people. We are to remember the spirit o Master—the spirit of consideration, of self-sacrifice, of m eousness, of love.

In faith, also, Timothy was to be an example to all whom he came in contact. Of course the Apostle would here his manifestation of faith. One must have faith b he can manifest it. We have known Christians who, if have a doubt about a certain feature of truth or a weakne faith, would discuss their doubts in the presence of those were weak in the faith or who were of the world. This great mistake and productive of much harm. One never k when a weak one may be present who might be greatly in by words of doubt or distrust. Whoever is troubled by doubts should go promptly to the Lord for help, that his may be firmly established; he should not discuss his d and fears with others unless as mentioned above, with One who alone can help him. The Lord's people shoul boast of how much faith they have—not so—but we s manifest our faith to others, our confidence in the Lor our peace under trial and difficulty. We should not m say that we have faith, but should manifest it in our liv

Timothy was counseled to be an example in purity, ye clean that bear the vessels of the Lord." (Isaiah 52 As the typical priests and Levites were instructed to wash keep themselves continually clean, so the people of the today, the spiritual priests, the spiritual Levites, shou pure, clean, in word, in action, in thought. Whoever i pure in his thoughts is very apt to be impure, unclean, i actions, his words. Out of the heart proceeds the imp One person of impure mind might poison the minds of m

Impurity may be given a broad or a narrow view, a cumstances may indicate. In the broad sense, it wou uncleanness, dishonesty, insincerity, in general. But in sense St. Paul would have Timothy be a worthy examp that all who took note of him would see how they oug deport themselves. The Apostle expressed the same concerning Timothy that he expressed concerning all church—that he walk as the Apostle himself walked, th be as self-sacrificing as he saw St. Paul to be. This wa a Pharisaical attitude—"I am holier than thou." Bu Apostle demonstrated those principles of righteousness i life that he lived, and he wished that Timothy should d same.

Those qualities of character here enumerated by the tle should be shown forth—not merely by the elders an teachers of the Ecclesia, but by all who have made the profession of being disciples of Christ. So far as our s ing with God is concerned, we are all brethren one of and and each of these brethren should seek to copy the Brother, our Lord Jesus. Each one should seek to be a tern to the whole flock of God.

MILITIA LAWS OF CANADA

Dear Brother Russell:—

With reference to letter in The Watch Tower of November 15th last, giving excerpt from the Canada Militia Act, in connection with classes of persons entitled to exemption from military service under same, no mention was made of clause reading as follows:

"No person shall be entitled to exemption unless he has, at least one month before he claims such exemption, filed with the commanding officer within the limits whereof he resides, his affidavit, made before some Justice of the Peace, of the facts on which he rests his claim."

We have procured an authorized copy of said Act, further copies of which may be obtained from the King's Printer, Ottawa, Ont., or possibly from any stationer, and enclose same for your information.

From the clause quoted above it would appear that no claim for exemption will be considered unless affidavits have been filed in accordance therewith, and you will notice from a perusal of the Act that all males, between the ages of eighteen and sixty are liable to be called out for military service, at home or abroad, at any time under same, no further Act or amendment being necessary.

In view of the fact that every effort is now being made to obtain recruits here, we being approached on the streets and in every conceivable manner, with a view to having us and, as authorities propose to raise 70,000 additional m the provinces of Manitoba and Saskatchewan during the few months, they may deem it advisable to put this A force at any date. We would, therefore, be glad if you kindly advise as to our methods of procedure in this re and, if you deem it advisable for us to file affidavits im ately (it being our opinion at present that we should d as soon as possible), we would appreciate advice as to su wording of same, so as to give the necessary facts upon to base our claims for exemption.

Perhaps you may also think it advisable to acquaint Canadian brethren of the terms under which exemption be obtained, if desired, as it does not appear to be ver erally known what has to be done in such cases.

Praying the Lord's richest blessing upon you, and ing you will be able to visit us here ere long, I am,

Your brother by His Grace, W. T. Hoop

WHAT BIBLE STUDENTS SHOULD DO

The above letter is of great importance to members International Bible Students' Association residing in Ca The full text of the law respecting militia and defe Canada—Chapter 41 R. S. 1916—is published by S. E. son, Ottawa. It could be ordered direct for, probabl

ıts, or possibly could be obtained from any Canadian sta-
ner. Its Eleventh Article enumerates exemption from serv-
and includes "persons who, from the doctrines of their
igion, are averse to bearing arms and rendering personal
litary service, under such conditions as are prescribed."
E. VII. c. 23, s. 12.

Paragraph twelve declares, as is pointed out in the fore-
ing letter, that "No person shall be entitled to exemption
less he has, at least one month before he claims such ex-
ption, filed with the commanding officer within the limits
ereof he resides his affidavit made before some Justice of
e Peace of the facts on which he rests his claim. When
emption is claimed on any ground the burden of proof shall
vays rest on the person claiming it."

In harmony with the above requirement we advise that all
nadian members of the I. B. S. A., between the ages of 17½
d 60 years, at once write out the following statement, drawn
by the Hon. J. F. Rutherford, make affidavit to it before a
stice of the Peace, and forward it, as directed, to "the com-
nding officer within the limits whereof he resides";

Dated at ——————1916.

the Honorable ————
Commanding Officer of ————

onorable Sir:—

In accordance with the provisions of Chapter 41 of "AN
CT RESPECTING THE MILITIA AND DEFENSE OF CANADA," and
own as "MILITIA ACT 4 E VII.," and particularly sections
and 12 thereof, I herewith hand you, to be filed as required
said Act, my affidavit setting forth the facts on which I
et my claim for exemption from liability to service in the
ilitia, and respectfully request that you cause the same to
filed as provided by said law.

Respectfully, (Signed) ————

AFFIDAVIT.

ovince of ———— } ss.
ominion of Canada }

I, ———— (name of affiant), being duly sworn, upon my
th state: That I am a male citizen of Canada, and am
——— years of age; that I reside at ————; that I am
erse to bearing arms or rendering personal military service
der the conditions as prescribed by "Militia Act 4 E VII.,"
d I make this affidavit, as provided by section 12, subdivi-
sion 2 of said Act and of Chapter 41 of AN ACT RESPECTING THE MILITIA AND DEFENSE OF CANADA," for the purpose of obtaining exemption from liability to service in the Militia, and the facts upon which I rest my claim for such exemption are as follows, to wit:

I am a Christian and the religious doctrine which I believe and hold preclude me from bearing arms or rendering personal military service; I am a member of the International Bible Students Association, a religious Association organized under the laws of Great Britain, with its chief office at No. 34 Craven Terrace, Paddington, London, England, and also with offices at No. 124 Columbia Heights, Brooklyn, N. Y., U. S. A., and which has classes or congregations throughout the Dominion of Canada; I subscribe to and am in harmony with the religious doctrines taught by said International Bible Students Association, which are, to wit, that all members thereof avow a full consecration of will, heart and life to God's service—as footstep followers of the Lord Jesus Christ and the doctrines and teachings concerning his kingdom of peace and good will; I am obligated by my conscience and by engagements with said Bible Students Association to "follow peace with all men," and to do violence or injury to none; that such is in harmony with the teachings of the Master, Christ Jesus, that his followers practice non-resistance; that the requirements of the International Bible Students Association are that its members be obedient to the "powers that be" in so far as their laws and requirements do not conflict with the teachings of Jesus Christ; that the provisions of said "Militia Act 4 E VII." are in conflict with the teachings of the Lord Jesus Christ, as I understand and believe the same.

Dated at ————
——— 1916. (Sign here) ————————
Subscribed and sworn to before me, a Justice of the Peace within and for ———, this ——— day of ——— A. D. 1916.

———————— Justice of the Peace.

Every WATCH TOWER subscriber is recognized as a member of the International Bible Students' Association. The WATCH TOWER being the official organ of the Association its yearly subscription price includes annual membership fee of all Associated Bible Students.

INTERESTING LETTERS

WELCOME BACK, DEAR BRETHREN!

EAR BROTHER RUSSELL:—

You are the first person I have acquainted with the fact my return home to fellowship with the brethren here at ctoria, B. C. I find myself, through my heavenly Father's ace, brought back into the most blessed fellowship on earth, ter being severed from that same fellowship for now six ars.

You will doubtless remember me at Manchester, England, d how I, with some others there, saw cause to secede from e brethren on the subject of the Sin Offering. Well, I am ppy to state that I now see that that action of mine was t justifiable and that I did wrong. I now wish to express y heartfelt shame for all the sorrow and pain such action used to so many of my brothers and sisters in the truth England and Scotland, and most especially to yourself, for am so much indebted to you for the truth, on which I stand d in which I rejoice.

By God's grace, and abiding in him, I will re-devote myself him and his cause, show him my love, live up more and ore to Jesus and "toe the mark" for the prize. Meditating the thirteenth of 1 Corinthians brought me to see the error my way—together with God's providential dealings with e. Oh, that all, like myself, would or could see their mis-ke and come, back again; what rejoicing there would be in any hearts and what gladness to the heart of our heavenly ther and our dear Lord and Savior and to all of like pre-ıs faith!

May the grace of him who called you, dear Brother, and our most precious Lord, abundantly sustain you to the end! rrowfully and gratefully,

Your brother in Christ, J. T. HODGE,—B. C.

CALLED AGAIN TO TENT-MAKING

EAR BROTHER RUSSELL:—

In terminating my services with the Society, I wish to press my thankfulness to the dear Lord, and to you his vant, for the blessed privilege which has been mine during e past two years of engaging in the pilgrim work.

In this period I have had many blessings, and learned many sons, not the least important of which is to more humbly lue my few talents. The responsibilities of a "teacher" have frequently weighed very heavily upon my heart, lest by careless word or thoughtless act I stumble one of the Lord's little ones. I feel that I have not at all times acted or counseled as wisely as, under the circumstances, I might have done. But he whose eye sleepeth not will overrule.

Knowing of your care for all the churches, and how heavily their spiritual interest weighs upon your heart, I am prompted to call your attention once more to the flood of literature and "sermonizing" now being forced upon the attention of the brethren. Some of this literature is advancing very subtle error; much of it is of doubtful value and considerable calculated to confuse or discourage the friends. The SCRIPTURE STUDIES and WATCH TOWER articles, in my judgment, could serve far better the issues in question.

While some slackness respecting faithfulness to their Vows and the systematic reading of the SCRIPTURE STUDIES can be noted since October, 1914, yet on the whole, I am glad to say that the general spiritual condition of the brethren is much improved.

The WATCH TOWER for Jan. 1st is very encouraging. May the Lord continue to bless you his servant, as you faithfully sacrifice of your time and comfort in ministering to our spiritual needs. With sincere Christian love to yourself and the Bethel family, I am

Your servant in the best of bonds, WM. A. BAKER.

THE MINISTRY OF SORROW

BELOVED PASTOR RUSSELL:—

In THE WATCH TOWER of November 15 there appeared that most beautiful setting forth of "The Ministry of Sorrow." I want to impose on your most valuable time to tell how much I appreciated and do appreciate the article. Not that each TOWER does not contain most helpful and precious food, but as contrasted with the many things I have read along this line, the "Ministry of Sorrow," referred to above, is incomparably sweet. It has opened my eyes to a field of service I had not heretofore seen.

One Class that I visited have what they call their "Up-to-Date Meeting," which is given to careful study and analysis of such WATCH TOWER articles. Thus the application of doctrine to personal experience is more thoroughly impressed. I am sure from my own experience that many of the good

things appearing in THE TOWER can be reread and studied with much profit.

We are sure, beloved Brother, that none could minister such things except he had the experience of such a ministry.

Thanking you for your ministry of love, and praying Father's continued blessing upon you in such a minist remain with much love,

Your Brother by His grace, W. M. BATTERSO

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TREASURES LAID UP IN HEAVEN

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."—Matthew 6:19-21.

Pleasure, delight, joy, comfort, all these sentiments are suggested to us by the word treasure. Our thoughts, our hopes, our plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance and endurance, for the hope which it enkindles. Most people have treasures, but they are generally such as yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive bubbles mocking delusions, leaving the heart at last broken, crushed and barren! The treasures of wealth, fame, social distinction, of houses and lands, of friends and home and family, of power and influence, are subject to change and decay! And if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and despairing, all the more so because of the high hopes which they had inspired.

The wealth, laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social prestige which bade you to the uppermost seats may a little later relegate you to the lowest seat, and your name may be cast out as evil and you be ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriff's hammer. Friends long trusted may suddenly grow cold and turn their backs upon you, and even become your enemies. The home you love must some time break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months!

THE BALM OF GILEAD FOR BROKEN HEARTS

To all of these the Word of the Lord should appeal with special force, when calling them to come to him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (Psalm 34:18) His love and his precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing. Many storm-tossed mariners upon life's ocean, discouraged and despairing, bereft of all hope, have found that these very experiences were the means of leading them to the haven of eternal refuge. There alone true blessing and safety can be found; there alone is the real treasure, far exceeding the choicest treasures of earth.

We think of the experience of a dear brother who recently found the Lord, when his earthly treasures had been swept away from him, all the savings of years, through conditions brought about because of the European war. He had lost all hope and was about to end his life by his own hand, when present truth was brought to his attention. He listened, then embraced it with joy, securing the SCRIPTURE STUDIES. Afterward he stated that he now knew why the Lord had permitted him to meet with such reverses—it was to lead him to himself. How this dear one can now rejoice in his sorrowful experiences and realize that he has gained in exchange the "Pearl of great price," beside which all other treasures pale into insignificance!

Truly, in this our day, as never before perhaps, would all who have the spirit of a sound mind to any degree to be longing for a treasure which will be secure, a rock upon which they may plant their feet, one which will securely hold in these days of stress and uncertainty, when men feel that everything is slipping from beneath their feet, when nothing earthly is sure, when fear with distress is on every hand. At such a time as this, how blest are we who are safe-sheltered in the cleft of the Rock of Ages, which cannot be shaken by the mightiest earthquake shock! How unspeakably precious is the treasure which we have laid up in heaven; for we know our treasure is safe, where no storms nor billows can touch it.

THE TREASURES WE LAY UP IN HEAVEN

The all-important question for those who seek this g treasure then is, How can we lay up treasure in heaven, what kind of treasures are those which are to be stored u the heavenly depository? We have the assurance of the d Word that everything that is pure, holy and good is accep there. The very chiefest of all treasures is the personal and friendship of God and of Christ. Jesus becomes t "the fairest among ten thousand, the One altogether lov He is an unfailing Refuge in every time of need, our daily and solace and comfort.

When we have gained this treasure, we have gained One that never changes, One whose love never grows cold, from whom nothing can separate us—"neither death," w to his loved ones will now mean our blessed "change"; life," which means further opportunities for suffering him that we may also share his glory, and which per further works of loving service for him whom we love; angels, nor principalities, nor powers," for these cannot l us who are sheltered in Christ; "nor things present, nor th to come"; for "all things shall work together for our go and in every trial he will direct the issue that we may be to bear it; "nor height" of temporary exaltation; "nor de of trouble or sorrow, for our Refuge and Strength is ever n "nor any other thing" in creation, for he has promised "keep the feet of his saints," and that nothing shall t them as new creatures in Christ, and that his presence sha with them wherever they may be.—Romans 8:35-39; 1 Sa 2:9; Luke 10:19; Exodus 33:14.

Nor will any other creatures either in heaven or in e receive such marks of special favor as are and ever will be portion of the beloved bride of Christ. Although the w family in heaven and in earth will be blessed through his wife, co-operating with him in his work, will alone be companion, his confidante, his treasure. Hear the Lord's hortation to the bride class: "Hearken, O daughter, and sider, and incline thine ear. Forget also thine own people thy father's house [the ambitions, hopes and aims of the dren of Adam]; so shall the King [Jehovah's Anointed] gr desire thy beauty [beauty of character, of heart-loyalty]; he is thy Lord, and worship thou him." (Psalm 45:10, Canticles 4) How unworthy we feel of so great honor love from our beloved Bridegroom! And no wonder! W we look at all our imperfections, it seems that there is in us to call forth such love and admiration. To think the angels with all their purity and faithfulness should been passed by; and that we poor, blemished mortals, sh be chosen instead!

Is there not some mistake? Ah, no! We have the i lible words of inspiration to assure us that it is even so. bride of Jehovah's Son is to reign with him in the future a fallen race; and who could so well sympathize with the all their weaknesses and frailties as those who have t selves partaken of the same? And who could bear the nite heights of glory to which the Lamb's wife will be ra with such humility as those who realize that it was not thr any worthiness of their own that they were chosen to so an exaltation, but that it was all of divine grace? Cla the glorious robe of our Bridegroom's furnishing, we can s all complete, even now, in the eyes of Jehovah. And pos ing the ornament of a meek and quiet spirit, the faith trusts under every condition, the love that delights to do Father's will, we are lovely in the eyes of our Beloved, Bridegroom and our King.

Having this confidence, we can with unspeakable joy gratitude lay hold of the exceeding great and precious p ises which are ours through Christ, and without presum press along the line toward the prize of our high ca humbly trusting that he who has begun the good work i will complete it unto the day of our glorification with Bridegroom in the heavenly kingdom, when we shall be

ited before the Father "without spot or wrinkle or any such ng," gloriously complete and perfect, in the most absolute se, fitted and prepared for the wonderful work which we ll share with our blessed Lord and King.

INCENTIVES TO FAITHFULNESS

Listen to some of the blessed and inspiring promises with ich the Father and the Son cheer the bride: "Thine eyes ll see the King in his beauty." Ye "shall be mine, in that y when I make up my jewels." "I will give thee to eat of e hidden manna, and I will give thee a white stone [a preci- s token of love], and in the stone a new name written [the me of our Bridegroom, henceforth to be our name] which man knoweth saving he that receiveth it." "Lo, I am with u alway." "And if I go away, I will come again, and re- ive you unto myself, that where I am, there ye may be also nd he has come, he is even now present, and will soon receive unto himself forevermore]." "Ye have not chosen me, but have chosen you." "Be thou faithful unto death, and I will ve thee a crown of life." "To him that overcometh will I ant to sit with me in my throne."—Isaiah 33:17; Malachi 17; Revelation 2:17; Matthew 28:20; John 14:3; 15:16; velation 2:10; 3:21.

Precious promises are these, wonderful words of life! Let count them over and over again, that all their sweet sig- ficance may sink deep into our hearts and bring forth their essed fruitage in our lives. May they cheer us in every dark d trying hour and reinforce our waning powers with re- wed vigor, courage and zeal, that we may press along the rrow way until indeed our "eyes shall see the King in his auty." What wondrous treasures do we thus find laid up in aven for us, because we have left the world and all its de- sive fancies and aspirations and have laid hold upon the ings eternal! And while this glorious inheritance is to be e possession of all the faithful, the Apostle intimates clearly at our heavenly treasure may be augmented by special zeal d faithfulness under the peculiar trials of the present time.

One of the treasures which we may lay up in heaven will the marks of just approval and distinction among the good d holy beyond the veil, which patient endurance of affliction, wavering trust under crucial trials and testings, diligence the King's business, will secure to us. Treasures of mind d character, too, we shall find laid up in heaven; for noth- g that is good and true and worthy of preservation shall be t to those who have committed their investments to the rd. These are incorruptible treasures, which neither the se of time nor the exigencies of circumstances will ever est from us.

Other treasures will be all the true and noble friendships which have been founded in truth and righteousness here on earth, whether they be on the spiritual or on the natural plane. For instance, one on the spiritual plane will not be disposed to forget or ignore the loving loyalty of a former friend, who from time to time administered the cup of cold water to the thirsty soul battling with the heat and dust of life's desert way, and who did this because the one ministered to was a disciple of Christ.

But especially sweet will be the spiritual friendships begun and cherished here, which will bloom and blossom in still greater vigor when transplanted into heavenly soil and atmosphere. And what a treasure we shall find in the gratitude and love of those to whom we have ministered here in times of special need, and to whom we have carried the living water and broken the Bread of Life! Who can measure the joy unspeakable that shall be the heritage of the faithful when we shall find all these precious treasures beyond the veil! When we view these treasures with unclouded eyes, and realize that they are ours forever; shall we not feel infinitely repaid for any sufferings and hardships we have borne in our brief earthly pilgrimage?

HEAVENLY PILGRIMS NEARING HOME

Then, dear brethren and sisters in Christ, let us keep our eyes steadfastly set upon the heavenly, eternal things. Let us more and more lay up treasures where "moth and rust cannot corrupt and where thieves cannot break through and steal." (Matthew 6:20) If our hearts are upon the heavenly treasures, then the disappointments and afflictions of the present life cannot overwhelm us. Whatsoever things are worthy the aspiration of the spiritual sons of God are our real treasures, and they are the only things that are worth while. What care we for the illusive bubbles of this poor life, so soon to burst and disappear? Then, as sings the poet:

> "Let us touch lightly the things of this earth,
> Esteeming them only of trifling worth,"

not worthy to be compared with the glory which shall be revealed in us, if we faint not by the way, but with our pilgrim's staff in hand shall press along the heavenly road until we reach the goal of our hopes.

As the sun sinks at the close of each day, and the shadows gather around us, how sweet to sing, "I'm one day nearer home!" We have nearly reached the mountain-top, and every day multiplies the evidences that the journey is nearing its end. Just how long it will be we cannot know; probably it is best that we do not know. But we believe that it will not be very long.

THE SECOND EPISTLE OF ST. PETER

he day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Peter 3:10.

While those of our number who have been for some time miliar with present truth well know the presentations which . Peter gives in this general letter to the church, it is well at we frequently have our pure minds stirred up by way of membrance concerning these important things, "lest at any ne we should let them slip."—2 Peter 3:1, 2; Hebrews 2:1.

In this Epistle the Apostle is urging upon the whole church e importance of developing the fruits of the holy Spirit. en he reminds them of the vision of the coming kingdom ich he himself and St. James and St. John saw in the holy ount. He points out the need that careful attention be given the study of prophecy. He warns them of the false teachers o will be manifested among them. He reminds them of the ndemnation and overthrow that came to the angels who rned from obedience to God, of the catastrophe that befell dom and Gomorrah because of their corruption, of the de- uction of the ungodly in the great Deluge, of the perverse d wicked course of Balaam the prophet, and its consequences. en he charges that some of them were following his course, d next he discusses the fact that things will not always con- ue as they have been; that evil shall not always triumph; t that a great change impends, which will be the introduc- n of a new feature of the divine plan; namely, the estab- hment of God's Kingdom upon earth.

St. Peter indicates that this great change will come very ddenly—a radical change such as came in the days of Noah, very sudden catastrophe, the coming of which will be scoffed by those having a form of godliness without its power. (2 ter 3:3, 4) This catastrophe he pictures as a great confla- ation. The "heavens" will take fire and be consumed. Then the "earth" will take fire and be burned up. The "elements" will all dissolve with the fervency of the heat.

THE FIRE A NEEDFUL PREPARATION FOR THE KINGDOM

In reading this prophecy the majority of Christian people seem to think that there will be a literal burning up of the material heavens and earth. But, as we have pointed out for many years, we think that there is a more logical explanation of this prophecy, and that its fulfilment has already begun. This great time of trouble, which follows closely the second coming of Christ, will be an experience the like of which never was since there was a nation. (Daniel 12:1) In one figure the Scriptures liken it to a great tidal wave, carrying the mountains into the midst of the sea. (Psalm 46) This pictures the governments of earth as being overwhelmed, swallowed up, by the raging sea of human passion when the masses become fully aroused. In another figure it is depicted as a mighty "whirlwind" sweeping everything before it. In a third figure it is compared to the letting loose of the "four winds of the earth," "the four winds of the heavens"; in still another picture it is a great "fire." (Isaiah 66:15; Jeremiah 4:13; 23:19, 20; 30:23, 24; 1 Kings 19:11, 12; Revelation 7:1-3; Daniel 7:2; Zephaniah 3:8, etc.) The whole earth is to be devoured by the fire of God's jealousy, the fire of God's righteous anger. The fire of God's anger no more means a literal fire than does the expression a fiery horse. It is the fire of God's wrath against sin that is being manifested at this time and will continue.

We are to remember that the second coming of our Lord is to bring a time of refreshing and of restitution to all mankind (Acts 3:19-21); and we must interpret these symbols

denoting trouble in harmony with this Scriptural declaration. The word "heavens" is a figurative term for the present religious institutions—ecclesiasticism. The fire will extend to the social structure, the social order of things. The social, political, financial and ecclesiastical systems together make up our present order. The ecclesiastical systems will, be believe, go into destruction first, according to the Bible. The fire will next affect the social and industrial organization—merchandise, capital and labor, society, etc. It will devour the capitalistic elements, the banking elements, the political elements, the religious elements, the industrial elements. All these will be "melted," "dissolved"—they will separate, part company, fail to keep together, and will be swept away.

If this great cataclysm of trouble were all we had to which to look forward, we would think it the course of wisdom to say nothing about it. We would say, Do not think about it or speak of it; for it will be had enough when it comes. But when the Bible tells us that the great trouble is designed merely to sweep away these outgrown religious systems, social systems, political systems, etc., and that God will on the wreck of all these things establish the kingdom of Messiah for the world's blessing, then we are glad of the trouble, and see that it is the necessary thing. This knowledge would be a great comfort and relief of mind to many bewildered ones who see the trouble coming on with increasing momentum, yet who cannot see the ultimate good to result, who feel that revolution and anarchy are confronting the entire world, but see not the golden lining to the black clouds of trouble.

The principle of disintegration and reconstruction is constantly operating in nature. The rocks are disintegrating; and this process keeps the soil enriched and promotes vegetable growth. Animal and vegetable organisms are continually disintegrating, and furnishing elements for new formations, new organisms. There will have to be a thorough breaking up of the fallow ground of men's hearts, and a thorough disintegration of present arrangements before the seed of truth can be planted that will bring forth the fruitage of the new dispensation. During this Gospel age God has been guiding those who have already been disintegrated, and who are yielding themselves to his reconstructive processes. The world will need this great time of trouble. They are not in the attitude of the class who are now seeking God and endeavoring to do his will. If we had the power to shield any of our worldly friends from this trouble, we believe that by so shielding them we would be doing them a real injury instead of good.

PROPER ATTITUDE OF THE SAINTS

God's dealings with the world in this time will be the work of a skilful surgeon, who wounds to heal, whose knife must go down to the depths of the abscess that would otherwise take the life of the patient. The Lord intimates that during this time of trouble those who shall seek righteousness and meekness may have at least a measure of protection granted them. (Zephaniah 2:2, 3) But as for those who are not seeking after righteousness and meekness, it will be better for them to go through the trouble, in order to prepare them for the great blessing to come later. The Apostle's argument is that the present order of things is not satisfactory to anybody who h the right attitude of heart.

The long foretold time of trouble, such as never was a never will be again (Daniel 12:1; Matthew 24:21, 22), l begun. Daily the heat of human passion is growing more tense. In view of this approaching dissolution, now at very door, what should be our attitude of heart? What sho be the course of those who are prospective citizens of the gr government about to be established, which will control affairs of earth under the headship of Christ Jesus, eart rightful King? We should remember that in order to beco of the kingdom class which is to have the rulership of ea for a thousand years, we must be separate from the ai ambitions and policy of the present order. One of the ess tials is that we recognize the vast difference between the pres order of things and the new order now at hand, and that take our stand accordingly. In the meantime, we should good unto all men as we have opportunity, especially to Household of Faith, our brethren in Christ.

As loyal children of the Great King of the universe, w is now about to inaugurate his kingdom in the hands of Son, we pray, "Thy kingdom come; Thy will be done on ear as it is done in heaven." We rejoice in the evidence which see all about us that our prayers for this kingdom are now be answered. Meantime we must live in harmony with t prayer. As St. Peter reminds us, "What manner of pers ought we to be," in all holiness of life, in separateness fr the world! The Apostle puts this solemn question right ho to us. It is applicable now as never before.

Let us lay these precious words to heart; for we stand the very presence of the Great Judge of all the earth. Th exhortations and encouragements, which were primarily dressed to the church who lived over eighteen hundred yea ago, and which have served a purpose of good all along do this Gospel age, are especially meant by the spirit for th of the church who are living in this very day of God. H favored are these above all the people of the world and abo the masses of professed followers of Christ, who have not t knowledge!

The Apostle's words near the close of his Epistle, sho be of special comfort and cheer to us now, in this brief wa ing time since the close of Gentile Times. He says, "A account that the long-suffering of our Lord is salvation." Peter 3:15) How glad of this little extended time some the Lord's dear ones are, who have come into the knowled of present truth and consecrated themselves to God si October, 1914! And how glad are many of Christ's follow who have longer known of these precious truths, that the L has mercifully granted them a little further time to m their calling and election sure! Perhaps some of these w not ready when the Gentile Times closed.

"Wherefore, brethren, seeing that ye look for these thi [the overthrow of the existing order and the establishment the glorious kingdom of God's dear Son], be diligent that may be found of him in peace, without spot, and blamelesa for our Lord "is able to keep you from falling, and to pres you faultless before the presence of his glory with exceedi joy . . . . Amen."—2 Peter 3:14; Jude 24, 25.

PHILIP AND THE ETHIOPIAN

[This article was a reprint of that entitled "God's Providences Co-operate" published in issue of March 1, 1902, which please se

THE GREAT MULTITUDE

MARCH 26.—REVELATION 7:9-17.

CHRISTIANS OF THREE KINDS—"TARES," OR FALSE CHRISTIANS—SAINTS, A LITTLE FLOCK OF SELF-SACRIFICERS—AVERAGE CHR TIANS, A GREAT MULTITUDE—THEIR DESTINY SHOWN IN THIS LESSON—HOW THEY WILL BE CONQUERORS—THE OTHI WHO WILL BE "MORE THAN CONQUERORS"—CONTRASTS OF THE PRESENT AND THE FUTURE—PRIESTS AND LEVITES FOR T COMING AGE—THE NUMBERS OF THE FORMER KNOWN, THAT OF THE LATTER NOT KNOWN.

"They shall hunger no more; . . . and God shall wipe away all tears from their eyes."—Revelation 7:16, 17.

According to the Bible those professing the name of Christ are of three general classes. It is not ours to read their hearts; but it is ours, as Jesus said, to know them by their fruits. Yet even here we might deceive ourselves. The only safe way for us, therefore, in respect to persons who claim to be Christians and who live an upright and moral life is to take them for what they profess to be. One of these classes Jesus styles tares—"children of the wicked one"—because their presence in the church is the result of false doctrines, false teachings, sown by the adversary, Satan. (Matthew 13:24-30, 36-43) Many tares, we understand, are very talented, very honorable, and very wealthy. They really, however, have neither part nor lot with the true church of Christ, all of whose members are spirit-begotten through the Word of Truth.

In the sense that the consecrated are all called in the one hope of their calling and all begotten of the one spirit through the one Word of Truth, they are one class, one church, un one Lord, one faith, one baptism. (Ephesians 4:4, 5) Th division into two classes is the result of coldness, lukewa ness, fear to perform the sacrifice contracted, fear of dea on the part of some—the "great multitude" referred to in t lesson. The Apostle describes them, saying, "Through fear death they are all their lifetime subject to bondage." (H brews 2:15) Some of them fear also loss of business or na or fame or social standing. Therefore they compromise w the world and its spirit. They do not deny the Lord. Inde many of them would die rather than directly deny him. by their works they do deny him—ashamed of the truth cause it is not popular, or ashamed of the Lord's brethren cause of their humble position or their unpopularity am the worldly.

While this class do not deny the Lord's name, yet they

walk closely in his footsteps, and therefore will fail to get e glorious prize of this Gospel age; namely, glory, honor, immortality, joint-heirship with Jesus in his Millennial kingdom, e. Those great blessings and favors are to be granted only the "more than conquerors"—the little flock, to whom it the Father's good pleasure to give the kingdom—those who ollow the Lamb whithersoever he goeth," rejoicing in tribution, esteeming it an honor to be counted worthy to suffer r Christ, his cause, his Word, his brethren. And yet this tle flock, styled in the Bible the Lord's jewels, are described the poet, who says:

"Those whom God makes His kings and priests
Are poor in human eyes."

THE TWO CLASSES CONTRASTED

The Great Company described in our lesson will be overcomers; else they would never get any part in the everlasting essings which the Lord is about to dispense now, at his secid advent, when all of his faithful will be received to the avenly home, the Father's House. They will be overcomers, conquerors, in the end because the Lord will help them rough by forcing those of this class who will be living in the id of the present age to come to a positive decision—to banish eir fears and courageously count not their lives dear unto em in the great tribulation with which this age will end. he fact that when the test does come, when the crisis is ached, these will die rather than deny the Lord will constite them overcomers and secure for them the blessing deribed in our text.

Nevertheless, there is a still higher position that will be tained by some. As it was not necessary for Jesus to be rced by tribulation either to acknowledge the heavenly ather and stand for truth or else to die the second death, so ere is a class in the church who are like the Master and who ill have similar experiences to his. These are styled "more an conquerors" because they not only do the right thing—and for truth, righteousness and the divine arrangement—it they do it as Jesus did—voluntarily, with hearty good ill, as soon as it is shown to them.

Here then, we see the difference between two classes in the urch, all of whom are spirit-begotten, all of whom are called ith the same high calling, all of whom had similar opporunities for attaining the great prize. The "more than overomers," copies of God's dear Son, faithful unto death in their oluntary laying down of their lives in God's service and in half of the brethren—these will be the little flock to inherit e kingdom—these will be the royal priesthood—these will nstitute the bride, the Lamb's wife and Joint-heir.

SCRIPTURES RELATING TO THE SECOND CLASS

The Great Company of this lesson are to be found everyhere. They fail to become members of the body of Christ, il to get the great reward, fail to become kings and priests. hey will be granted a blessing, however, but an inferior posion, which will correspond to that of the Levites of old, who ere not priests, but of the priestly tribe—servants to their rethren the priesthood. Again, they are represented in the ible as not being worthy to be of the bride class, but as being ranted the great honor of being "the virgins, her companions, ho follow her"—bridesmaids.—Psalm 45:14, 15.

This class is also represented in the Lord's parable as the olish virgins. (Matthew 25:1-13) They were virgins—pure, stified; hence they were fully consecrated to the Lord. But ey were foolish in that they permitted the things of the resent life to balance against the things of the life to come, to which they had made a full consecration. The wise virgins go in with the Bridegroom, become the bride class, when the marriage of the Lamb takes place at the second coming of Christ. But the foolish virgins do not gain admittance, and they hear the Master's words, "I do not recognize you." But although they cannot be recognized as the bride class, we praise God for his mercy in indicating that they all belong to the company of virgins, the bride's companions who follow after her.

A beautiful picture of this is given us in Revelation 19:6-9. There also we are told of the Great Company who will praise God eventually that the marriage of the Lamb is come and his wife hath made herself ready—even though they will not be part of that bride class. Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize what they have missed; but they thank God that his plan, so full of blessings, will still be carried out, though the true bride class have gone before. Then the Lord gives to them the precious message, "Blessed are they who are called to the marriage supper of the Lamb." But they can go to that marriage supper only through much tribulation, which will test to the last their full devotion to the Lord—even unto death.

In Psalm 45 we have a picture of the heavenly Father as the Great King, the Lord Jesus as the King's Son, the church as the bride, and the great company as the virgins, the bride's companions, but one full of comfort and encouragement to all.

TWO COMPANIES—TWO REWARDS

In the account of today's lesson these are spoken of as a "great multitude whom no man can number"—a poor translation, better rendered, "a great company whose number no man knows." We do know the number of the elect, the "more than conquerors." It is stated to be one hundred and forty-four thousand of those who follow the Lamb whithersoever he goeth—a little flock indeed, as compared with the millions of earth for eighteen centuries, but a very choice company. The great company is not a foreordained number. No one can say what their number is; for they are castaways from the high calling, rescued by the mercy of God through Christ, because they have not denied his name, because at heart they were loyal, even though they failed to manifest a sufficiency of zeal in performing the covenant of sacrifice which they covenanted and on the terms of which they had been accepted into the Lord's family.

St. John says that theirs is a position of glory and honor, not in the throne with the bride, but before the throne, as those who are subject. He sees them not wearing crowns, the highest insignia of victory, which goes only to the "more than conquerors." But he sees them victors, nevertheless, with palm branches. Then he heard the statement that they were not members of the Temple class, but servants of the Temple, who serve God in his Temple. Great will be their blessing. The Lord will lead them to the waters of life. But they will not be, like the bride, possessed of immortality—which the Lord describes as water of life springing up in his people. (John 4:14; 7:37-39) The water of life which Jesus will give the second class will be everlasting life on the spirit plane like unto the angels—but not on the divine plane, not immortality, not the divine nature.

Seeing these things set forth so clearly in the Word of God, shall we not be the more earnest hereafter, the more loyal, the more faithful, that we may obtain the highest reward, even that to which the Lord has invited us—to become members of the body of Christ, members of the royal priesthood?

EXPECTING A PERSONAL ANTI-CHRIST

EAR BROTHER RUSSELL:—

In harmony with the spirit of a sound mind I prefer to ink and speak of the things we know, the things for which e have such a clear, Scriptural basis as to make our position ost assuredly correct. However, this letter is being written order to have your expression upon matters which I do not ow, but which seem to be within the range of possibilities, ite a number of passages in the Lord's Word seeming to ake them reasonable inferences.

I have presented these suggestions in several discourses: d the brethren have been so stirred to greater diligence by em that, while desirous of saying more that might prove lpful to the various classes, yet my confidence in your conerated judgment prompts me to present the same for your iticism before making them too conspicuous in my ministry. henever given, emphasis has been laid on the point that I as not sure these ideas were correct, being merely inferential, but even if not right, a consideration of the possibility of such happenings could not fail to put us more effectually on our guard than before.

In the twenty-fourth chapter of Matthew we find two separate references to false Christs. Verse 5 says, "For many shall come in my name saying, I am Christ; and shall deceive many." This evidently refers to pseudo-Christs who have arisen during the Gospel age, but before the closing part of the age, for in the next verse he says, "For all these things must come to pass, but the end is not yet."

But when we come to verses 23 to 26 we read of another class of false Christs who would appear in the end of the age. In verses 21 and 22 he speaks of the coming of the great "Time of trouble such as was not since the beginning of the world, no, nor ever shall be," and after stating that unless those days were shortened no flesh would be saved, he continues:

"THEN, if any man shall say unto you, Lo. here is Christ,

or there; believe it not. For there shall arise false Christs," etc. The adverb "then" is emphatic by position (similar to Matt. 25:1) and would connect the appearance of these false Christs with the time when the great tribulation was due.

It goes on further to inform us that these false Christs would show such signs and wonders that, if possible, even the very elect would be deceived. Would we not be justified in thinking that nothing has yet occurred which would warrant such a remarkably strong declaration? In such a case this sweeping deception must be still future, and as it has to do with this make-believe Christ, therefore the greatest of the false Christs must be yet to come.

Verse 26 offers additional clues to the meaning of this prophecy. It rather intimates there will be two kinds of manifestations of these counterfeit Christs. One is mentioned as occurring in the desert, the other in the secret chambers. You have clearly pointed out the secret chambers as designating the darkened rooms where Spiritism works her mysteries, and for some time past the fallen angels have impersonated our Lord, in addition to masquerading as the departed spirits of the relatives some of those present.

But when and where has the "behold he is in the desert" part of the prophecy had such a fulfilment as we might expect? May it not be just before us? Note that "the secret chambers" is in the plural, as though pointing out a deception oft-repeated, as has been the case; whereas "the desert" is in the singular, as if to teach us there would be but one occurrence of this sort no more.

Can we assume that if the secret-chamber Christs have been the fallen angels, then the Christ who will appear in the desert will be Satan, whose final effort to transform himself into an angel of light will culminate in his appearing as an impersonation of the Lord Jesus?

The hosts of Christendom have been taught that at some time Christ will return, but lacking a knowledge of the manner of the second advent, they have expected him to come in the flesh, accompanied by a multitude of visible angels.

Furthermore, we find a widespread opinion that this event is near. Misinterpreting certain prophecies, the Seventh Day Adventists are proclaiming extensively the thought that when Constantinople falls Christ will come. Various denominational commentaries which give Mohammedanism an unreasonably prominent place in the prophetic portions of the Bible have expressed the same idea. Through internal anarchy or through outside influence the fall of Constantinople may not be very distant; and think of what would result if, coincident with that event, what looked like the long-expected return of Christ should take place on some desert out near Palestine!

It would not be our Lord, but the Evil One impersonating our Redeemer. Imagine the wicked angels appearing with him as though they were the holy angels whom many expect to come with Christ! Suppose other demons would impersonate a few of the dead, as if to indicate a beginning of the resurrection! Think of the signs and wonders they may work as evidence to further deceive the human race into believing Jesus has come!

That this could be done if the Lord would allow it seems a reasonable premise, and that it may be done seems a reasonable inference from certain Scriptures. I find there have been various Bible Students—even centuries ago—who thought they saw in the Word a suggestion that Satan was to appear as a man in the last days. The passage in Isaiah 14:16, where Lucifer is spoken of as a man, is probably the most direct of such references.

There also exists a secondary reason why Satan wishes to be as a man. The True Christ has already returned, but with our natural sight we cannot see him; however, spirit beings, like the devil and his angels, can see him, and as they behold our Lord doing successfully the preparatory work of the kingdom, while they are helpless to thwart the same, it must make them hate that holy Son of God more than ever! How they must envy the human race, who cannot see that present Lord, and must wish they were human also, that they might not behold any longer the One they detest! Thus in permitting them to take on human nature the Lord simply grants them their wish.

Should it be this way, we can readily discern how fully it would, "if possible, deceive the very elect." Catholics, Protestants, Adventists, Mormons and every sect in Christendom would welcome this one as Christ, for isn't this the very way they have looked for him? This would seem like convincing evidence to every infidel on earth, and they would hasten to acknowledge him. Even the hosts of heathendom, unable to gainsay such a demonstration, would fall before him. And those among us who had listened to discourses, etc., but never really made these things their own by a consecrated application of them, would hastily denounce us, and renounce teachings, to bow their hearts to this spurious Christ.

Then we would discern why God had granted us so m light upon the manner of the second advent, and we wo need it all. Think of what blasphemy they would consider guilty as we insisted that this one they called Christ really the devil! The charge against us would resemble t against our Lord, and the indignation of the mob might quic terminate the militant part of our experience.

But still other results would follow the appearance of s a pretended Christ. The Bible foretells a great confeder of the two main divisions of Babylon. For several years signs of that confederacy were everywhere discernible; of late there has sprung up a bitter feeling between the t sides, being fanned by anti-Catholic publications, etc., u there seems no likelihood of their drawing any closer togeth

Suppose this impersonator of Christ uses his usual subtle appointing the Pope prime-minister, Billy Sunday minis of war, etc., or making some such recognition of both Catho and Protestants; what would more effectively remove the p tition separating the sects? How they would throw their a around each other's necks, and only we would be disfell shiped!

This would also make the prophecy of the anti-Christ a Man of Sin have a double application, even as you have sho in the instance of other prophecies. The coming of the Eli had a double application—individually John the Baptist, lectively the church. The Christ has likewise—individua our Lord, but collectively The Christ includes both Head a body. So the collective anti-Christ was the papal syst the individual anti-Christ Satan. As the individual Christ the Head of the greater Christ, so the individual anti-Chr would be the head of the greater anti-Christ.

May it be just possible that we have been so impres with the wonderful application of the anti-Christian prop cies to the system that we have overlooked their coming in vidual fulfilment?

But we know that Satan could not impersonate our L for long with any measure of character-likeness to him. W the awful wickedness of his heart, only a few days wo suffice to reveal his true spirit, and he would plunge this wo into worse than it ever saw before.

Out of reverence and fear for the one whom they s posed was Christ, the world would lay aside its swords o long enough to put away, then would resume the conflict w renewed fury. The hopes of the nominal church and the wo had been lifted high only to be dashed to pieces as they p ceived the wickedness of the one whose appearing they hailed.

It has been suggested that the Lord might use his po in some way to prevent Satan from leaving the body of fle and thus it would become his prison throughout the Mill nium. This would compel him to swallow his own teach that the body was only a prison in which the real man confined until liberated by death. He would be forced to perience the very thing he had so untruthfully taught. T gives great force to Isaiah 14:16-19.

There are other points I was going to mention, but pr ably the letter is already too lengthy; but before closing wish to mention one advantage of considering these things.

Some of the friends seem to be saying, "The time may many years off before the church is all glorified, there is much yet to be accomplished; let us go into business," I have pointed them to these things with the remark, "If t conjecture should be correct, everything yet to be fulfil before the glorification of the saints might be accomplish in a month." The time may be two weeks or ten years.

Friends have asked me, "But don't you expect the Seve Volume first? and it will take months to write, publish assimilate it." My answer has been this: How do we kn but that it may simply be an issue of THE WATCH TOWER

An ordinary looking copy of THE TOWER arrives, and brother who has learned to value its message takes advant of the first opportunity to read it. There in the middle one article he finds a point which proves a key to ma passages of Scripture in Revelation; on another page is anot such point; and as he reads, it begins to dawn on his m that he has the Seventh Volume! What comfort and h and assurance it brings, and he is ready for the trial ti just ahead!

Another, less appreciative of the light he has been getti lays that same TOWER aside for a more convenient time, willing to have it crowd out his pleasures or intrude on comfort, little realizing what that TOWER contains or what is soon to face, unprepared for it because of a failure to w in the light already received.

I meant to make this letter a query, but it sounds almost ke a sermon. However, I am sure you will understand the irit which prompts it. Do you think of any Scripture which ould seem to disprove it, or do you believe such ideas might any way prove detrimental to the Lord's people?

Like a younger brother I have ever valued the privilege of oking up to you as an elder brother, and the God of Wisdom as directed you, for in so many ways you have been a blessg to me. The Lord guide you to the very end of the way!

Yours with much Christian Love,

B. H. BARTON.

THE EDITOR'S VIEW IS DIFFERENT

We think it not unwise to lay before THE WATCH TOWER aders the above article from the pen of our dear Brother arton. It may do no harm for us to have the thought before ur minds. To some others, as well as to Brother Barton, it ay seem to be the truth.

But the view presented does not appeal to the Editor as e correct one. He still believes in harmony with the prentations in STUDIES IN THE SCRIPTURES. The particular assage in question from our Lord's great prophecy in Matew 24 is treated in detail in STUDIES, Volume IV. He still lieves that to be the proper interpretation. However, we aim no infallibility. We claim that there is no direct inspiation from God since the days of the apostles.

It should be remembered that each church organization aims to be the Ecclesia, or Body of Christ, of which he is e Head; and that each regular organization has an executive person or committee that really serves as the head of such ganization—as Christ's representative in his body. This ought had its origin in the Eighth Century, when our Roman atholic friends declared that they set up the kingdom of od, and from which date they count that his reign has been ntinuous, and that the popes have been his vicegerents—igning instead of him. Protestant sects have not gone to the me extreme to claim one of their number as substituting r the Lord; but very generally they do claim that Christ's ngdom has been set up and is in operation. The original thought in the organization of various denominations of Protestants was that it was the true church. It is only of late years that Protestants have agreed to the thought that Christ Jesus has many bodies—many churches. Yet in a confused way they will admit with us that the Bible teaches only one church, or body of Christ; that it is to enter into glory with the Lord by resurrection "change" at the Master's second coming; and that his church is composed of the saints of the Lord, regardless of denominational lines.

These are the false Christs—false bodies of Christ with false heads, or governments not authorized by the Word. They have deceived many—practically the whole world. On the contrary, the people comparatively more or less deranged mentally who have claimed to be Christs have deceived very few in comparison with all mankind. We believe that we have presented the right thought. The Editor is not expecting any personal anti-Christ, nor that Satan will materialize as a man and misrepresent the Lord. On the contrary, as the great time of trouble progresses the spirit of evil will be made manifest more and more in all the "children of disobedience"; and more and more they will become vexed and angry with the children of obedience, who will be standing loyally by the Word of God and the principles of righteousness and love. It is from such a division of the people, we believe, that the antitypical Elijah class will suffer violence; first, represented by the chariot of fiery trouble; secondly, by the whirlwind of anarchy.

However, let us cast our care upon the Lord and wait patiently for his time and be fully content therewith. Then all will be well with us, whatever way the matter may turn out. The time, apparently, is not far distant when these matters will be very fully demonstrated. The spirit of anger, malice, hatred, envy and strife burns more and more fiercely in the hearts of the children of disobedience—in whom the works of the flesh and of the devil will undoubtedly be more and more manifested. In other words, Christ will be more and more exhibited in his followers, but the spirit of Satan will be more manifest in the remainder of the world.

THE TRUTH IN SOUTH AFRICA

EAR BROTHER RUSSELL:—

It is with feelings of deep thankfulness to God that at the ose of another year's activity in the harvest service, I am rivileged to forward the report of our labors in Africa durg 1914-15. In presenting the last Annual Report I exressed the hope that the next occasion would find us reorting to headquarters beyond the veil. That hope has not een realized. I feel certain, however, that I am expressing e mind of the brethren in Africa, when I say that we are eeply grateful to God for the privilege accorded to us further, make our calling and election SURE. The past year has een one of continuous testings and trials, both to individuals nd to Classes, furnishing abundant opportunities for the splay of the Christian graces laboriously cultivated in years one by, and for the demonstration of that faith and patient ndurance which is the supreme test of our devotion to the ord.—James 1:4.

These very facts assure us that the time of our deliverance at hand, that the Lord is, as it were, putting the finishing uches to the living stones, preparatory to their being set in e Temple of his glory in the near future. For many years e great Master Workman has been chiseling, dressing and olishing these, bringing them into conformity with the symetrical outlines of the Chief Corner Stone, and we are grateul to him for the likeness. Now, while still in the quarry, is fitting them each to the other, and if the process develops iction and reveals faults and weaknesses hitherto unsusected, these will be endured all the more patiently and we ill surrender ourselves the more unreservedly into the hands the Great Master Builder, because we know these experiices to be the prelude to the speedy establishment of the great piritual Temple, so admirably designed and accurately fitted to permit of its erection "without the sound of a hammer."

The year that has gone has been the busiest in the history the Harvest Work in Africa:

Volumes of STUDIES IN THE SCRIPTURES sold	3,141
Scenarios, Hymnals, Mannas, Diaglotts, etc., sold	1,589
Free literature circulated	75,131
Meetings held	312
Miles traveled	4,682

You will see from above report that the output of volumes has been well nigh double that of last year, while a gratifying increase is also noticeable in all other publications.

The various Classes are still holding up the banner of present truth, and the dear brethren are not only holding fast to the faith, but adding to their numbers as well. Perhaps there is more opposition than ever before but that is the natural corollary of growth and a good evidence that the brethren are alive and awake to their privileges and that the truth is doing its separating work, gathering the wheat from among the tares in Babylon.

During the year I have made two pilgrim tours covering nearly five thousand miles. One of these was in connection with the EUREKA DRAMA set sent us from Brooklyn. The Drama drew large audiences everywhere, but the results have not been altogether as anticipated. However, a great witness has been borne to the people of South Africa, and the outcome is in the hands of the Lord.

The newspaper work in Africa is, in the Lord's providence, practically closed. The war has so decreased the supply of paper in this Dominion that most of the newspapers had to curtail the size of their journals and all had to considerably economize their space. We had only two native papers publishing the sermons, and these insisted on so abridging them as to render them useless as a means of propaganda, so I have withdrawn them.

The native brethren in South Africa still retain their interest in the truth, and are waiting patiently the further development of the Lord's purpose. The progress of the war in Nyasaland and South Africa has made reports from that region somewhat scarce; but when last heard from, the Brethren there were still holding fast to the truth, living in that state of detachment and patient waiting upon God which is the attitude of all the Lord's people at the present time. Your communication re work in Rhodesia, to Mr. Nodehouse, was duly received. I have written that gentleman asking for particulars and am waiting his reply.

While, therefore, our opportunities are not quite so large as formerly, there is not sufficient evidence to warrant the view that this door is closed or nearly closed in South Africa, and while the Lord permits we shall hold the fort for him, telling out the glad tidings of the coming kingdom now so

near at hand, till he says "It is enough." Pray for us, dear Brother, as we do for you, that we may be kept faithful unto death and may be counted worthy of a place in the kingdom.

With continued personal devotion, and a large appreciation of your ministrations, prayers and loving interest in harvest work in South Africa, I am,

Your Brother and Co-Laborer in his Glad Service,

WM. W. JOHNSTON.—*South Africa*

THE DAILY CUP

"I will take the Cup of Salvation."—Psalm 116:13.

With a tender smile on His loving face,
My Lord stood holding the Cup of Grace—
"Wilt thou drink, dear one, today?"

O loving Bridegroom, I am so weak!
My enemies even now do seek
To cause me to shrink away.

Today the Cup seems a bitter draught
That cost Thee Thy life, as once Thou quaffed—
Increase my faith, I pray!

"My Dove, I will show thee the care I take
To guard the Cup for thy dear sake,
That thou mayst drink each day."

Oh, wondrous vision my Lord revealed!
I saw my soul's fierce battle-field,
And the enemies dreaded by me.

The World, the Flesh and Satan wise
Were all made plain in their evil guise,
Plotting adversity.

"I will fill the Cup with troubles sore,
Pour them in till they're brimming o'er—
I'll make it a Poison draught!

"So bitter 'twill be that its very breath
Will cause here to shrink from such a death!"—
Thus Satan in wickedness laughed.

And the World and the Flesh in blindness lent
Their aid to his wicked, fell intent:
My soul felt their power so dire.

Then I turned and looked at my Bridegroom's face—
The glory from it filled all the place,
But His eyes were flames of fire.

"Begone, ye enemies of My Bride!
The Cup is MINE!" He sternly cried;
"I guard this Cup each day.

"And nothing goes in it beyond the power
Of My Bride to bear in her weakest hour,
If she look to Me for grace."

Then He turned to me with the tenderest mien—
"My Love, art thou strengthened by what thou hast see
Canst thou now the enemy face?"

Dear Lord, forgive me, I humbly cried,
That I should forget that He who died
To redeem my soul, is by my side
And holds the Cup in his hand.

Gladly I take the Loving-Cup,
Gladly I drink as Thou holdest it up;
To share it with Thee is grand!

And if it should be that this is the day
When the flesh, as I drink, shall pass for aye,
Then 'twill be the Cup of Joy.

Oh, wondrous miracle of grace!
The smile on my loving Bridegroom's face
As I pressed my lips to the Cup,

Filled my soul o'erflowing with peace Divine!
And not alone did this peace I find,
But my heart with Joy welled up.

And so each day as I take the Cup
From my Best Beloved, I meekly look up
And whisper a prayer for grace.

And He gives me grace; and Peace Divine,
And Love and Faith and Joy are mine,
As I gaze upon His face.

My hope is in faith the Cup to drain
That I in His Kingdom with Him may reign;
The Cup of Joy I then will claim,
Triumphant by His Grace!

LILLA S. WARD

ENTERTAINMENT OF THE PILGRIMS

All friends of the truth properly feel it an honor and a privilege to entertain the pilgrim brethren during their brief stays. However, the interests of the truth and the comfort of the pilgrims should also be considered. The elders, or, under their direction, the class secretary, should see to it that pilgrims are entertained in homes where they will not be a burden and where they will be comfortable. Those who travel and preach continuously are more or less under a nervous strain and need comfort, proper rest, and some degree of p vacy for meditation. All having the interests of the work heart should, therefore, cheerfully co-operate that the pilg may be entertained in a home where accommodations suitable.

The entire class would surely be disgraced if the Socie representative were otherwise treated. We are sure that o thoughtlessness of some has made this suggestion necessary

INTERESTING LETTERS

BLESSED AUSTRALASIAN CONVENTION

DEAR BROTHER RUSSELL:—

Our convention is over once more, but it has been the best yet, in attendance, for food provided and for joy generally. Of course, it is only a very small matter compared to your large conventions. We had sessions every day from Sunday to Sunday, and attendance ranged from just a little over a hundred, to 230. The testimony meetings, although they were liberally arranged for—as you will see from the enclosed program—still seemed too short to let every one who desired have an opportunity to speak. On the New Year's morning we had a baptism service, when fourteen symbolized their consecration. It is beautiful to see many old and young yet coming to rejoice to lay their all on the altar of sacrifice and seek to follow the Lamb.

We unanimously resolved that the time was very opportune for you to pay us a visit, and it was proposed by Brother Gates, of Sydney, and seconded by Brother Allison, of Adelaide, that the following letter be sent to you:

"DEAR BROTHER RUSSELL:—

In bringing to a close this convention which has bee great source of blessing and refreshment to all the dear frie attending from other States as well as to the local Eccle we desire to send a message expressing our love to you all the dear co-laborers in America. It is also suggested t we send you a hearty invitation to pay us a visit. Our thou is that, owing to the war, it may be that your privileges service in Europe may be curtailed, and also your visits England, and that thus in the Lord's good providence y steps may be guided in this direction. We assure you t our hearts' affections go out to you; and to see and sp with you, would be joy second only to that which we hope soon to have beyond the veil. Earnest prayers for y highest welfare."

Yours in the Service of Christ,

R. E. B. NICHOLSON, Manager,

Australasian Branch

AR BRETHREN:—

Yours of January 4th is at hand.

I rejoice in the Lord that you have had such a sweet and essed convention and that, although the numbers were not rge, the interest and spirit were what we would expect and at great good has been accomplished.

May the Lord's blessing continue with you all, making e present year, 1916, your very best in character-development and in effective service for our King.

I cannot promise anything definite in respect to a visit to ustralasia, much as I should desire to greet you all in the sh, to say some words of comfort and encouragement and personally receive assurances of your continued Christian ve. However, we know not what the Lord's providence may dicate, but assure you that we will seek to follow his leadg in this and in every matter. With much Christian love,

Your brother and servant in the Lord,

C. T. RUSSELL.

DO NOT TAKE ANYBODY'S SAY-SO

UR DEAR PASTOR:—

I was pleased to receive your loving letter and gift, which re much appreciated, the latter of which I intend exchang- g for renewal of THE WATCH TOWER for another year. Like ousands of others of like precious faith, we are indeed ankful to our loving heavenly Father and to you, his ser- nt, for its cheering, helpful and inspiring messages of ex- rtation and hope for those seeking to know and do the will God. Its bi-monthly visits are eagerly looked for and its iritual food is soul-satisfying.

The article in September 1 issue on "Christian Duty and e War" was good and to the point; we trust by God's grace shall maintain that attitude, looking to Jesus our Captain, o said his kingdom is not of this world, else would his ser- nts fight; and to St. Paul, his mouthpiece, who shows that r weapons are not carnal, though mighty to the pulling down strongholds of error.

I rejoice, by the Lord's favor, at the prospect of further portunities in the colporteur work this new year. The pre- ous eight in this blessed work have been the happiest in y life. I am now wondering if our work may not soon be t short since compulsory military service for single men is ggested, with the possibility of severe penalties to those who fuse. However,

"My times are in Thy hand;
My God, I wish them there."

The Class here have unanimously re-elected you as our astor. I assure you we can never repay the help you are to us through the SCRIPTURE STUDIES, THE WATCH TOWER, TABERNACLE SHADOWS, etc. We are grateful to our heavenly Father and our Present Lord who have used and are still using you to bring forth "Meat in due season for the Household of Faith."

If it will not be troubling you too much we would like your advice on the following queries:

What should be our course if ordered by those in authority to cease distributing our volunteer literature?

Or that we may no longer sell STUDIES IN THE SCRIPTURES?

Or that we may no longer assemble as Classes for the study of the Scriptures?

Praying the Lord's richest blessing upon you in your labor of love, I remain, by God's grace,

Your brother,

A. W. SEWTER, COLPORTEUR.—*Eng.*

REPLY TO QUERIES: The Lord's people are to govern their conduct by the laws of the land in which they reside—except such laws as would conflict with God's Word. But we should not take anybody's "say-so" re such laws, but should make sure that such laws really prevent.—Editor.

RE PRICE OF "MANNA" AND RECIPROCITY

DEAR BROTHER RUSSELL:—

In view of the fact that it is so surprisingly easy to sell the PHOTO-DRAMA SCENARIOS as 68c and 88c, we would like to suggest that you allow the MANNA to be Colporteured at 68c. We are convinced, after our experience with the SCENARIO, that at 68c the MANNA sales would be very materially increased. This would be an encouragement, and assist in making expenses.

We find that many of the friends have not yet introduced the STUDIES, MANNA, SCENARIO, TOWER, etc., to their tradespeople—grocers, butchers, bakers, shoemakers, milkmen, etc. We have suggested to many that these people are most anxious to retain their trade, giving them profit-sharing coupons, trading stamps, premiums, etc., and that they would be only too pleased if they had an opportunity to reciprocate in return for their custom during the many months or years they have dealt with them. What an opening the friends have in this way! One Sister here went out the other day amongst the people on her street, and took orders for nineteen SCENARIOS in about five hours. There is hardly a person in the truth but could do likewise—and their tradespeople and neighbors would appreciate the privilege of buying from them. With much love, we are

Yours in the Harvest work,

OL. XXXVII BROOKLYN, N. Y., MARCH 15, 1916 No. 6

THOUGHTS ON THE MEMORIAL SEASON

'or as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Corinthians 11:26.

The Passover season, as celebrated by the Jews, is apoaching, beginning this year on the 17th of April. But the terest of Christians in this season centers especially in the aying of the lamb, which preceded the Passover Feast, and hich typified the Lamb of God, Christ Jesus. Our celebraon of this Passover season, therefore, relates to the great ntitype. At this time we as Christians commemorate the eatest event of all history, the sacrificial death of the Savior the world. Our celebration this year properly begins on e evening of April 16th, after six o'clock, which is the benning of the 14th of Nisan.

We greatly regret that, while millions of professed Chrisans and Jews will in some formal ceremonies and in a perunctory manner celebrate at that season this most important ent, but few of either religion discern the real significance the celebration. Could their minds be thoroughly awakened its true significance, there would be a religious revival such the world has never yet known. But, as St. Paul declares, he god of this world hath blinded the minds" of many; and en some whose eyes of understanding are partially opened, . Peter describes as being blind and unable to see afar off. ey are unable to see the deep things of God in respect to ese ceremonies, which have been celebrated for now more an three thousand years, in type and antitype.

The Israelites were commanded to celebrate the Passover the first feature of the law and as one of their greatest emorials as a nation. Therefore we find that in some dee the Passover is celebrated by Jews in all parts of the orld, even by those who claim to be agnostics. They still ve a measure of respect for the Passover as an ancient stom. But is it not strange that with the bright minds which many of our Jewish friends possess, they have never thought it worth while to inquire as to the meaning of this celebration?

Why was the Passover lamb slain and eaten? Why was the blood sprinkled upon the door-posts and lintels? Of course, God so commanded; but what was the reason, the motive, behind the divine command—what lesson, what object? Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause his faithful people to understand the significance of every requirement. If the Jew can realize that his Sabbath day is a type of a coming epoch of rest and blessing, of release from toil, sorrow and death, why cannot he see that similarly all the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed "in due time"?

FIRST-FRUITS AND AFTER-FRUITS

Blessed are those whose eyes can see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's penalty, by the application of Jesus' sacrificial merit in due time for the sins of all mankind. Only the church have as yet received of the merit of Jesus' death. Greatly favored are those who can see that as the whole world lost divine favor and came under divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of justice should be made before this sentence, or cause, could be removed; and that therefore, as the Apostle declares, "Christ died for our sins"—"the Just for the unjust," that he might bring us back to God. Thus he opened up a new way—a way to life everlasting.

The Scriptures call the church of Christ "the church of the first-borns," "a kind of first-fruits unto God of his creatures," "the first-fruits unto God and the Lamb." (Hebrews 12:23; James 1:18; Rev. 14:4) These expressions imply that ultimately there will be others of God's family later born; they imply after-fruits. Christian people in general seem to have overlooked these Scriptures, so far as making application of them is concerned, and have generally come to believe that only those are ever to be saved who are designated in the Bible as the first-fruits—that there will be no after-fruits.

But the Passover type indicates that it was God's purpose to save all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us note that there were two Passovers—the one in which only the first-borns were passed over; and another greater one at the Red Sea, when by divine power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the second death, were overwhelmed in the Sea. The passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage.

RESPONSIBILITY OF THE FIRST-BORNS

But this passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the first-borns of Israel by the angel, in the land of Egypt. Only the first-born ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those first-borns. So only the first-borns of the sons of God from the human plane, the church of Christ, are now being passed over during this night of the Gospel age; only these are in danger of the destroying angel. These are all under the sprinkled blood.

We see, in harmony with all the Scriptures, that the "little flock," "the first-fruits unto God of his creatures," "the church of the first-borns," alone is being spared, passed over, during the present age. We see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the age to follow this he shall lead the people forth from the bondage of Sin and Death, are not now in danger of eternal destruction—only the first-borns.

The church of the first-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfil to them all of his good promises. Furthermore, they are such as have responded to the grace of God, have made a full consecration of themselves to him and his service, and in return have been begotten of the holy Spirit. With these it is a matter of life or death whether or not they remain in the Household of Faith—behind the blood of sprinkling.

For this class to go forth from under the blood would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness; and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, "There remaineth no more a sacrifice for sins;" "Christ dieth no more." They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-borns of Egypt. The church of the first-borns, through the begetting of the holy Spirit and the greater knowledge and privileges which they enjoy in every way, have a far greater responsibility than has the world; for they are the only ones yet in danger of the second death. This is the lesson of the Passover type, and applies only to true Christians.

By and by the night of sin and death will have passed away, the glorious morn of deliverance will have come, and The Christ, the antitypical Moses, will lead forth, will deliver, all the people of God—all who, when they shall come to know, will be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennial age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the second death—destruction.

JESUS OUR PASSOVER LAMB

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He forms us that we all need the blood of sprinkling, not u our houses, but upon our hearts. We are to partake of Lamb; we must appropriate to ourselves the merit of Chr the value of his sacrifice; we must also eat of the unleave bread of truth, if we would be strong and prepared for deliverance in the morning of the new dispensation. Thus put on Christ, not merely by faith; but more and more put on his character and are transformed into his glorious age in our hearts and lives.

We are to feed on Christ as the Jews fed on the lite lamb. Instead of the bitter herbs, which aided and whet their appetites, we have bitter experiences and trials wh the Lord prepares for us, and which help to wean our af tions from earthly things and to give us increased appet to feed upon the Lamb and the unleavened Bread of Tru We, too, are to remember that we have here no continu city; but as pilgrims, strangers, staff in hand, we are to g ourselves for our journey to the heavenly Canaan, to all glorious things which God has in reservation for the chu of the first-borns, in association with our Redeemer, as ki and priests unto God.

Our Lord Jesus also fully identified himself with the Pa over Lamb. On the same night of his betrayal, just preced his crucifixion, he gathered his apostles in the upper ro saying, "With desire have I desired to eat this Passover w you before I suffer." It was necessary that as Jews t should celebrate the Passover Supper on that night—the ni of the anniversary of the slaying of the passover lamb Egypt, of the saving of the typical first-borns from the typi "prince of this world"—Pharaoh—the same date on wh the real Passover Lamb was to be slain. But as soon as requirements of the type had been fulfilled, our Lord Jesus stituted a new Memorial upon the old foundation, saying, this in remembrance of me."

PRIMARY SIGNIFICATION OF THE BREAD AND THE CU

We recall the circumstances of the first Memorial— blessing of the bread and of the cup, the fruit of the vi and our Lord's declaration that these represented his bro body and shed blood, and that all his followers should part pate, not only feeding upon him, but being broken with hi not only partaking of the merit of his blood, his sacrifice, also laying down their lives in his service, in co-operating w him in every and any manner, that they might later share his honor and glory in the kingdom. How precious are th thoughts to those who are rightly in tune with our Lord

In presenting to the disciples the unleavened bread a memorial, Jesus said, "Take, eat; this is my body." The dent meaning of his words is, This symbolizes or represe my body. The bread was not actually his body; for in sense had his body yet been broken. In no sense would then have been possible for them to have partaken of actually or antitypically, the sacrifice not being as yet ished. But the picture is complete when we recognize t the unleavened (pure, unfermented) bread represented Lord's sinless flesh—leaven being a symbol of sin under law, and especially commanded to be put away at the Pa over season. On another occasion Jesus gave a lesson wh interprets to us this symbol. He said, "The bread of Go he which cometh down from heaven, and giveth life unto world." "I am the bread of life." "I am the living br which came down from heaven; if any man eat of this br he shall live forever; and the bread that I will give is flesh, which I will give for the life of the world."—John 6 35, 51.

In order to appreciate how we are to eat, or appropri this living bread, it is necessary for us to understand what the bread signifies. According to our Lord's expla tion of the matter, it was his flesh which he sacrificed for It was not his prehuman existence as a spirit being that sacrificed, although that was laid down and its glory aside, in order that he might take our human nature. was the fact that our Lord Jesus was holy, harmless, undef and separate from sinners—without any contamination f Father Adam, and hence free from sin—that enabled hin become the Redeemer of Adam and his race, that permi him to give his life "a ransom for all, to be testified in time."—1 Timothy 2:3-6.

When we see that it was the pure, spotless nature of Lord Jesus that was laid down on behalf of sinners, we what it is that we are privileged to appropriate. The thing that he laid down for us we are to "eat," appropr to ourselves; that is to say, his perfect human life was g to redeem all the race of man from condemnation to de to enable them to return to human perfection and everlas

e, if they would; and we are to realize this and accept him our Savior from death. The Scriptures show us, however, at if God would consider all past sins canceled, and should cognize us as having a right to human perfection, this still ould not make us perfect, nor give us the right to eternal e.

In order that any of the race of Adam might profit by the crifice of Jesus, it was necessary that he should rise from e tomb on the divine plane of life, that he should ascend to e Father and deposit the sacrificial merit of his death in e hands of justice, and receive from the Father "all power heaven and in earth." As relates to the world it was necesry also that in the Father's due time he should come again earth, a glorious Divine Being, then to be to the whole orld a Mediator, Prophet, Priest and King, to assist back to rfection and to harmony with God all who will avail themlves of the wonderful privileges then to be offered.

It is this same blessing that the Gospel church of this age ceive by faith in their Redeemer; namely, justification by ith—not justification to a spirit nature, which we never id and never lost, and which Christ did not redeem; but stification to human nature, which Father Adam possessed id lost, and which Christ redeemed by giving his own sinless esh, his perfect human life, as our ransom-sacrifice. The artaking of the unleavened bread at the Memorial season, en, means to us primarily the appropriation to ourselves, faith, of justification to human life-right—a right to huan life—with all its privileges, which our Lord at his own st procured for us. Likewise the fruit of the vine symolized primarily our Savior's life given for us, his human fe, his being, his soul, poured out unto death on our behalf; id the appropriation of this by us also signifies, primarily, ir acceptance of restitution rights and privileges secured our Lord's sacrifice of these.

DEEPER SIGNIFICANCE OF THE LOAF AND THE CUP

Now let us note that God's object in justifying the church faith during this Gospel age, in advance of the justificaon of the world by works of obedience in the Millennial age, for the very purpose of permitting this class who now see id bear, who now appreciate the great sacrifice which Love as made on man's behalf, to present their bodies a living crifice, and thus to have part with the Lord Jesus in his crifice—as members of his body. This deeper meaning of e Memorial he did not refer to directly. It was doubtless e of the things to which he referred when he said, "I have t many things to say unto you, but ye cannot bear them w; howbeit, when it, the Spirit of truth, shall come, it will ide you into all truth, and will show you things to come." John 16:12, 13.

This Spirit of truth, the power and influence of the Father stowed through Christ, speaking through the Apostle Paul, early explains the very high import of the Memorial; for t. Paul says, writing to the consecrated church, "The cup blessing for which we give thanks, is it not the participaon of the blood of Christ? The loaf which we break, is it t the participation of the body of Christ?"—the sharing ith Christ as joint-sacrificers with him even unto death, that ereby we might be counted in with him as sharers of the ory which he has received as the reward of his faithfulss?—"For we, being many, are one loaf and one body."—Corinthians 10:16, 17.—Emphatic Diaglott.

Both views of this impressive ordinance are very important. is essential, first of all, that we should see our justification rough our Lord's sacrifice. It is proper then that we should alize that the entire Christ, the entire anointed company, is, om the divine standpoint, a composite body of many memrs, of which Jesus is the Head (1 Corinthians 12:12-14), id that this body, this church, as a whole must be broken—at each member of it must become a copy of the Lord sus and must walk in the footsteps of his sacrifice. We do is by laying down our lives for the brethren, as Jesus laid wn his life—directly for his Jewish brethren, but really for e whole world, according to the Father's purpose.

It is not our spiritual life that we lay down, even as it as not Jesus' spiritual life that he laid down. As he sacrized his actual, perfect being, his humanity, so we are to crifice our justified selves, reckoned perfect through Jesus' erit, but not actually so. Likewise the loaf and the cup present suffering. The grains of wheat must be crushed id ground before they can become bread for man; they cant retain their life and individuality as grains. The grapes ust submit to the pressure that will extract all their juices, ust lose their identity as grapes, if they would become the fe-giving elixir for the world. So it is with the Christ comany, Head and body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one loaf and the one cup. But it is his blood, the virtue of his sacrifice, that counts, Our blood has virtue only because of his merit counted to us, only because we are members of his body.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood; that is, life—not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be his must drink of it, must accept his sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. "There is none other name given under heaven or amongst men whereby we must be saved." (Acts 4:12) Likewise there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and to be broken with him as members of the one loaf, to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor and immortality.—Romans 6:3-5; 2:7.

THE CELEBRATION IN THE KINGDOM

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the kingdom, the theme of his every discourse. Those to whom he had promised a share in the kingdom if faithful, he reminded of his declaration that he would go away to receive a kingdom and to come again and receive them to himself to share in it. He now adds that this Memorial which he was instituting would find its fulfilment in the kingdom, that he would no more drink of the fruit of the vine until he should drink it anew with them in the Father's kingdom.

Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand him to mean that as a result of the trials and sufferings symbolized in his cup, there will be jubilation in the kingdom. "He shall see of the travail of his soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as he sees the grand outcome—the blessings which will come to all mankind. This jubilation will be shared by all his disciples who have drunk of this cup, first in justification, then in consecration and sacrifice with him. These have his promise that they shall reign with him; and when the reign shall have begun, when the kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even though it has been a "narrow way," a way of self-sacrifice, a way of self-denial.

Our dear Master's faith stood the test of all these trying hours which he knew to be so near the time of his apprehension and death. The fact that he rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. Already he was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that his course on earth was so nearly finished, and that he had found thus far grace sufficient for his need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold him "with strong cryings and tears" praying "unto him who was able to save him out of death"—expressive of our Master's fear of death lest in some particular he might have failed to follow out the Father's plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that he had faithfully kept his consecration vow, and that he would surely have a resurrection as promised.

We behold how calm he was thereafter, when before the high priest and Pilate, and Herod and Pilate again. "As a lamb before her shearers is dumb, so he opened not his mouth" in self defense. We see him faithful, courageous to the very last; and we have his assurance that he could have asked of the Father and could have had more than twelve legions of angels for his protection. But instead of petitioning for aid to escape his sacrifice, he petitioned for help to endure it faithfully. What a lesson is here for all his footstep followers!

On the other hand, we recall that even amongst his loyal

disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examing our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess him not only with our lips, but also by our conduct.

OUR OPPOSITION TO BE FROM THE RELIGIOUS WORLD

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! and not only so, but that it was the leaders of their religious thought, their chief priests, scribes and Pharisees and doctors of the law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, "Marvel not that the world hate you; for you know that it hated me before it hated you." We see that he referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, his followers. We are not to be surprised, then, that opposition to the truth and persecution of the light-bearers should come from the most prominent exponents of so-called Christianity. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter respecting this matter: "I wot that in ignorance ye did it, as did also your rulers."—Acts 3:17.

Ah, yes! Ignorance and blindness of heart and mind is at the bottom of all the sufferings of Christ—both Head and body. The Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of their Head. (Colossians 1:24) Soon, as our dear Lord declared, those who now partake of his broken body and are broken with him in the service of the truth, those who now participate in his cup of suffering and self-denial, will drink with him the new wine of joy in the kingdom, beyond the veil. With that glorious morning will begin the great work for the world's release from the bonds of sin and death—the great work of uplifting, the "Times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:21.

The thought before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul, "If we suffer with him, we shall also reign with him; if we be dead with him, we shall also live with him;" "for our light afflictions, which are but for a moment," "are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) With these thoughts respecting the passing over of our sins as the first-borns through the merit of the precious blood, and our share with our blessed Lord in all his experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as his followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of and death, out of Egypt into Canaan.

THE COMING ANNIVERSARY

According to custom, the New York and Brooklyn c gregation will this year meet to celebrate the great ev which is so full of precious significance to all the saints w have come into an appreciation of present truth. We rec mend that the dear friends in various parts of the wo neglect not this blessed Memorial. We do not advise the le ing of the smaller groups to meet with larger companies, rather that each little company, or band, meet together as its usual custom; for this seems to have been the course the early church. Let us "keep the feast," with joy of he but with due appreciation of its solemnity, not only as lates to our Lord's sacrifice for us, but also as relates to own covenant to be dead with him. We recommend that leaders of each company make arrangements to obtain leavened bread, and either unfermented grape juice, or rai juice, or other fruit of the vine. Our recommendation against the use of fermented wine, as being a possible temp tion to some weak in the flesh, though provision might made for any, if there be such, who conscientiously beli that fermented wine was meant to be used.

We recommend that these little gatherings be with ostentation. Decently, orderly, quietly, let us come togetl full of precious thoughts respecting the great transaction celebrate. Let us not have our attention too much taken with forms and ceremonies. Let us in this, as in all thi seek to do that which would be pleasing to our Lord; then we shall be sure that the service will be profitable to who participate.

We have heretofore suggested that none are to be forbid to partake of the emblems who profess faith in the preci blood and full consecration to the Lord. As a rule there be no danger that any will accept the privilege of this fell ship who are not earnest of heart. Rather, some may n to be encouraged, since wrong views, we believe, are someti taken of the Apostle's words concerning those who "eat drink damnation (condemnation) to themselves, not disc ing the Lord's body." (1 Corinthians 11:29) For the s of these timid ones, who, we trust, will not forego the pr lege of commemorating this great transaction, we would plain that to our understanding the class mentioned by Apostle is composed of those who fail to realize the real port of the sacrifice, and who recognize this service as a m ceremonial form. The failure to investigate and learn w this signifies, brings condemnation, reproof.

We trust that the occasion will this year be a most p ious and profitable one to all the saints. As we are appro ing the end of our course, the great importance of our call its responsibilities and privileges, should be impressed n and more upon our hearts and minds. We are living in v derful times. We know not what a day may bring fo Then let us walk with great carefulness, with great so ness, yet with joy and rejoicing, knowing that our delivera draweth nigh; and that, if faithful, soon with our belo Bridegroom we shall partake of the wine of joy in his k dom and be forever with him.

THE RANSOM AND THE SIN-OFFERING

Notwithstanding all that we have written on the subjects of the ransom and the sin-offering in the STUDIES IN THE SCRIPTURES, in THE WATCH TOWER and in the TABERNACLE SHADOWS, it would appear that some of our dear readers are not yet clear in respect to these matters. Some even confuse themselves and others by hinting that "Brother Russell has changed his views—or that the STUDIES IN THE SCRIPTURES contradict THE WATCH TOWER." These are harmful mistakes. Should our views change we will state the change in no uncertain terms. We therefore make a renewed effort to make plain what we believe to be the proper interpretation of these subjects.

"The ransom-price relates to the valuable thing itself; namely, the blood or death of Christ—a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as is may be applied."—Z'09, p. 309.

The ransom views the matter of man's recovery from sin and death as a purchase—a redemption. The basis of this thought is the divine law, "an eye for an eye, a tooth for a tooth, a man's life for a man's life." (Deuteronomy 19:21) Adam and his entire race of thousands of millions are in dire distress through sin and its penalty. God has provided a recovery by a ransom process—purchasing back from their fallen condition.

Our first thought naturally would be that to redeem purchase back, the right of humanity to life, would mean each member of Adam's race must be purchased by the of another person, holy, harmless, unsentenced. But loo deeply into God's plan we find that only one man was t before the divine court—namely, Father Adam; that Adam was sentenced to death; and that all of his childre into death, not because of their individual trial and de but simply because Adam, failed to maintain his perfect was unable to give his children more life or rights tha possessed. And so it has been throughout the entire pe of six thousand years from the time of Father Adam's s ence until now.

Here we see a wonderful economic feature connected the divine plan. God would not permit more than one m ber of the human race to be tried and sentenced to death; his purpose from the beginning was that the sacrifice of life should redeem the entire human race. By one man whole trouble came; by another Man the whole trouble be rectified. This the Apostle points out, saying, "As b man came death, by a man comes also the resurrection of dead; for as all in Adam die, even so all in Christ shal made alive—every man in his own order."—1 Corinth 15:21-23.

Thus we see the value of Jesus' death—that it was not erely for Adam, but included all his posterity. We see, too, ow necessary it was that Jesus should be "holy, harmless, ndefiled and separate from sinners;" otherwise, he, like the mainder of the race, would have been under a divine death ntence. Because all of Adam's race were involved in sin and s penalty it was necessary to find an outsider to be the orld's Redeemer; and that outsider, whether angel, cherub, the great Michael himself, the Logos, must exchange the irit nature for the human nature in order to be a corre-onding price—a ransom for the first man.

It was not a God that sinned; hence the death of a God uld not redeem. It was not a cherub that sinned; hence e death of a cherub could not redeem. It was a man who nned, and the ransom for him must be furnished by the death a man. It was for this cause that the great Logos, in rrying out the divine plan for human redemption, left the ory which he had with the Father before the world was, umbled himself and became a man, "was made a little lower an the angels, for the suffering of death, crowned with ory and honor [the perfection of human nature]; that he, the grace of God, should taste death for every man."—ebrews 2:9.

RANSOM PRICE AND RANSOM WORK

If we have established clearly what a ransom is, and that esus was the only One suitable to be a ransom for Father dam, our next point is to show from the Bible that he did ve himself as a ransom. We have the word of Jesus him-lf on the subject (Matthew 20:28); and also St. Paul's stimony, "the Man Christ Jesus, who gave himself a ransom-rice for all, to be testified in due time." (1 Tim. 2:6) This oves that the giving of the price sufficient to ransom Adam d all his race was accomplished in Jesus' death at Calvary.

But the work of ransoming Adam and his race is much ore than merely the providing of the ransom-price. The ought connected with the word ransom goes beyond the ere giving and appropriating of the price. It includes the covery of Adam and his race from the power of sin and ath. Manifestly, this work has not yet been accomplished; deed, it has scarcely begun. The only disposition thus far the ransom, the merit, has been its imputation to the urch, and this only by faith. The church is not yet glori-d as a whole—not yet delivered from the power of sin and ath completely. Manifestly, then, it will require the en-re thousand years of Messiah's kingdom to ransom, to de-ver, to set free, from the power of sin and death, Adam and l his children. Consequently, the ransom work, which began ore than eighteen centuries ago, is still to be accomplished.

There is no difficulty about the ransom-price; for that rice has been in the hands of Justice for nearly nineteen nturies. But it has been unapplied as respects the world d only imputed to the church that has been called out from e world during this Gospel age. The full completion of the nsoming work will include what the Bible speaks of, say-g, "I will ransom them from the power of the grave." Hosea 13:14) Nor will the ransoming work be fully ac-mplished when the last member of the race has been de-vered from the power of the grave; for there will still be a eat resurrecting work to be done—a raising up out of im-rfection of mind, morals and physique, to the full image d likeness of God, lost through Adam's disobedience and deemed by the precious blood at Calvary.

THE SIN-OFFERING IS DIFFERENT

With the thought of the ransom before our minds, we now vestigate the subject of the sin-offering, remembering to ep the two subjects separate and distinct. "The sin-offer-g shows the manner in which the ransom-price is applicable, effective, to the cancelation of the sins of the whole world." '09, 309) The sin-offering does not require so long a time r its accomplishment as does the ransom. We have already en that the ransoming work has been in progress nearly neteen centuries, and will be in progress nearly ten cen-ries in the future, or a total of twenty-nine centuries. But e sin-offering will all be completed before the glorious reign Christ begins, his church then being with him in glory.

The sin-offering of Israel's Atonement Day shows us the me sacrifice of Jesus which constitutes the ransom-price, t it is a different picture; for it shows how God appro-iates the merit of Christ in behalf of human sins. This tter was pictured in that feature of the law which pro-led the Day of Atonement. The sin-offerings were its prin-al feature. There were two. First was the bullock of sin-ering, which was furnished by the priest himself, the blood which was made applicable to the priest's own family and be. This we see represented the death of Jesus, and the primary imputation of his merit to the church of the first-borns.

This church consists of two classes. First, is the priestly class, who, like the High Priest, are especially devoted to God and his service, who "present their bodies living sacri-fices, holy and acceptable to God, their reasonable service." (Romans 12:1) In the type these were pictured both by Aaron's sons and by the body of Aaron, he being the head. Thus the Apostle speaks of Christ as being the Head of the church, which is his body, we being "members in particular of the body of Christ."—1 Corinthians 12:27.

Second, there is the other class of the church which, although making the same covenant of sacrifice, fail to go on obediently to lay down their lives in the Lord's service. They do not draw back to sin and to death, but neither do they go on to the sacrificing stage: hence they constitute a secondary class, servants of the first class. These were typified in the Levites, who were the servants of the priests. These are not to be in the throne with the sacrificing priests, the royal priesthood, but are to serve God in his temple. They are not to have the crowns of glory, but will be granted eventually palms of victory. And all not found worthy of a place in either of these classes will die the second death.

In this picture the Lord shows us a special imputation of the merit of Jesus for the sins of his consecrated people only; and that these, justified by the merit of Jesus, are thus quali-fied through his merit to be sharers with him in his glorious priestly functions.

THE SECONDARY SIN-OFFERING

The secondary sin-offering of the typical Atonement Day was called the Lord's goat. It was not provided by the typical high priest, as was the bullock, but was taken from the people. Indeed, two goats were taken at the same time, as representing the two classes of the church. The sacrificing class or priestly class were represented by the Lord's goat. The less zealous of the church, the antitypical Levites, were represented in the second goat—the Scape goat. It was the Lord's goat class, the under priesthood, that constituted the secondary sin-offering.

The account says that the Lord's goat was sacrificed and was in every way dealt with in precisely the same manner as the bullock, which preceded it. Thus the type tells us that the church must walk in the footsteps of her Lord, sacrificially even unto death. We should remember that the blood of the bullock was not applied for the sins of the people, but merely for the sins of the high priest's family and tribe—typically for the church. We should also notice that this secondary sin-offering, the Lord's goat, was not offered for the same persons; for they needed no further offering. It was offered by the high priest as a secondary part of his own original offering, and its merit was made applicable to all the people, to bring atonement to all.

In the antitype, the High Priest, Jesus, completed his own personal sacrifice at Calvary. Forty days later he ascended up on high, and appeared before the Mercy Seat and pre-sented the merit of his sacrifice, not for the world, but for the church. As the Apostle writes, "He appeared in the presence of God for us," the church—not for the world. (Hebrews 9:24) This is in full accord with what we have just seen in the type.

Ever since Pentecost the Lord has been accepting the con-secrated persons represented in the two goats; and those sufficiently zealous he has accepted as his members, and has been offering them up as a part of his own sacrifice. Soon he will have finished this work—when the last member of his body shall have been found faithful unto death. The next step in the antitype will be for the High Priest then to pre-sent again at the Mercy Seat the blood of the antitypical Lord's goat as his own blood—otherwise, the sacrifice of his church as part of his own sacrifice. This he makes applicable to the sin of all the people—the original sin of all the people.

At that moment, which we believe is in the near future now, the Father will turn over to the Son all the people, their sins fully forgiven so far as the original transgression is con-cerned. Forthwith Messiah's Kingdom, established in power and great glory, will begin to deal with the world for its rescue from sin and death, for the ultimate uplift to human perfection of all who are willing and obedient to the regula-tions of his kingdom.

PUNISHMENT FOR SINS AGAINST LIGHT

Meantime, there will be other sins of the world not includ-ed in the Adamic transgression. The sin-offerings are merely for Adam's sin and all the various weaknesses and imperfec-tions which flow from that original sin. The other sins will be such as are not to be attributed to human weakness, but which represent more or less of sin against knowledge, against

light. Full, wilful sin against full light would bring upon the sinner the second death. But only a few have had full light, full knowledge, full opportunity; and hence very few indeed will have sinned the sin unto death.

Wherever the light of the Gospel has gone, however, a certain measure of knowledge has gone, and a certain measure of responsibility accrues; and God intimates that he keeps a very exact accounting with all. Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less wilful, more or less against light and knowledge and which have not been previously expiated, but which have been accumulating since Pentecost.

Before the new dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It will be the settlement of these accounts against the world which will bring the great time of trouble such as never was since there was a nation—the time of trouble which we believe has begun in the present war, and which will progress until the great catastrophe of anarchy will complete it in the near future. Then the accounts of justice having been squared in that great time of trouble, the blessings of Messiah's Kingdom will immediately begin.

THE VALUE OF THE SCAPEGOAT'S SUFFERING

However, God is a very strict Accountant. As he is sure to count against the world all wilful disobedience, and especially all persecutions of his church, so also he is willing to give the world credit on account wherever possible. This, we believe, is intimated in the picture given us of a work which followed the sin-offerings; namely, the confessing over the head of the scape goat certain transgressions of the people, and the sending away of the scape goat into the wilderness.

Understanding that this scapegoat represents some of God's consecrated people who have failed to live up to their privileges, we understand this to signify that these will go into a great time of trouble, as represented in Revelation 7:14. There they are represented as coming up out of great tribulation and washing their robes and making them white in the Blood of the Lamb. Those tribulations coming upon the great company class, the Levite class, are not tribulations for wilful sins, but tribulations for the destruction of the flesh, in harmony with the covenant entered into by this class, a covenant of sacrifice, which they failed to keep. The sufferings of this great company class, we understand, therefore, go as a credit to the world to square the account of the world's sins against light and especially against God's people. The time of trouble will be especially against the hypocrites, but the great company class will have their portion with the hypocrites and be bearers of a certain share of punishment due the world.

That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Rev. 6:9-11, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto them"; and they were told that they should wait "a little season," until their brethren, who also were persecuted, should have the persecutions accomplished in them.

Thus the same idea respecting the divine requirements in the end of the Gospel age is given to us that Jesus specified in regard to the Jews in the end of their age. He said that all the righteous blood shed on the earth from the time of Abel down, would be required of that generation—to square the accounts. (Matthew 23:34-36) In the great time of trouble with which the Jewish age ended, those accounts were squared up to that time. Similarly we expect that all t remaining accounts of the world will be squared during t culmination of the great time of trouble—just before us.

THE INAUGURATION OF THE NEW COVENANT

The Apostle, in contrasting the typical and the antitypi sin-offering, declares that Jesus, not by the blood of bulls a of goats, but by his own blood, accomplishes the blessin (Hebrews 9:11-15) And again, the sacrifices of the antitypi High Priest are styled the "better sacrifices"—in the plur This points us back to the institution of the Jewish Covena arrangement, where Moses took the blood of bulls and go and inaugurated the Law Covenant, sprinkling first the Tab of the Law, and afterwards the people, with the blood.—Ex 24:3-8.

The question arises, Why did Moses use the blood bulls—plural—and of goats—plural; whereas in the type Leviticus 16 the blood of one bullock and the blood of o goat alone was used? We reply that there was really but antitypical bullock, the one Man Christ Jesus who died us; and that there is really but one antitypical goat, the church, which is accepted by the Lord as his body, and associated with, and part of, his sacrifice. But in the inau ration of the Law Covenant, more than one animal of e kind was necessary because of the multitudes of the peo of Israel who were to be sprinkled with that blood. The bl of one bullock and of one goat would not have been sufficie hence the statement, bulls and goats—in the plural—and not definitely stated as to how many; for it was really one bullock and the one goat duplicated as many times as v necessary to provide a sufficiency of blood for the sprinkl of all the people.

In the antitype, when the New Law Covenant will inaugurated by Messiah's Kingdom, the blood of Christ, represented in the blood of Jesus and also in that of associated sacrifices, the church, will be used in sprinkli or satisfying the divine law, first of all. This will be basis for the turning over, to the kingdom of Messiah, of whole world by the Father. Then will progress the work sprinkling all the people with the blood—the work of cleans mankind—giving all men the benefits secured by the redee ing blood.

THE ANTITYPICAL ATONEMENT DAY

We trust that from the foregoing our readers will clearly the distinction between the ransom which Jesus g and its application; and the sin-offerings of this Gospel and what they signify. We wish now to impress a furt point; namely, that the sin offerings were associated with Day of Atonement for sin in the type and in the antity The antitypical Day of Atonement began with our Lord Je and his sacrifices. The entire Gospel age has been a part this Day of Atonement. This day will witness the full c pletion of all the sin atonement and more; for all the Mil nial age will be a part of the antitypical Atonement Day.

The sacrifices of the Day of Atonement are merely means to an end. The end to be attained is the blessing the world, and the bringing of the world back to at-one-m or harmony, with God. That work will require all of Millennial age. It will include the teaching of the world, restoration of mankind to all that was lost in Adam redeemed at Calvary. The sin-offerings of the Atonement merely represent God's purpose in the use of the sacrif which must be completed before the world's at-one-ment w God can begin to go into effect.

So, then, let us hope that all will henceforth see cle that the sin-offerings of the Atonement Day and its sacrif constitute a picture of the processes by which God acc plishes the world's blessings; while the ransom is enti distinct, and shows the work of Jesus alone and its ultim effect for mankind throughout the whole wide world.

"WHY PERSECUTEST THOU ME?"

[This article was a reprint of that published in issue of March 1, 1897, which please see.]

LESSON OF THE LILIES

"Consider the lilies of the field, how they grow."—Matthew 6:28.

Fear and anxiety are amongst the most serious foes of our human family. They wear upon the gray matter of the brain; they produce nervous exhaustion and are very injurious to health. For those who would seek to walk in the divine path which God has marked out for the Gospel church, fear and anxiety are special hindrances. The Savior had this fact in mind when he spoke thus to his disciples. He would have his followers to be without worry, to be restful of heart. But he would not have them to be without carefulness. There carefulness which is entirely proper, year, necessary, on part, but not this extreme worry—this inability to enjoy blessings of the present moment because of thoughts, fe respecting tomorrow. When the Apostle said (Philipp 4:6), "Be careful for nothing," he was not referring t proper care and sense of responsibility, but to an anx which would rob the soul of rest and peace, and which w

ndicate a lack of faith in the Lord and in his care for his eople. The word rendered "careful" here is from a Greek ord meaning over-anxious.

In giving a forceful lesson to his disciples on trustfulness n God, the Master used the illustration of the lilies of the eld. The lilies of Palestine are quite common—rather a nall flower, many of them red. They persist, live, grow, otwithstanding that no special provision is made for their ultivation, and that they are trodden down by those who ass through the fields. Yet they develop and mature and lossom, and have an exquisite organism, which microscopic xamination shows is very beautiful. Jesus declared that ven Solomon in all his glory was not arrayed like one of hese. There is a perfection in the texture of a flower that is onderful. The finest clothing cannot approximate the deliate structure of the flower, created by an Infinite Hand.

The lesson seems to be that although the flowers may be n an unfavorable environment, unable to do for themselves r to take any anxious thought in the matter, nevertheless, od's providence has so arranged for them that they thrive nd become very beautiful. These lilies did not look up and vish that they might become great trees, nor wish that they ight climb higher in the word and nearer the sun, as do he vines. On the contrary, they were content with the lot hosen for them by their Infinite Creator.—Matthew 6:30.

THE LESSON OF TRUST IMPERATIVE

And so God's people are to take a lesson from the lilies. hey too are to be content with the Lord's arrangement for hem—as the poet expresses it—

"Content whatever lot I see,
Since 'tis my God that leadeth me."

In proportion as we approximate this condition it will give us peace and rest of mind. We are not to worry, and not to be slothful, but are to be diligent, "fervent in spirit serving the Lord," doing with our might what our hands find to do. When doing this, we are to be content and trustful that he will work out all things for our good. He wishes us to learn this important lesson of trust.

Those who neglect to learn this lesson will be unprepared for the great work God has in mind for our future under Messiah's kingdom. God will not have any in that kingdom, we are sure, who are not full of trust. As the flowers flourish under God's providential care, so are all of his people to flourish—to grow in knowledge and beauty of spirit, in beauty of character. And this is not accomplished by some great things that they do, but by the spirit in which they meet the little things, the every day experiences of life. God's people are to grow steadily, though unobtrusively.

The lily would always have a humble place; it would never be great like a tree. So it is with us here in the flesh. And the Lord puts each one in the place he designs for him. We shall learn better the lessons for the future by being placed under humble conditions now, where we may grow, where our entire loyalty to the Father's will may be fully tested, where all the beauties of our character may be the most fully developed.

AENEAS AND DORCAS

[This article was a reprint of that entitled "Visiting, with Peter, the Primitive Saint," published in issue of April 1, 1902, which please see.]

PASSOVER PROVING

John 18:11; Psalm 116:13.

The Cup my Father pours
Shall I not drink?
And precious, holy thoughts
Shall I not think?
And if His Love doth send
Less joy than pain,
And if all friends forsake,
Shall I complain?
If foes misrepresent
And work me woes,
Shall I not rest content
Since Father knows?

If where once friend I had
I Judas find,
Still Jesus holds me in
His love entwined.
He knew the love and loss
Of faithless friend;
He'll know each step I take
Unto the end.
His love enfolds me fast—
I cannot fall.
The Cup my Father pours—
I'll drink it all.

Hattie O. Henderson.

INTERESTING LETTERS

GERMAN SOLDIER'S NIGHT WATCHES

Beloved Brethren:—

I wish to thank you for your labors in sending me The Watch Tower and letters "To the Brethren in the Field," for t is joy to me to let you know with what eagerness I look orward to your mail. To me it is a holiday and a day of pecial grace whenever I receive anything which bears the tamp, "W. T. B. & T. Soc'y." I imagine myself in the midst f my brethren, reminiscences are being awakened, and before ny mental eye appear forms so dear to my heart. While they ll differ in form and character, in one thing they are all like, that is the new mind. Gentle are their steps, their ctions, their language, injuring none; but nevertheless full of ower and firmness. These are my brethren in God's family, s I have come to know them.

While we are separated in the flesh, the ties of Christian ove unite us all the more firmly.

A few hours ago in our march we passed through fields f corpses, and now night has settled. I am lying in my tent; ot far distant, along the ridge of the forest, 21-cm. howitzers re hurling their destructive projectiles, while about a mile nd one-half further on rattles the gunfire of the infantry. he mere sound of it makes me shudder. To sleep is impossible. A rattling in my pocket, and the last Watch Tower, he Herald of Christ's Presence, has fully awakened me. I m reminded of the sixth verse of the 63rd Psalm: "When I remember thee upon my bed, and meditate upon thee in he night watches." O what peace fills my heart, and what ecious hours of communion with my Father are my portion!

Weeks ago I passed through Lemberg. The engineer of machine shop to whom I spoke concerning the hope of the Jews assured be that they are waiting for the Messiah. Only as I rode by on horseback was it possible to speak to some of the Jews. I laid my hand upon their shoulders and shouted into their ears: "Your Messiah is coming; I have been asked to tell you"! Astonishment, tears of joy and God-speed—and onward went the march.

How far we still have to journey I know not; the Lord knows. But we well know that

"Soon our conflicts and toils will be ended;
We'll be tried and tempted no more,
And mankind of all ages and nations
Shall be blessed in that triumphant hour."

Therefore, while we have such a glorious hope, let us who are his and are called by his name, continue steadfast till we shall see him whom we have loved so long.

Faithfully your brother, Max von der Steil.

(From German Watch Tower.)

"THOU CROWNEDST THE YEAR"

Dear Brother Russell:—

Greetings in the name of our Redeemer from the Class in St. Louis, with best wishes of the season—a Merry Christmas and Happy New Year increased a hundredfold to you and the Bethel family!

We wish to report to you the progress made by the class during 1915, which now numbers about two hundred and fifty consecrated members. Seventy-six of these symbolized their consecration this year and two hundred and three partook of the Memorial supper.

Twenty-three meetings are held weekly for Bible study, praise, prayer and testimony, etc. A number of public meetings have been held, in the Odeon, our best auditorium, and

other halls, with a total attendance of about ten thousand.

The PHOTO-DRAMA was again presented here this month, the Coliseum being used with most thorough publicity; eight performances were given with an average attendance of three thousand. The EUREKA DRAMA was sent out for one month to small towns near St. Louis, giving twelve performances with an average attendance of two hundred and fifty. Great interest was manifested.

The pieces of literature distributed by the class this year totals one million.

We feel that every effort has been made to witness to the truth in the city of St. Louis. It appears now that a clearly marked line is drawn between those who are friendly and those who reject and slander the truth.

We are indeed thankful for the great privilege that is ours and pray our heavenly Father's continued blessings and guidance as we seek to do his will, knowing that it is all his work and that we can do nothing of ourselves. Our prayers are offered daily for you and all colaborers in the Master's service. With much Christian love,

Your brother and fellow servant,

J. H. HOEVELER, Secretary.

BRETHREN HELP IMPOSTORS

DEAR BROTHER RUSSELL:—

From time to time, in the Pilgrim service, I come across the trail of certain "false brethren" who appear to make it their business to travel from class to class, borrowing money from the brethren, with the plea that they are bound for a certain colporteur field, etc., and have just run short of funds. These "gentlemen" seem to be fairly well posted on the main points of the truth, and can talk glibly about Brother Russell and the pilgrims, although, if the brethren were a little more cautious, frequent slips would betray these frauds.

One of these men recently passed west through Montana, doubtless bound for the Pacific coast. He succeeded in bilking a number of the brethren. The plan followed is to secure the name of one of the brethren at some farther point, then, upon arrival, to "pump" this brother for detailed information about the other brethren in the class—their financial standing, etc. This information is all too frequently advanced with surprising freedom.

In my judgment such information furnished to strangers (even though pretended brethren) is wrong. The Bible House plan of giving out no information about the brethren, their names, addresses, etc., especially to strangers such as the above, could profitably be followed by all the brethren.

Might it not be well, dear Brother, to repeat the warnings that have appeared from time to time in THE WATCH TOWER against these "false brethren" that the classes may again be put on their guard?

With assurance of my deep appreciation of your labors of love on behalf of all the flock, I am

Your fellow-servant in the one hope,

W. A. BAKER.—*Montana.*

A DEDICATED TOY BANK

DEAR BRETHREN:—

Please find enclosed our "Good Hopes" for 1916, and al $10 as part payment toward the same. We are very anxio to serve our dear Master, but there is so little we can although if we are a little more alert and thoughtful we c increase our donation to the "Good Hopes."

At the beginning of the year we decided to have a t bank and dedicate it to the interest of our "Good Hope (aside from our regular donation) and drop into it su money as should be saved on special occasions; for instan if we walk to Prayer Meeting instead of riding, we drop 10 cents; or if one of the brethren pay our car fare, anoth nickel goes into the box; or if we decide to have so refreshments and for this reason deny ourselves, another or 20 cents goes into the box. Sometimes we have tax ourselves a certain amount for foolish words or actions, e

It was to my surprise on opening the bank today to fi $2.98, which was accumulated within less than a month! we expect by His grace to continue this plan and see h the dear Lord will bless our feeble efforts. Oh, that could do more to manifest our appreciation of his unspea able blessing to us!

The time is almost over in which we shall have the pri lege of ministering to the "Feet" of Him, because the l one of the "Feet" members will soon be glorified, and th they will not need our help. May God's blessing be up you all!

Faithfully yours in the one hope,

SHIELD H. TOUTJIAN AND WIFE.

EUREKA DRAMA SHOWN IN STATION

DEAR BRETHREN:—

I read your regrets in THE TOWER about the EURE DRAMAS lying idle and I regret the matter also. We try make use of ours when we can, but the weather has been c and expenses high.

February 1, 2 and 3 my wife and I took the DRAMA Black River, Mich. The three days cost us $8.43, and were entertained free, at that. A French Catholic fam entertained us and we gave the DRAMA in the R. R. Dép which was a good place. It was well warmed. The ste opticon and graphophone were side by side, inside the tick window. We had all the light we wanted for operati while the auditorium was quite dark. We had as fine pictu with gas as I ever saw.

In a town like Black River the passing of the EURE DRAMA was a great event and I believe other R. R. Dép could be obtained free of charge. Several persons wall five miles and back again every night to see the DRAMA! T audience was very quiet and needed no reminder. I am s the Lord's hand was in the whole matter. We had ab eighty persons each night. Yours in the service, ———.

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HOW ARE WE SANCTIFIED?

"For this is the will of God, even your sanctification."—1 Thessalonians 4:3.

The words of our text are addressed only to the saints of God, as are all the Apostolic Epistles. In respect to his people, this is God's will, his desire, his design—even their sanctification, their full setting apart from the world to himself and his service. This is not God's will in the sense that he has determined that certain ones shall be sanctified; but it is his will that there shall be such a class; and it rests with each of the called whether or not he shall belong to this class.

God has a great work to be accomplished, and hence he has a very particular reason for the selection of such a class. If we would be of this number when completed, we must make our calling and election sure by full compliance with the terms and conditions of the call, and this even unto death. We should bear in mind that the Lord is now selecting, electing, a sanctified class for a very special position, a very special work—First, for a thousand years they are to be associated with the Lord Jesus Christ in the regeneration of the whole world, including all who have lived since the time of Adam—for their uplift from sin and death to the heights of human perfection, from which Adam fell; and then they are to reign with Christ their Head and be associated with him in all his future work throughout eternity. This is why it is called a high calling, a heavenly calling.

So the will of God referred to in this text is not the will of God concerning the world in the ages to follow the pres age, nor is it his will concerning angels. It is his will the church, called to be the bride of Christ, members of body. This great call was never issued before this age, will it ever be issued after its close. There can be but bride of Christ; and when this class shall have been complet no addition to their number will ever be made. This cl have heard of the present grace of God offered through Ch and have accepted its terms and entered the race for "Prize."

The Apostle in our text is practically saying, Here we as Christians, the called of God. Now, what is the one th God would have us do? Would he have us keep a seve day? Would he have us abstain from eating meat? Wo he have us adopt some certain forms or idiosyncrasies? The will of God is our sanctification. There is a cert difference between the words sanctification and consecrat though they are sometimes used almost interchangeably. word consecrate has the thought of surrender. Consecrat is a definite step, taken at a certain moment. It is the yi ing up of the will and of all to God. Whoever has not t definitely surrendered his will, himself, to the Lord, has n made a real consecration. We believe that there is no s more necessary to be seen clearly by God's professed pe

han this one, and none more necessary to be made plain to thers. The word sanctification not only has in it the thought f this definite and complete consecration at the beginning, ut also takes in the entire process of transformation of haracter and preparation for the Kingdom. It progresses hroughout the Christian course until the character is fully eveloped and ripened, and it must then be maintained until he end of the way.

HOW TO ENTER THE HEAVENLY RACE

Many professed Christians do not see the initial step of ull consecration as essential to one who would be a follower f Christ. In our conversation with people many tell us that hey have been trying for years to be children of God, that hey have been for years seeking to do God's will and live a oly life. We try always to get these down to the particular oint: Have you begun right? Have you been trying to run he Christian race on the outside or on the inside? Then they sk us what we mean. And we tell them that the matter is ke a race-course, where there is a certain prize offered, with ertain definite rules and regulations. The person who is to un in the race must be entered in the regular way. The conract must be made and signed. The man must agree to all he conditions. Then he will be entered as a contestant, and ust run on the prescribed track and for the goal.

Now another, who had failed to make this contract and o enter the race in the prescribed manner, might run around nd around on the outside of the track. He might run as ast and as well as those on the inside. He might boastingly ay, "I can beat any one running on that track!" But would e gain the prize? Assuredly not. He would be only amusing imself or wasting his breath and his strength. The real race as run on that track. He had failed to meet the prescribed onditions, and all his running would be in vain so far as aining the prize was concerned. And so it is with one who ndeavors to live a Christian life without first having careully learned and met the conditions and terms required in rder to become a real disciple of Christ, and be recognized f the Father as his child.

We believe that this is the trouble with many who call hemselves Christians. Many who talk with us express good esires and all that, but we pin them right down to the point: Have you made a full consecration to God?" We had a case f this kind only recently—a gentleman who has now called pon us twice. In our conversation at his last visit we said, Well, you remember what we spoke about when you were ere before." He replied that he had been praying. We then old him that he had no right to pray, that he could not roperly pray until he had an Advocate with the Father; for he Father does not hear sinners. We said, "You cannot pray ntil you have surrendered your will to God. And all access o the Father must be through the Advocate. 'No man cometh o the Father, but by me.' There is a definite way. It is ot that you can go in your way and I in mine. All the erms of discipleship are laid down by the Lord himself. 'If ny man will be my disciple,' said the Lord Jesus, 'let him eny himself, and take up his cross, and follow me.' Unless e take this step of denying ourselves, yielding up ourselves o the Lord, we may do a variety of things—go to church, etc., tc., and yet not be Christians. We are not Christians until e have accepted Jesus as our Redeemer, and made a conseration to God through Christ."

TWO PARTS TO SANCTIFICATION

In one Scripture we read, "Sanctify yourselves, and I will anctify you." This means, set yourselves apart to God, and e will set you apart. We have a part in this work and God as a part. If we make a full consecration, God will conseate us; he will accept us and set us apart for himself. He ives us the indication of this acceptance in the begetting of is holy spirit. Such soon begin to realize that they have a ew mind, a new disposition, a new heart. It is of this class hat the Apostle Paul is speaking in our text. "This is the ill of God" concerning you, "even your sanctification"—you ho have consecrated yourselves to him and whom he has ccepted and consecrated, has set apart for his service.

The acceptance of us by the Father is only the beginning f the sanctifying work. And it is his will that this work hould continue and progress in us, to its full completion. his sanctifying work should affect our minds, our hands, our ves, our ears, our tongues—our all—that we may be fully sed of the Lord. It is the will that is given up at first, and he will, of course, includes the service of our mortal body.

But this body has natural tendencies of its own. The giv-g up of the will means that the individual will seek to ring every thought, word and act into subjection to the will f God. It is one thing for the will to be made holy, and another thing to bring the mind and the body fully into line with this holiness of the will. The will is present with us, but how to perform is the problem. Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation of the Lord's will for us, and thus have more and more of the spirit of sacrifice.

SANCTIFIED THROUGH THE TRUTH

Now what powers, what spiritual forces, are there that will aid us in this work of sanctification? Our Lord Jesus, in his last prayer to the Father before his death, prayed, "Sanctify them through thy truth; thy word is truth." (John 17:17) Here he gives us the key as to how this work of sanctification will proceed. The one who consecrates himself to God will not at first have a full knowledge of himself or of sin. He is only a babe at the beginning. But he is to be helped onward by the power of the revealed Word, by the message of truth. How will this message sanctify? The Apostle Paul answers that thus God works in us both to will and to do his good pleasure. He gives us in his Word exceeding great and precious promises. He gives us counsel and admonition. And as these enter our heart and impress themselves upon us, through the illumination of the holy Spirit, we are constrained to work out in ourselves the peaceable, precious fruits of righteousness and holiness.

We realize that by faithfully walking in the narrow way which our Master walked, we shall be pleasing to our God and shall receive an exceeding great reward, even joint-heirship with Christ to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Peter 1:4, 5) Thus we see how very important is the Word of Truth in this sanctifying process, whether we receive this truth from the reading of the Bible or from a hymn or from the STUDIES IN THE SCRIPTURES or however. Whatever impresses upon our hearts the Word of God and increases our measure of the holy Spirit is a part of that which does the sanctifying work.

THE METHOD OF SANCTIFICATION

There is another text which tells us how we are to be sanctified. It declares that by God's will "we are sanctified, through the offering of the body of Jesus Christ once for all." (Hebrews 10:10) The Apostle's thought here is that we were not sanctified in the beginning, but "were children of wrath, even as others." We could not sanctify ourselves; and the offering of the body of Jesus Christ, the sacrifice of his untainted life for us, was the basis whereby we might become God's sanctified people. No amount of consecration could have made us the people of God unless, first of all, the foundation for this should be made in the sacrifice of Jesus Christ. His sacrifice opened the way. His merit cleansed us and made us acceptable to Jehovah.

Again, we read that we are of the elect, "through sanctification of the Spirit." (1 Peter 1:2) When we present ourselves in consecration, we are next accepted and begotten of the Spirit. This acceptance and begetting sets us apart; it inducts us into the body of the Anointed. The spirit of the truth inspires us and guides us in the heavenly way. It first showed us that we were sinners needing a Savior. Next it showed us how to present ourselves to God. And after we had taken the steps thus shown, and were accepted as sons of God, it led us on step by step into the fulness of the stature of men in Christ. Thus the Spirit, through the Word, brings about our complete sanctification.

We are told again that it is "the blood of the covenant wherewith we are sanctified." (Hebrews 10:29) How is this? God has made a great covenant with the church. It was first made with the Head of this church, and then with those who are to constitute his body. It is a covenant of sacrifice. Jehovah said, prophetically through the Psalmist, "Gather my saints [my holy ones, my sanctified ones] together unto me; those who have made a covenant with me by sacrifice." (Psalm 50:5) The way to come into this class thus called and gathered is to accept the terms laid down by Jehovah himself. No one comes into this class except by the blood of the covenant.

When our Lord Jesus entered into a covenant with the Father, it was by the consecration of himself at baptism. This consecration was carried out and finished in his death on Calvary. There the shedding of his blood—the sacrifice of his life—was finished. There was no other way to fulfil his covenant. It was necessary that he do all this that he might enter into his own glory as well as be the Savior of the world. And we who have become his body members must make this same covenant with the Father. We are to drink with him his cup of suffering and death. We are to lay down our lives

as he laid his down. Our blood is to be shed, our human lives are to be sacrificed, with his. There is no virtue in our blood other than it is made acceptable by the imputation of Christ's merit. But by this imputation, we, as members of his body, share in his sacrifice. So our death is like his, a sacrificial death; and our blood is counted in as his blood. Thus by partaking in the blood of the covenant, the blood of the sacrificial covenant, the blood which is to seal the New Covenant, we are sanctified. This laying down of our lives is a gradual work, in its actual carrying out, as was that of our Lord's. It is the work of sanctification, progressing until its completion in death.

So it is true that we are sanctified through the truth, which becomes illuminated to us through the holy Spirit. The offering of the body of Jesus opened the way to this sanctification. And our covenant of sacrifice gives us a participation in the "blood of the covenant," and this means our full sanctification unto death. Whoever does not share in the drinking of Christ's cup, in his sacrificial death, will have no part in the kingdom. The world will have a share in the eating of the Bread that came down from heaven; but to be members of Christ's body of sacrifice it is necessary that we also drink of his blood, and share with him in his death. We are to be conformed unto his death that we may share in his resurrection, the first (chief) resurrection. The world are to have no part in the drinking of the cup. The blood of the covenant wherewith we (the church) are sanctified is to seal the New Covenant for the whole world. It is not sealed as yet; for the sacrificing is not yet completed. The Law Covenant was a type of the New Covenant, soon to be inaugurated. The Law Covenant was sealed by the blood of the typical bullock and goat. So the New Covenant will be sealed by t blood of the "better sacrifices."

SPRINKLING OF BLOOD, TYPE AND ANTITYPE

This is all an unmerited favor to the goat class. As the type, when the Law Covenant was instituted, Moses to the blood of bullocks and goats, and sprinkled first the bo of the Law, thus typically satisfying God's justice, and th sprinkled "all the people," so in the antitype, the blood the antitypical bullock and goat sprinkle first the Law, satis ing justice on behalf of the entire world; and then the blo sprinkles "all the people," the whole world, who are dead Adam. This will mean the restitution, to be gradually tained by the world in the incoming age as the result of t ransom-sacrifice and its application on their behalf. This w be accomplished by the Millennial Reign of The Christ, He and body.

It may be asked, Why were there many bullocks and goa offered in the type, when there is only one bullock and c goat in the antitype? Why the difference? We reply, The is no difference. It was merely the duplication of the bullo and goat in the type. But why? Because it required mu more blood than one bullock and one goat would supply, sprinkle all Israel. But there is no difference in the thoug It typified the work of the one bullock and the one goat antitype.

It is a marvelous privilege to be of this Lord's goat cla the sanctified in Christ Jesus, who are to share with him his sufferings of the present time and then to reign with h throughout eternal ages of glory. Let us prove to God c appreciation of this glorious calling, by faithfulness even u death.

QUIETNESS IN THE MIDST OF STORMS

"When he giveth quietness who then can make trouble?"—Job 34:29.

Elihu, the speaker of these words, was a young man who lived in Job's day—supposedly in the time of Abraham. He was one of the four friends of Job who called upon him in his adversity to comfort him. Being the youngest of all, he hesitated to speak as freely as did the other three friends of Job. He had heard them speak, and had discerned where they had made mistakes.

The fact that certain words are recorded in the Bible does not necessarily mean that they are inspired of God or even that they are true. We remember having in our youth a discussion with some one who finally quoted a passage of Scripture which seemed to be in conflict with all the other Scriptures. We said, "If that is Scripture, we should like to know it." Our opponent looked it up and found that it read, "And the devil said," so and so. Surely there is no reason to believe that the devil is inspired—no reason to believe that the devil's words are inspired.

These words spoken by Elihu were as wise as any spoken by Job's comforters—probably wiser; but they were surely human wisdom, so far as we can discern. When Elihu put this question, "When he giveth quietness, who then can make trouble?" he was seeking to draw a line in this criticism of Job, being averse to an extreme position, yet agreeing neither with Job nor his other friends. Job's three friends had been arguing that he must have done some very wicked deeds, and that as a result his camels and his cattle were destroyed—in fact all of his property, everything he possessed, as well as his children. He had lost all his ten children and lost also the affection of his wife. And these comforters were trying to have him admit that he had committed some great crime and that God was angry with him. Still Job insisted that he had been doing his very best—not that he claimed to be perfect, but he had been striving to live a godly life, a just and honorable life.

ELIHU'S SOUND REASONING

So when Job had gotten through with his argument and his three friends had gotten through with theirs, Elihu said (we paraphrase), "Job, you admit that you are in trouble. Now if God had given you quietness, who could make you trouble? He has surely purposed that this trouble come upon you."

Elihu defended God. He claimed that the Lord had evidently designed that Job should not have peace and prosperity longer; otherwise these adversities could not have come upon him. Whatever was the reason for it, Job's calamity evidently was not accidental. There must have been a divine hand in the matter. Even if Satan had sent all these difficulties and trials, he could not have done so unless God had permitted it. No one could have thwarted the divine arrangement and will. Elihu contended with Job that the Lord had the right and the power to decide, that Job had not. He showed distinctly power and the rightful authority of God to order in all affairs of life, and incidentally showed that Job was m righteous than all his associates; that while he was a sinn yet not on this account was he being afflicted.

We may profitably get a thought from this discourse gi by Elihu. Here is a process of reasoning used by a man aw back in the past—about the time that the Evolutionists t us man was a monkey. Pretty sound reasoning for a monk Many of our college presidents would do no better today. is sound logic.

AFFLICTION NO PROOF OF GOD'S DISFAVOR

We also see that Job was not a great sinner. On the c trary, we have every reason to believe that he was a t prophet of God, a true servant of God. He was one wh the Bible tells us God especially loved. This is shown Ezekiel 14:19, 20. "If I send a pestilence into that land, pour out my fury upon it in blood, to cut off from it m and beast, though Noah, Daniel and Job were in it, as I li saith the Lord God, they shall deliver neither son nor dau ter; they shall but deliver their own souls by their righteo ness." Again, the Apostle says, "Ye have heard of the patie of Job, and have seen the end of the Lord; that the Lord very pitiful and of tender mercy."—James 5:11.

It is quite true that Job's trouble could not have co upon him if God had not permitted it. If God had wis him to have quietness, no one could have made him trou But he permitted trial to come to test his servant, just as permits trouble to come upon his church, and as he permit it to come upon his well-beloved Son. He permitted that m should do all manner of evil against his son—should scoff him, should spit upon him, should smite him, should scou him, and finally crucify him. The Lord has not always gi quietness in these cases, but often trouble.

The lesson of the text for those who have put themsel in God's care, is that no one can make them trouble with divine permission. The Lord tells us that during this Gos age he will make all things work together for good to children, and that he will not suffer us to be tempted ab what we are able to bear. (1 Corinthians 10:13) In our Lo case it pleased Jehovah to bruise him, to allow suffering death to come upon him. (Isaiah 53:10) It pleased God adopt this plan for the recovery of the world, because it b illustrates his justice, his wisdom, his love and his power. also resulted in great honor and glory to our Lord Jesus.

As concerns the Lord's people, there might be certain m ters relating to dispensational changes that could best accomplished through severe trials coming upon them. Th additionally, God wishes certain trials to come upon his p ple because he desires them to trust him where they can

ace him. He wishes them to have unwavering faith in him. he children of God, then, can take these words of our text a a very different way from that originally suggested to Job y Elihu. We may truly say, "When God giveth quietness, ho then can make trouble?" We recognize that there is a ertain quietness and rest of heart that all the Lord's saints ay enjoy. We realize this even when he permits severe ouble.

The Apostle Paul in his Epistle to the Hebrews says, "We ho have believed do enter into rest." We enter into rest by oming into the attitude where we can believe, where we can nd do exercise entire trust in God. Sometimes outward difficulties are helpful in overcoming a wrong spirit. The Lord's eople are not discouraged by the things that would utterly rush out the vitality and courage of others. They get the rong spirit pounded out of them; but it is the hand of love hat administers the blows, and the Lord knows just how any and how severe ones are needed.

KEPT IN PERFECT PEACE

"Thou wilt keep him in perfect peace, whose mind is tayed on thee." (Isaiah 26:3) This thought is very precious o us as New Creatures. "The peace of God which passeth all nderstanding," is to rule and keep our minds and hearts. Philippians 4:7) We are to count the things of the present fe as not worthy of comparison with the glories of eternity. nd so the Apostle says, "For our light affliction which is ut for a moment, worketh for us a far more exceeding and ternal weight of glory, while we look not at the things which re seen, but at the things which are not seen; for the things hich are seen are temporal; but the things which are not een are eternal." (2 Corinthians 4:17, 18) When our minds re stayed on the Lord, and we take the proper view of our xperiences, we can sing with the poet:

"No storm can shake our inmost calm,
While to this Refuge clinging."

We have peace, no matter what the outward conditions ay be. The trials and difficulties of life come to the Lord's eople commingled with joys—the rain and storm, then the unshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate atience in trial, knowing that patience works out experience, nd experience works out more and more that hope which aketh not ashamed.—Romans 5:3-5.

So, then, it is to the Christian that our text brings the ssurance that when God gives quietness, none can make trouble. They "shall say all manner of evil against you falsely for my sake," said the Master, but then we are to "rejoice and be exceeding glad." "Let not your heart be troubled." (Matthew 5:11; John 14:1) We think our text very precious when viewed from our standpoint.

TROUBLE NECESSARY TO OUR PROVING

Our Heavenly Father designs that various kinds of trouble shall come upon us, that these may develop and prove our characters. It is a part of the divine plan to permit us to have experiences of affliction. (Psalm 119:67, 71, 75; 34:19, 20) So when we see God's people in trouble or trial today we are not to say that God is against them. We are each to demonstrate our willingness to suffer according to his will, and often to suffer unjustly. Our Lord set us an example of cheerful, patient submission to God's will. We are to walk in his footsteps. And we have the example of the apostles, when trials and difficulties and persecutions came upon them; and the example of other saints all down the age.

Trouble is not necessarily a sign of the disfavor of God. On the contrary, we know that "many are the afflictions of the righteous," and that "All that will live godly in Christ Jesus shall suffer persecution." The truth will cost them something. Faithfulness to the Lord will cost them much. As the Apostle says, "If ye be without chastisement [discipline, training], then are ye bastards and not sons." (Hebrews 12:8) If God gives peace of heart, who can upset the one who is thus in harmony with God, in whom this peace of heart is ruling? This, then, is the greatest blessing of all. And he grants this peace to those who are faithfully striving to walk in the footsteps of Jesus. We have a refuge which none but his own can know. No harm can reach us within this shelter; no storm can shake us from our moorings, for we are securely anchored to the Rock of Ages. "And we know that all things work together for good to those who love God, to the called according to his purpose." (Romans 8:28) And as Job's after blessings far outweighed his brief trials, so it will be with the Lord's saints today,

"What though my joys and comfort die!
The Lord, my Savior, liveth;
What though the darkness gather round!
Songs in the night He giveth.
No storm can shake my inmost calm,
While to that Refuge clinging;
Since Christ is Lord of Heaven and earth,
How can I keep from singing?"

ST. PETER AND CORNELIUS

This article was a reprint of that entitled "God is No Respecter of Persons" published in issue of April 1, 1902, which please see.]

THE RANSOM-PRICE AND ITS APPLICATION

The doctrine of the RANSOM as related to God's plan of alvation is the very center—the hub from which as spokes ll other doctrines radiate to the circumference of the plan. t is hoped that the answers given below may prove illuminat-ng and helpful:

Question 1.—Give a brief definition of the word RANSOM.

Answer.—A ransom is the amount or consideration paid or the release of a person or property, captured or detained.

Question 2.—Give brief definition of the word MERIT.

Answer.—Merit is (1) that which deserves consideration, eward, or esteem; (2) value, reward or recompense deserved r received, as at school.

Question 3.—Give brief definition of LEGAL TENDER.

Answer.—Legal tender is that currency or money which he law authorizes a debtor to offer in payment of a debt and equires a creditor to receive. In other words, that which the overnment or law approves as a medium of exchange.

Question 4.—What is the meaning of the words TO PAY OR AID?

Answer.—To pay means to discharge a debt, to give an quivalent for, to fulfil. The word paid would signify that ich a debt had been discharged; was fulfilled; that the roper equivalent had been turned over.

Question 5.—Give brief definition of the word DEPOSIT.

Answer.—A deposit is anything deposited; something committed to the care of another.

Question 6.—What is the difference in the meaning of the erms PAID, APPLIED and DEPOSIT?

Answer.—There is quite a difference in the meaning of hese words. When the word paid is used, it signifies that he thing applied to an obligation is sufficient; when the word applied is used, it signifies that a financial obligation has been met, directly or indirectly; when the word deposit is used, it signifies that something has been left in the care of another which has not yet been appropriated, or applied.

Question 7.—Define briefly the term SIN-OFFERING.

Answer.—The term sin-offering signifies an offering made on account of sin, as an offset to sin, as a satisfaction for the sin.

Question 8.—What is meant by the term MERIT OF CHRIST JESUS?

Answer.—We might speak of the merit of Christ Jesus from various viewpoints; as, for instance, the merit of his having become the Man Jesus, in the sense of its indicating his loyalty to God and his obedience to the divine program; or we might speak of his merit as a man—that he made a meritorious delivery of that which he had, of that which was right, just and lawful. But when we speak of the merit of Christ Jesus with respect to his making atonement for the sin of the world, we have in view another matter entirely; namely, that a contract existed between the heavenly Father and the Lord Jesus Christ, by which the Lord was to become a human being and then to give up his human nature, permitting his life to be taken from him as a man, thus signifying his loyalty and obedience to the Father's will, complete obedience unto death, even the death of the cross.

When we speak of the merit of Jesus Christ, we understand that, on account of that merit which he had, and which the Father recognized when he raised the Son from the dead, our Lord was rewarded, not merely by being taken back to the spirit plane, but by being "highly exalted" to the divine nature. This merit of Jesus, then, which God rewarded, left

him a certain amount of substance or blessing which he might bestow upon others; namely, his right to human life, which he had not forfeited by sin, nor by any other procedure. This right to human life, which we speak of as a merit to the credit of Jesus, the Bible informs us is ultimately to be appropriated by the Lord Jesus Christ, in full harmony with the Father's plan, for the cancelation of the "sins of the whole world" (1 John 2:2)—the sins of Adam and all of his race, who died in him. That merit is already our Lord's, and is subject to his disposal at the proper time, set by the Father.

Question 9.—Give a brief definition of the word ATONEMENT.

Answer.—The word atonement signifies the making at-one, the bringing back into harmony persons or things not in full accord. As applied to the human family, it would signify that, Adam and his race having been disobedient to the divine arrangement, and having come under divine displeasure and condemnation, this condemnation, by divine arrangement, is to be done away with, and mankind are to be brought back into harmony with God—to be at-one with him again—as many of them as are willing and will accept the divine terms. The arrangement by which this is to be accomplished is what we term the work of the atonement; and this work of atonement was the work begun by our Lord Jesus Christ at his first advent, continued since, and to be completed at and during his second advent. In a word, then, the atonement in the fullest sense of the word begins with the church and will not be completed until its provisions shall have been extended to all the members of the human family, bringing all the willing and obedient back into full harmony with Jehovah.

Question 10.—Could a perfect human being pay the ransom-price?

Answer.—No! A perfect man could not pay the ransom-price, unless by some divine arrangement, contract, agreement. If, for instance, there had been a perfect human being in the world, he could not have become the Redeemer of Father Adam, except as a privilege by divine arrangement. It would be for the divine court to determine whether or not one could be accepted for another. In the case of the Lord Jesus Christ, by divine arrangement he became suitable to be the ransom-price—a perfect man—and then, in fulfilment of the divine program, he gave himself; and because of this arrangement he was acceptable.

Question 11.—How was the ransom-price provided?

Answer.—God himself provided the ransom; and it "taketh away the sin of the world." Only by divine provision would the ransoming of man have been possible.

Question 12.—Where was the ransom-price provided?

Answer.—In the divine purpose, the ransom-price was provided from the foundation of the world; for the Scriptures assure us that our Lord Jesus Christ, in the divine purpose, was the Lamb of God slain from the foundation of the world. (Revelation 13:8) In a secondary sense, the ransom-price was provided when the contract was made between Jehovah God and his honored Logos. In another sense of the word, the ransom-price was not provided until the Logos had been made flesh and had reached full human perfection at 30 years of age.

It was then possible for our Lord to serve, in harmony with God's arrangement, as a ransom-price, and to give himself a ransom-price. But he did not give himself to be this ransom-price until he entered into the covenant with God, symbolizing by baptism the full consecration of his life even unto death. Yet it was not a completed thing then, for there were conditions associated with it. While his will was there given up, and was so recognized by the Father, nevertheless it remained for him, day by day and hour by hour, to show his full surrender. His sacrifice was completed when he died on Calvary, crying, "It is finished!" He had finished the laying down of the ransom-price; that is to say, he had fully provided the ransom-price. We are to recognize a difference, however, between providing the ransom-price, and giving, or appropriating, or delivering it. It was merely provided at the time when Jesus died; it was not yet given in the sense of being applied for man's delivery from death.

Question 13.—Who provided the ransom-price?

Answer.—Jehovah God, primarily, in that he was the one who made the arrangement; without his arrangement the ransom would not have been possible. In a secondary sense, Jesus himself provided it, in that he gave himself; he had full control of his own course at the time he made his consecration. His will was not coerced.

Question 14.—In the type, where did the sin-offering begin, and where did it end?

Answer.—The animal to be the sin-offering was selected and brought to the door of the Tabernacle for this purpose; but it became the sin-offering the moment when the h priest laid his hands upon it and slew it. The sin-offeri according to the type, was composed of two parts—a bull and a goat. The slaying of the bullock did not finish sin-offering; for in the divine purpose and arrangement, great High Priest, Jesus, was to offer two sacrifices— Lord's goat class as well as the antitypical bullock. The g in the type, we understand, represented the followers of Jes as the bullock represented Jesus himself. In the type, the for, the killing of the sin-offering was not ended until goat of the sin-offering was slain. There it was that sin-offering in the sense of sacrifice was finished. There to be no more sacrificing. But the word sin-offering has still broader meaning than this. It included in the type a the presentation of the blood of these animals to Jeho God, as shown by the high priest's taking first the blood the bullock, and afterwards the blood of the Lord's goat, i the Most Holy, and sprinkling the blood upon the Mercy S and before the Mercy Seat eastward. When this had b accomplished, the sin-offering was ended.

Question 15.—In the antitype, where did the offering sin begin?

Answer.—In the antitype, the offering for sin began w Jesus presented himself at Jordan in compliance with arrangement already entered into with the Father. The according to the statement of the Apostle, our Lord gave h self, surrendered himself, made himself an offering for sin. has continued the work during this Gospel age, offering those who accept his merit and who voluntarily become footstep followers, surrendering their wills to him. He off these as a part of his own sacrifice.

After Jesus had finished offering his own personal sacrif he ascended up on high, and there made a presentation of sacrificial merit to the heavenly Father on behalf of church class, as symbolized by the sprinkling of the blood the bullock in the Most Holy of the Tabernacle, for the h priest and his house. Subsequently continuing the sacrifici in his followers, he will ultimately finish the work of sacri when the last member of the body of Christ shall have tas death and shall have passed beyond the veil. Then it remain for the High Priest to complete this matter of offer the sin-offering "for all the people," by presenting the m of the "better sacrifices" to Jehovah God, the actual m being in Jesus alone.

Question 16.—Was the ransom paid at Calvary?

Answer.—We have already covered this point, showing t the ransom was laid down at Calvary, and later placed in hands of justice, but not paid over in the sense of complet the contract—that being reserved for a future time. The r som was laid down at the cross, when Jesus cried, "Fat into thy hands I commit my spirit"—My life! Thus Jesus to speak, made a deposit of the ransom-price without definit applying it.

Question 17.—Was the ransom paid when Jesus ascen into heaven?

Answer.—No! The reasons for this already stated.

Question 18.—Has the ransom-price been paid yet?

Answer.—No! For reasons already given; and we say additionally, that the ransom-price is not to be fully p until after the church has been entirely glorified and with Lord. Then it will be paid on behalf of the whole wo securing the release of the whole world from death, and cancelation of Adamic condemnation.

Question 19.—What did Jesus do with the ransom-p when he ascended into heaven?

Answer.—He had already placed it in the hands of jus as a deposit. The human life-right, the price, still was at command. His next step was to embargo, or mortgage it, imputing a share of it to his church—yet undeveloped.

Question 20.—Did Jesus satisfy justice when he ascen into heaven?

Answer.—Justice is always satisfied. Justice never go until it has an equivalent. Justice was satisfied, for stance, when Adam was condemned to death on account transgression. Justice has been satisfied all along in hold Adam and his race for that sin. Justice is satisfied now allow the church to pass under the present conditions, beca a deposit is in the hands of justice fully equivalent to requirements of the church, and more. Justice will not satisfied to release mankind until the ransom-price shall h been fully paid over into the hands of justice. This will after the church is completed and glorified.

Question 21.—When and how is justice satisfied?

Answer.—This question is answered in reply to twentieth question.

Question 22.—How can any one be a joint-sacrifice with rist, if justice was not fully reconciled by Jesus Christ en he ascended into heaven?

Answer.—As stated in answer to question 20, a deposit was ıde of sufficient merit to satisfy for the sins of the whole rld; and on the strength of this deposit, justice was pertly reconciled to the releasing of these members of the race o came into a special covenant-relationship with God rough the Lord Jesus Christ, who made a covenant by crifice.

Question 23.—Which takes place first, justification or conration, and why?

Answer.—It depends upon the meaning attached to the rd consecration. The Bible recognizes consecration from o different viewpoints; first, the consecration of the indidual; and second, the making of this consecration valid by e Lord Jesus Christ, and its acceptance by the Father. The nsecration of the individual to do the Lord's will, the full rrender of his own will, as typified by the tying of the goat the door of the Tabernacle, precedes justification. But the cond step is this: namely, that it is necessary for our Lord sus Christ to become the Advocate for those who desire to come members of the royal priesthood, before they can be ceptable to the Father. Hence, their justification by the rd Jesus Christ, who imputes of his merit to them, follows eir consecration of themselves and is immediately followed the heavenly Father's act of consecrating these, in the nse of accepting them as consecrated persons and giving em all the rights and privileges included in this covenant rangement.

Question 24.—Is it merit or righteousness that is imputed the one who is justified by faith?

Answer.—We would here need to qualify the expression, ıstified by faith," because in Bible usage this term has two ferent significations. We read, for instance, that Abraham ıs justified by faith, but surely not in the sense that the urch is justified by faith! Abraham was justified to fellowip with God, to receive the promise, to know about certain ings that God purposes in the future, and to demonstrate s loyalty to God under a divine standard. But he was not stified to eternal life. He was not justified in the sense that could be invited to present his body a living sacrifice and come a redeemer for Adam, or in any sense a meritorious crifice for another. No one could be thus justified by faith til after the death of Jesus, until his imputation of his erit after he ascended up on high and appeared "in the esence of God for us"—the church.

Question 25.—If merit is imputed, who imputes it? If ghteousness is imputed, by whom is it imputed?

Answer.—Our Lord Jesus imputes his own merit to his n followers under the conditions of their covenant of full nsecration; but this imputation is with the full sanction of d in cooperation with divine justice—not otherwise. This putation of merit to the imperfect one desiring to be the llower of Jesus may be expressed as an imputation of ghteousness to such a one on the part of divine justice, on e part of the heavenly Father; as we read, "It is God that stifieth."—Romans 8:33.

Question 26.—What is meant by the terms "right to live" d "life-rights?" And what is the difference between these rms?

Answer.—A person might have a right to live by being in rmony with God; for God has ordained that all of his telligent creatures may continue to live if they live in harony with his divine law and its requirements. A right to e, therefore, was the privilege of Father Adam in the beginıg. He had a right to life and he would not have forfeited ıt right had he not sinned. Jesus also possessed a right live. Not only before he came into the world, but also ter he became the Man Jesus, he had a right to life. It s because of this right that he would be able to lay down life sacrificially on behalf of Adam and his race. After had made his consecration at baptism, he no longer had right to live as a man; for he had given up that right live. But having been begotten by the holy Spirit, he had ight to life as a new creature, spiritually begotten, unless should make failure by violating some divine law or by lating his own contract, or covenant. The world of manıd will have the right to live after the Millennial age, after y shall have reached perfection, shall have been delivered r to the Father and he shall have accepted them. They l then have the same right to life that Father Adam had first before he sinned.

"Life-rights." This term we may use in different ways. plying it to the Lord Jesus Christ as having life-rights, for tance, we may say, while he had consecrated his life as a man, he had done nothing really to forfeit that life. He had agreed to lay it down; it was rightfully his; else he would not have had the right to use it again for others. He maintained the right because of his personal righteousness. Therefore he still possessed a right to human life, because this life which he was permitting to be taken, he had not forfeited. He still has the life-rights of a human being, although he has no need of human life or life-rights now for himself, since he has something so much better, and since he could not use two lives at the same time. He has divine life-rights; but he still maintains his human life-rights; and these he is about to dispose of, to give as a ransom-price, as a full offset for Adam and all that was lost through him.

Question 27.—What is sacrificed by one who is begotten of the Spirit to membership in the body of Christ?

Answer.—In one sense of the word, no one does any sacrificing except the great High Priest. What we do is to consecrate our wills, and present our bodies that they may be living sacrifices, that the great High Priest may make sacrifices of them. It should be easily discerned that merely killing an animal is not sacrificing it. The Jews killed thousands of animals for food, just as we do today; but these animals were not sacrificed by merely being killed. No sacrifice can be offered except by an arrangement with God; and he has arranged that sacrificing must be done by a priest. The priest that sacrificed under the Jewish Law was the high priest, the others being his assistants, and taking his place in case of death. The high priest was the one who typified Jesus; and Jesus alone is the One who is able to offer up the antitypical sacrifices. All that the followers of Jesus do, therefore, is to present themselves.

This presentation in the type was pictured by the goat's being tied at the door of the Tabernacle. In other words, this class devote, set apart, consecrate themselves as human beings. It is after Jesus lays hold of this individual, accepts his consecration, imputes his own merit, and offers him to the Father, that the Father's acceptance is manifested through the Son, the great High Priest, by the begetting of the holy Spirit. Thenceforth such an one is a member of the body of Christ, and his name is written in the Lamb's Book of Life, from which it will not be blotted out if he maintains his faithfulness.

Question 28.—Briefly define the difference between ransom and sin-offering.

Answer.—The term "sin-offering" specifically refers to the fact that the thing, or life (or lives) is presented to God as an offering, and on account of sin. A sin-offering implies a ransom, but not specifically, not positively. It is an offering for sin, but might not necessarily mean a full, satisfactory offering; and yet the fact that a sin-offering is acceptable to God would imply that such offering was a full, complete offset, or satisfaction. The word ransom as used in the New Testament, has in it not only the thought of an offering on account of something that was wrong, but additionally it specifies that the offering corresponds fully and exactly, for the meaning of the word ransom as applied to Jesus, is a corresponding price.

Question 29.—Does the church participate in the ransom and in the sin-offering, and why?

Answer.—In considering this question we must view the church from two sides. If we think of the church in connection with the presentation of their bodies living sacrifices to God, we would say that they are not participators in the ransom, for they have nothing that they could give as a share in the ransom—they are imperfect. If we view the question from the other standpoint—that the church are spirit beings and as spirit beings are members of the body of Christ, one with him who is their head—they would as members of The Christ share with him in everything he does, just as the hand shares with the head; for the human body is the figure that the Bible gives us, in speaking of The Christ. The merit by which the ransom-price is effective with God was in Jesus alone. It was that merit which we did not possess when we presented ourselves to God in consecration. But when we were accepted by Jesus as disciples, he imputed his own merit to us, and made us part of his own sacrifice. He was at the same time making us part of that which he is to give to God for the sins of the whole world, at the close of this age when the church, his body, is complete and glorified together with him.

We are to remember, however, that none of the human remains; for at the time we were made members of the body of Christ we had become dead as human beings, by the surrender of our wills. Because we are new creatures, old things have passed away and all things have become new. (2 Corinthians 5:17) We are to remember, also, that it is not the spiritual body of Christ that is sacrificed, even as it was not

the spiritual Head that was sacrificed. The sin-offering was the flesh. And it was Jesus' flesh that constituted the ransom—not our flesh. But now that this ransom-price has been placed in the hands of justice as a deposit, whose title is possessed by Jesus, we are joint-sharers with him in this possession by reason of our relationship to him and our interest in everything that he possesses. Thus the church becomes a sharer in this ransom-price, because as his bride we are his joint-heirs; and we are to be associated with him in giving to the world the benefits of that ransom-price.

We do not make the sin-offering any more than we do the ransoming. We are merely accepted by the High Priest. This acceptance is shown in his sacrificing of us as human beings after he has imputed to us his merit. And in this presentation at the end we shall share as new creatures. It is not the offering of anything the new creature has in itself; but the new creature having participated with Jesus in the crucifying of the flesh, each of these will be associated with him also when the merit is presented to the Father.

Question 30.—If Jesus paid the ransom-price when he ascended into heaven, could he have become the Advocate of the church? And if so, how?

Answer.—If Jesus had paid over and fully disposed of the ransom-price when he ascended up on high, it would immediately, if accepted, have taken effect for Adam and his race; and such of the race as were living at that time, or have lived since, would have been on trial again, individually, and would have been liable to death because of their imperfection, not being able to cope with the situation unless Jesus had es lished his Millennial Kingdom and had immediately begun provide all the necessary assistance through the New C nant arrangement. But as for the church, there would h been no provision for the church, and no opportunity giving the church anything special, since those who are of church were members of the human family. The ransom h ing been paid over, this would have settled all the obligati against mankind, and would have left no room for the chu class to be dealt with in any different manner from the res the world. They would not have had any need of an Advoc and, of course, would not have had one.

Question 31.—When will the ransom-price be fully paid disposed of finally?

Answer.—The ransom-price will be fully paid and f disposed of after the church shall have passed beyond the and when the great High Priest, Head and body (the chu then being the glorified body of the great High Priest), s seal the New Covenant and put it into effective operation behalf of Adam and all his race. The ransoming will the finished. The atonement work will not be finished at t time, however; it will include the work of the Millennial in bringing mankind (all who will) up out of sin and degr tion into full at-one-ment and harmony with God. But ransom-price must be fully paid over to Jehovah and acce by him before this New Covenant can go into effect, and be human restitution can properly begin. Man's recovery f death is a part of the ransom work.—Hosea 13:14.

THE RISEN CHRIST

[This article was a reprint of that entitled "The Resurrection" published in issue of October 15, 1893, which please s

INTERESTING ITEMS

STRONG DELUSIONS URGE ON THE WAR

All the nations now at war seem possessed of the thought that they are fighting God's battles and that he is leading them on to sure and great victory. We quote the following from *The Record of Christian Work*:—

"The leading church weekly of Germany, the *Allg. Luth. Evang. Kirchen Zeitung*, prints a parallel between the experiences of the German nation in 1914-1915 and our Lord's passion, which recalls the pathological misuse of religious symbols, etc., in French decadent literature.

"The article opens with the words of à Kempis, 'No one feels the sufferings of Christ so deeply as he who has passed through similar sufferings.' Germany is the suffering servant who must bear the sins of many, for it is very clear that we fight for the continuance of genuine Christianity. As Israel was the earlier type of Christ, so Germany is the succeeding one. On the other hand, all the figures of the Savior's tragical trial and death-day reappear in the present world conflict. The types are so clear that no one can mistake the resemblance. The Czar plays the sad role of Pilate acting against better knowledge and conscience, surrendering the innocent in anxious fear lest he lose his power. Serbia is Barabbas, who has committed murder. Vain and frivolous France recalls the picture of Herod Antipas. Autocratic, orthodox Russia and atheist, republican France are made friends, as were the two rulers of Christ's day. The active agents in Christ's passion was the Sanhedrin. The evangelical story repeatedly affirms that it sought Jesus' death out of envy. Is there aught else save envy which has made England the driving force in the war upon Germany?'

"The writer then indulges in characteristic flings at 'England's Sabbath-keeping, mission fanaticism, and general Pharisaism. The power of the Sanhedrin was exerted over the Jews of the dispersion, as England's is over her over-seas colonies.' In the United States, the writer sees 'Judas, the great betrayer,' and quotes the words of Ezekiel 22:12, 'They have taken gifts to shed blood; thou hast greedily gained of thy neighbors by extortion.' The thirty pieces of silver have become thirty milliards. The false witnesses are 'the international press and telegraph agencies.' 'The students and musicians who warmed themselves at German Universities and Conservatories, and who now deny Germany, figure as Peter. Also the poor little Waldensian Church to which, it seems, German Protestants formerly made contributions.

" 'The penitent thief who redeemed a bad past by a good deed in his last hours and who suffered the same sorrow the Lord is the type of the Turkish people who now pu shame the Christianity of Europe'—'apart from the Germa the writer is careful to explain.

"The publication of this paragraph in cold type in a Ch tian paper in the period of the worst excesses which Tur and Christian fanaticism has ever perpetrated gives a pr good measure of the moral and intellectual aberration which German Christianity has fallen. There are other allels, some trivial, where Sven Hedin is compared with centurion at the Cross; others blasphemous, in which the period preceding the last German harvest is related to 'I thirst' of Christ."

TURKISH PROMISES TRUSTED

The Sentinel, a Jewish weekly (Chicago); says:

"The return of Turkish authority in the Balkans mus welcomed as a result of the war. The sentimental lov nationality cannot be encouraged when the fact of nationa imperils the peace of Europe and the world. The Turk shown that he is a friend of peace and humanity and the intolerance of Christianity and the cupidity of the ad ing kingdoms make him appear 'terribly' otherwise. German haters, of course, will point to Turkey's recent nouncement of equal rights to Jews as inspired by Germ for effect and as resembling the liberal grants of the C but the fact of the matter is that the Turkish governmen not the Russian government, for nothing is more certain that a pledge with Mohammedans is sacred, however the G Orthodox conscience may construe its own promises. We w rather deal with the Turk than with any other power ex our own free nation. But if anything else is certain, the Kaiser's sincerity in preaching equal rights for our ple, where at present these are denied them. But even if granted that the concession is inspired solely by the ave statecraft ethics, both by Turkey and by Germany, the i must add momentum to the advance of the liberal spiri that when peace is discussed, the opponents of equal ri for our people will themselves realize that in urging the st quo for their Jewish subjects they are flying in the fac the moral judgment and the enlightened will of Europe civilization, and must therefore yield. If this definite r comes out of the war, all the sufferings of our brethren even of the millions sacrificed by the war's ravages will been offered for a moral gain worth even more."

INTERESTING LETTERS

DRAMA WAS TURNING-POINT OF HIS LIFE

DEAR PASTOR RUSSELL:—

Some months ago we were curious to know what was meant by PASTOR RUSSELL'S PHOTO-DRAMA OF CREATION, having seen placards to the effect that this DRAMA would p visit to our city. The only way to satisfy our search knowledge was to go and see. And now I am writing to you—God bless you—that that first visit to your DRAMA

turning-point of my life; or, I should say, the turning-nt in my knowledge of the Bible, for I have always tried do right and had never ill used my life.

I can see clearly now that the Bible was written in sym-s, to be explained "in due time." Indeed, dear Pastor, I eve I could almost preach a sermon since studying your ching! It is wonderful how clear your STUDIES IN THE IPTURES are!

We attended the whole of the DRAMA, going twice to see rts III, and IV., and we would love to see it all again. ne time after the DRAMA a Colporteur visited us, and ther purchased the six volumes of STUDIES and subscribed THE WATCH TOWER. I can truly say that every spare ment I have is wisely spent. I think your idea of the eat Pyramid is perfect. Of your sermons I especially like E BATTLE OF ARMAGEDDON, and would like more of them distribution.

I marvel at the clear way in which you explain a difficult t! When reading my Bible, directly I find numberless ficult verses; I look them up in your STUDIES, and when I se my book I find myself thanking you, all these miles ay, for helping me, for otherwise I should be "lost" in both ses of the word!

And now, dear Pastor, I find myself confronted with a blem in which I feel sure you will help me. As you know, shall have compulsory military service; I am seventeen rs of age, and if the trouble be not over by the time I ch my nineteenth year, I feel that I would rather be shot a "traitor" than to disobey God's command. Is there any y in which we can defend our loved ones without murder? am greatly perplexed and anxious to do what is right. I ll follow your advice, so great is my belief that God is ng you to enlighten those who are willing to learn. Hoping ave not interrupted too long, I am

Yours in Jesus, TALBOT B. ELSTON.—England.

IN REPLY

AR BROTHER:—

We rejoice to know that the Truth is thus being spread in ry direction, and that the Lord is using the consecrated ents of his servants everywhere for the sealing of his saints their foreheads—intellectually.—Revelation 7:1-3.

We are glad to note that you are in full agreement with at we said recently in THE WATCH TOWER to the effect that d's consecrated people can have no interest in the war. If ere be any excuse for violence and bloodshed anywhere, it uld be in the actual defense of the home. The Bible, how-er, does not lay down laws for the world, but merely for d's consecrated people. To these the Master's own example and words would seem to teach that although they may invoke every legal protection, barricade their homes, etc., against the enemy, such saints would not be disposed to take the lives of others—even in self-defense. And yet we confess that this would be a very serious test upon nearly all of them. —THE EDITOR.

SEED SOWED IN GOOD GROUND

DEAR BROTHER RUSSELL:—

We can wait no longer to tell you how glad and thankful we are to be privileged to address you as above. We received the knowledge of the truth and made our consecration about three months ago. We are especially thankful to be accepted by our dear Redeemer.

Living in an isolated place we have purchased an automobile and have commenced distributing THE BIBLE STUDENTS MONTHLY among the farmers in this district. Prior to this we had been witnessing, loaning volumes, etc., and soon began to feel opposition stirring. We sent letters of withdrawal to the minister of the Methodist church which had been our home, then we rented a hall, asking one of the Toronto brethren to speak, which he did and we had an attendance of over one hundred adults, nine of whom handed in their names for more literature.

We are happy to be able to report that one dear sister has come into the truth and has consecrated, as a result of our work. Needless to say, the local ministers are very bitter against us, having tried in every way to prevent our meeting above mentioned; but the owner of the hall attended the meeting, bought the six volumes and assures us we can have the hall when we wish.

Our former pastor continues his persecution, but the Lord has been with us, keeping us meek in spirit. We had met none of the truth brethren until your recent visit to Toronto, when we went ninety miles to hear your sermon. We eagerly drank in your words, for our hearts were starved for fellowship with the brethren. We wish you to record our names as having taken the Vow. We are endeavoring to live according to its requirements, considering it a help, as we do also the HEAVENLY MANNA book.

We enclose an order for tracts for distribution, also a "mite" toward the good work. We love you very much, dear brother, as our Pastor, and pray daily that the dear Lord continue to bless your efforts in his cause. We will be grateful for an interest in you prayers on our behalf. If you can spare time to write us a few words we can scarcely tell you how much they will be appreciated.

Faithfully your brother and sister in Christ,

GEO. C. and LAURA M. FOTHERGILL.—Ont.

RE VOLUNTEER MATTER

Some Brethren write us that they are mailing four copies B.S.M. to certain voters' lists, etc. We fear that this wasting valuable ammunition, for voters' lists in many nmunities are not very desirable—and it would seem unwise risk the waste of four numbers. Other dear friends have lowed a similar course in their house-to-house distribution putting several papers together. We cannot approve this thod, either, dear brethren. In our judgment there is ite enough interesting matter in each number of the S.M. to make one number of it sufficient for one distri-tion. It is for this reason that we issue volunteer matter intervals—and not several numbers together. We believe at those classes which circulate the volunteer numbers as ey are issued, and one copy at a time, do the best work, well as the most economical work. We request that all do s; we decline to send assorted lots for general distribution.

We do recommend, however, that each class keep on hand at its central meeting place a variety of the B.S.M., so that all the members of the class can have access to these, should special numbers be desired for special individuals. Some of the numbers are not suitable for general circulation, but very important to have for special individuals—as, for instance, numbers treating with the Seventh Day Adventist doctrine, with Christian Science, Theosophy, Higher Criticism and Evolution. Similarly, a few copies of B.S.M. in foreign languages would be appropriate.

We merely seek, dear friends, the largest amount of good, as the result of our mutual endeavors to serve the King and his truth-hungry people. We hope that our readers will see the matter as we see it. Be sure, always, of our desire to cooperate in every form of service that commends itself to us as reasonable and economical.

ıı. XXXVII BROOKLYN, N. Y., APRIL 15, 1916 No. 8

THE PRINCIPLES OF LOVE AND JUSTICE CONTRASTED

Nothing is more necessary to the peace and prosperity of church of God than that its members should have a clear lerstanding and appreciation of moral principles, with a determination to be controlled by them. Even among istians there are often differences of opinion with reference principles of action, which greatly interfere with spiritual wth and prosperity. Such difficulties most frequently arise ough failure to distinguish between the relative claims ove and justice. Therefore we consider it profitable to ex-ne these principles and their operation among the children God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by a square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure." There is no grace in it, no heart, no sympathy, no favor of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks due to the one who metes is out. Such a one has merely done a duty, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the

principle which underlies all his dealings with his creatures. It is his unchangeable business principle; and how firmly he adheres to it is manifest to every one who understands the plan of salvation, the basis of which is the satisfaction of justice against our race. Though the arrangement for the satisfaction of justice cost the life of his Only-begotten and well-beloved Son, so important was this principle of divine justice that God freely gave him up for us all.

JUSTICE, BEFORE GENEROSITY

The principle of love, unlike that of justice, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be rewarded as a favor or a manifestation of love which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, "We should be just before we attempt to be generous."

And this is right; if justice is the foundation principle in all of God's dealings, it should be the same in all of our dealings; and none the less so among brethren in Christ than among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a right is simple justice, though we may waive those things that are really our rights. But in our own dealings, we should strive always to render justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we recognize in ourselves some measure of similar inperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation to demand justice for ourselves, and we may, if we choose, even suffer injustice uncomplainingly. We must, however, if we are Christ's, render justice so far as we are enabled to recognize it. In other words, we are not responsible for the action of others in this respect, but are responsible for our own. Therefore we are to endeavor earnestly that all our actions, our words and our thoughts may be squared by the exact rule of justice, before we offer even one single act as an expression of love.

JUSTICE, EQUITY, A CHRISTIAN QUALITY

It would appear that many Christian people spend years of their experience without making any great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the divine laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the church and out of the church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognize that we must not under any circumstances or conditions infract the rights, interests or liberties of others—that to do so would be wrong, sinful, contrary to the divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the divine code. By love we mean, not amativeness, nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in him, it must be along the lines of these elements of his character. More and more we must appreciate and sympathize with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind towards all, but especially toward the household of faith. All the graces of the spirit are elements of love. God is love; and whoever receives of his spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil—that we must not speak a word nor do an act that would work injustice to another, nor even by look imply such injustice; that we must be as careful of his or her interests and welfare as of our own. Justice may permit us to give them more than justice could require, but justice demands that we must never give them less than due. No matter if they do not require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord's Spirit, and must act from this standpoint and not from the standpoint of others who have not his spirit or who are more or less blinded and disabled from dealing justly.

LOVE AND JUSTICE BOTH CONTROL

If justice must mark our conduct toward others, so must be used by us in measuring the conduct of others ward us. We may not apply to others the strict rules justice which we acknowledge as our responsibility to th Love, generosity, demands that we accept from others than justice, because we realize that they are fallen, im fect, not only in their flesh, but also in their judgme Furthermore, we see that the great mass of the world has received the spirit of the Lord at all, and therefore car appreciate these basic principles of justice and love as we preciate them. We must in love look sympathetically u their condition, as we would upon the condition of a neighbor, friend, parent or child. We must make allows for their disordered condition, and think as charitably as sible of their words, conduct, etc.

This does not mean that we are to be blind or obliv to true conditions, and permit ourselves to be deprived o that we possess or earn; but it does mean that we should a kind, sympathetic view of the unrighteousness and injus of those with whom we have dealings. We should remem that they are fallen, and that they have not received the g of God as we have received it; and that they are not, th fore, to be measured by the line of strict justice, but ra that their imperfections are to be allowed for reasonably the elastic cord of love. It is our own conduct that we to measure by the law of justice, the Golden Rule.

HOW LOVE MAY OVERFLOW THE MEASURE

How clearly the Master sets forth these conditions, ur upon us the Golden Rule as the measure for our conduct ward others, and that in measuring their conduct towar we shall be as generous as we shall wish our Lord to b his judgment of ourselves, in harmony with his statem "With what judgment ye judge, ye shall be judged"! A r appreciation of these basic principles, justice and love, by Lord's people, and worked out in the daily affairs of life, w lift them above the world. It would save many an alterca many a law suit, many a quarrel, and would make of the L people shining examples of kindness, generosity, love, an the same time examples of justice, right living, sterling esty etc.

Love is not, like justice, an exact principle to be m ured and weighed. It is three-fold in character: it is piti it is sympathetic, in the sense of kinship of soul—affection it is reverential. These different forms of love are exer according to the object upon which love is centered. I love is the lowest form of love; it takes cognizance of the vile and degraded, and is active in measures of r Sympathetic love rises higher, and proffers fellowship, radeship. But the reverential love rises above all these, delights in the contemplation of the good, the pure and beautiful. In this latter form we may indeed love God premely, as the personification of all that is truly worth admiration and reverence; and love our fellow men in pr tion as they bear his likeness. The divine law dem love, both to God and to man.

Although we owe to every man, as a duty, love in o these senses, we may not demand it one of another; but overflows justice. Love shakes the measure, presses it d heaps it up. The lack of love is not to be complained of b Christian, however, but when bestowed it is to be appreci gratefully and reciprocated generously. Every one who c love should crave it in its highest sense—in the sense o miration and reverence. But this form of love is the costly; and the only way to secure it is to manifest nobility of character which calls it forth from others wh truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also precious. But any sentiment that comes merely in res to a demand, is deprived of love's choicest aroma. Ther never demand love, but rather by manifestation of it to others court its reciprocation. The love of pity is not c out by the nobility of the subject, but rather by the no of the bestower, whose heart is so full of love that it over in generous impulses toward even the unworthy. All o objects of pity, however, are not unworthy of love i higher senses; and some such often draw upon our lo every sense.

A SELFISH, ONE-SIDED VIEW

To demand love's overflow of blessing—which is b the claim of justice—is only an exhibition of covetous We may act on this principle of love ourselves, but we not claim it from others. If we do, we manifest a la love and the possession of a considerable measure of se ness. Some seem to see clearly where brotherly love s

) extended to themselves, but are slow to see their own obli-
ıtions in this respect.

For instance, two brethren were once rooming together,
ıd through a failure to consider the relative claims of both
ve and justice, one presumed upon the brotherly love of the
:her to the extent of expecting him to pay the entire rent of
ie room. When the other urged the claim of justice, the first
:ged the claim of brotherly-love, and the former reluctantly
elded, not knowing how to refute the claim, yet feeling that
mehow some Christians had less principle than many worldly
eople. How strange that any of God's children should take
narrow, so one-sided, so selfish a view! Cannot all see that
ve and justice should work both ways; that it is the duty
each not to oversee others in these respects, but to look well
his own course, to see that he manifests brotherly love; and
ıat if he would teach others, it should be rather by example
ıan by precept?

LET LOVE REIGN SUPREME

Let us beware of a disposition toward covetousness Let
each remember that he is steward over the Lord's goods
ıtrusted to him, and not over those entrusted to his brother;
ıat each is accountable to the Lord, and not to others, for the
ght use of that which the Master has placed in his hands.
here is nothing much more unbecoming and unlovely in the
ıildren of God than a disposition to petty criticism of the
dividual affairs of one another. It is a business too small
r the saints, and manifests a sad lack of that brotherly love
hich should be especially manifest in broad and generous
nsideration, which would rather cover a multitude of sins
ıan to magnify one.

The Christian is to have the loving, generous disposition
heart—a copy of the heavenly Father's disposition. In
ivial affairs he is to have so much sympathy and love that
will take no notice, just as God for Christ's sake deals
ith us and does not impute sin to us, except as it represents
ıowledge and wilfulness. With such a rule operating amongst
Christians, a determination not to recognize as an offense anything that is not purposely done, or intended as an offense, would be a great blessing to all, and the proper, God-like course. The transgressions to which our Lord refers in Matthew 18:15-17, are not the trivial affairs of no consequence, are not evil surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognize the wrong and that it has grieved us and hurt us and needs correction.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were yet sinners. Nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. We should manifest the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist said, "O how I love thy law [the law of love whose foundation is justice]! It is my meditation all the day." (Psalm 119:97) Surely, if God's law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the adversary and our fallen flesh may not gain an advantage over us as new creatures. Let SELF be more and more eliminated and LOVE reign supreme.

YOKE-FELLOWS WITH CHRIST

"Take my yoke upon you and learn of me; . . . for my yoke is easy and my burden is light."—Matthew 11:29, 30.

Our Lord was here addressing the Jews. He did not preach
the Gentiles, because the time for favor to the Gentiles had
ıt yet come. He was not sent, he declared, "save to the lost
eep of the House of Israel." The Israelites were under the
ke of the nation of Rome, but we do not think that this was
e yoke to which our Lord referred. They were under a religus yoke, the yoke of the law.

A yoke signifies servitude. One who bears a yoke is a
rvant. For instance, oxen have a yoke put upon them, not
ıat they may bear a yoke, but that they may be enabled by
e yoke to bear the burdens which are to be laid upon them.
ence the yoke becomes the symbol of service, of burden-bearg. So with the Israelites; all the obligations of the Law
ovenant were to be borne by them. They had agreed to beme the servants of God under the conditions of this Law
ovenant. But they found themselves so unbalanced and weak,
the result of sin, that they could not bear the burdens of
e law. No Jew could draw that Law Covenant load. "There
none righteous; no, not one"—none could meet the obligaons of God's perfect law.

Our Lord did not come to do away with the law. On the
ntrary, he magnified the law, and made it honorable. He
owed that its requirements were neither unreasonable nor
ıjust, although by reason of their imperfection no man had
en able to keep it. By keeping the law perfectly himself, our
ord proved that it is not beyond the possibility of obedience
a perfect human being, but it is the full measure of a perct man's ability. The law did not prove too weighty a load
r him to bear; he was able fully to meet its every requirent, and did so.

But now he was inviting his disciples to come under a
fferent yoke—a yoke of servitude to him. He had a new mesge—the Gospel, the message of "good tidings." It spoke
release from the obligations of that Law Covenant which
ey were unable to bear, but which was designed to be a
choolmaster, to lead them to Christ." He told them how they
ight have part in this wonderful new arrangement which was
st opening up, of which he himself was to be the head. The
rangement was altogether of the Father, but the Son was
be his special representative. His disciples might have a
rt by becoming dead to the Law Covenant, through believg in Jesus their Messiah and becoming united to him. Thus
ey would be acceptable to God by him, and would be begotten
the holy Spirit and become sons of God.

THE NEW CREATURE FULFILS THE LAW

In this way they would become associates of the Messiah in the keeping of the law of righteousness; for it would be quite possible for them to keep God's law under this new kind of yoke and these new conditions. The new yoke would not be upon the old creature; the old creature had already demonstrated that it could not keep the law's requirements. But the divine arrangement was that in order to become new creatures they must become dead, not to the Law Covenant alone, but to all earthly interests, hopes and prospects. The Apostle speaking of such, says the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit—Romans 8:4.

We are not only fulfilling the requirements of the law, but we do more. We lay down our lives for the brethren. This is beyond what the law could require. But it is the new creature that does this. The old creature is dead, from God's standpoint. The new creature must operate through the old body, the imperfections of which are all covered by the robe of Christ's righteousness. Hence the new creature is, from the divine viewpoint, fulfilling the righteousness of the law, for it abides faithful to the Lord and has continually the cleansing of the imputed merit of the blood of Christ for the imperfections of its body.

THE HEAVY YOKE OF THE LAW UPON ISRAEL

It is for a purpose that the Master brought this figure of a yoke to the attention of the Jews. They knew something about the burdens of the law under which they as a people had long groaned. They had learned that they were unable to gain the everlasting life which is promised on condition of perfect obedience to its requirements. For sixteen hundred years they had been trying to keep the law, and had failed. They remembered that God had promised them the Messiah, and they knew that somehow or other he would bring in a new arrangement; but they did not know how or when. Through their prophets God had foretold that he would take away the stony heart out of their flesh and give them a heart of flesh. So the faithful ones had been watching and waiting and longing for this Messiah and all that had been promised through him. And devout Jews are still waiting for the fulfilment of those promises.

But when Jesus came he began a work not clearly understood before. He did not then bring in the New Covenant which had been promised through the prophets. (Jeremiah

31:31-34; 32:38-41; Ezekiel 11:19; 36:25-30) He did not then take away their stony hearts and give them hearts of flesh. This was to be a still future work, the work of the kingdom, when it should be set up in power and great glory over all the earth.

THE BEGINNING OF THE NEW CREATION

But now, previous to all this, the Messiah had come for a different purpose; to do a preparatory work. He was instituting a new thing; he was starting a New Creation, and was inviting as many of the Jews as were in the proper attitude of heart to join with him—not waiting for the New Covenant of the future, but to have a part with him in this matter of becoming sons of God. "Yoke up with me," Jesus said. And his message was appreciated by those who had been sincerely trying to keep the law. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Matthew 11:28) Here was a new proposition. It must have seemed very strange to them, even if they had fully understood the figure of speech which he used.

Although we who are Gentiles by nature were never under the yoke of the Jewish Law, yet, in another way, we have had a great burden which we were unable to bear—the burden of sin and death. Adam first came under this burden of sin which has brought so great a curse upon the world. We have all borne and felt the weight of sin and all its evil accompaniments. So the Master's words of hope and comfort have brought joy and refreshing to our hearts also, and we have found this offered rest—rest in him, our true Yoke-Fellow.

All who are heavy-laden, who appreciate the nature and the bitterness of sin, who know and fear it and are striving against it—all these are invited to come to the Master. They are invited to take his yoke upon them and to learn of him. They are assured that his yoke is easy. It is easy in the sense that it is possible to bear, and that it is not galling.

THE PERFECT, ADJUSTABLE YOKE

We have seen oxen yoked. We have seen the great w yoke upon their necks bear down with heavy pressure the skin and muscles. A yoke that does not fit an a will chafe him and cause restlessness; whereas a yoke t properly fitted will be comfortable and will make the much more easily drawn. Our Lord declares that he l yoke that is easy, comfortable and enjoyable. His yo so to speak, an elastic yoke. It meets the varied condi of the different individuals who wear it. It is large fo large, small for the small, medium for the medium. It yoke by which the greatest, the highest and the most tal may yoke up with the Lord—or the most insignificant, do the same. The Lord is able to bear for us all that we ability to bear. There is no yoke which will enable o bear burdens as this yoke does. True, it requires perfe to bear this yoke and we are weak and imperfect beings if we have only one-tenth of perfection, and nine-tenths o perfection, our Lord will bear for us the lacking nine-te If we have one-half imperfection, he will bear that. Thu weakest are provided for, and the strongest get what they Here is the great opportunity of the Gospel age.

Our Lord Jesus gave to the Apostle Paul the assur "My strength is made perfect in weakness." (2 Corint 12:9) All things shall work together for good to us be we love him, because we have taken his yoke, have be yoke-fellows with him. We rejoice in the privilege of suff with him. The flesh may suffer, but the spirit rejoices. shall not be tried beyond our strength. His burden is No one is required under his arrangement to do more he is able to perform. If we have the right spirit we be glad to do all that we can accomplish. One who w not be willing to do all in his power would not be acco by the Lord as faithful. The Master's burden is light if accepted in sincerity and in truth, and only those who s ceive it can become yoke-fellows with him.

"THE LITTLE FOXES"

"Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes."—Canticles 2:15.

In the above text the word "take" is used in the sense of catch—help us to catch the foxes, especially the little foxes. The fox is known as a very cunning, but docile little animal, not capable of ferocity and viciousness, but nevertheless the cause of much harm. Its very appearance of harmlessness makes it the more dangerous. The young fox, like all of the young of the dog family, is very destructive in its character; and the fox is particularly cunning and crafty when bent on mischief, hence less likely to arouse suspicion of its evil intentions. It has a peculiar simplicity of manner; it attracts by its apparent innocence, and is all the more apt to deceive.

In our text King Solomon seems to be picturing the depravities of our fallen nature which are not so extreme, not so gross, as some, but which are none the less very harmful; indeed they are especially deceitful and likely to elude our attention, and for this reason need more careful and constant watching. The words seem to be the language of the Bridegroom to his espoused. He emphasizes the expression, "the little foxes," and intimates that they would be very destructive.

If we apply the term to sins, we find that there are little sins which are really more dangerous than grosser sins, because we are less likely to be on our guard against these than against the greater sins. Every one would be instinctively on guard against lions, bears, serpents, etc.; but little foxes are so attractive-looking and seem so artless in disposition that unless one has had bitter experience with them he would have little or no fear. But these little animals are much given to scratching and generally destroying everything with which they come in contact.

GUARD CAREFULLY THE "TENDER GRAPES"

In this illustration of the wise man the grape-vine is spoken of, as though these foxes have a special predilection for grapes—the grapes representing the fruits of the holy Spirit. As these little foxes delight to tear the vine with their sharp claws and to gnaw the roots with their teeth, so small sins tear the branches and gnaw at the roots of the spiritual vine, thus endangering its very life. They destr devour the precious grapes, which are very tender. G during the formative period and while very small are ex ingly tender and the stems very brittle and easily snappe the vine and destroyed. So the spirit's fruitage in the h and lives of immature Christians may be easily ruined, e by their own lack of care and watchfulness or by the exa of the brethren. How careful should those be who have longer in the heavenly way to guard their words and co in the presence of the younger, less mature ones, the l of the flock! Unloving criticism of the brethren befor ginners, or others, may do untold harm and is a manifest of a lack of love and Christian maturity.

Every child of God should be especially on guard ag the little things—the things that seem like jokes, which s times do more harm in the church than things which a great; the little insinuations, that often leave a sting; jesting about sacred matters, turning Scriptural passages jests; the little acts of selfishness, etc. These things many others which by careful thought each one may really do much damage, injuring the branches and des ing the precious fruits of the Lord's vine. Then let us, brethren, strive to be more and more watchful to catch "little foxes." Let us each, individually, watch and pray we do not by thought or word or act of ours hinder or l our own fruit-bearing or that of another.

It is difficult for us to realize how potent is our infl for either good or evil in matters which, unless care scrutinized, seem trifling. Ah, these little foxes! Ca words, spoken with scarcely a thought or in a moment o patience, little grumblings, a sarcastic word or laugh or or shrug—oh, how these things count in our daily lives e for or against our own spiritual development, and often th velopment of others! How earnestly we should each see upbuild our own character and the character of the bret Our Lord is marking all these things. Remember, "He th faithful in that which is least, will be faithful also in m

PROPER AND IMPROPER JUDGMENT OF BRETHREN

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another."—James 4:12.

In this Epistle, St. James has been discussing the fact that partiality had been shown in the church—that some, without proper reason, were esteemed unworthy of as high honor as others. This is particularly brought out in the second chapter. Some who were rich and influential were given the choicest seats in their assemblies and treated with great deference respect. Others, who were poor and humble, were given ob places and treated with scant courtesy, as though they inferiors. Judgment was passed upon the brethren cont to the instructions of the Lord. The Apostle points ou

of judging and of having respect of persons aside from the ndpoint of character. He declares that as there is but one vgiver, Jehovah, so there is but one great standard. He gave that standard, that law, is to be the Executor of his law, although he may appoint various representatives. His ial representatives are to be Christ and the church asso-ed with him in glory as judges. But they will judge by t standard given by the great Lawgiver; and there will no other law in competition with it.

Since this is the case, and since there is an arrangement which we are accepted as God's children, who is he who ertakes to say what degree of divine favor or disfavor each his class may have? Who is to say which will be destroyed he second death and which saved to life? God has a per-al dealing with each one of those who are accepted into his ily. Hence the very fact that one has been thus accepted proof that God has seen something in that person pleas-in his sight. If he who is the lawgiver has seen something iciently favorable for him to choose such a one and anoint with his holy Spirit, what right has any one else to con-n him whom God has seen fit to approve?

THE CHURCH INCAPABLE OF JUDGING NOW

We might see in an individual certain traits which would n more or less unjust, unrighteous. But we are not to ge. We cannot see into the heart. We might suppose a tain one to be an overcomer, and he might not be. Or we ht suppose him not to be an overcomer, and he might be . Therefore we are to "judge nothing before the time." should avoid judging the brethren.

This does not mean that we would not be able to dis-n acts of positive disloyalty to God. But instead of setting standards of our own, we should recognize for ourselves and rybody else the one standard which the Lord has given; nely, "Thou shalt love the Lord thy God with all thy rt, and with all thy soul, and with all thy mind, and with all strength; and thou shalt love thy neighbor as thyself." ke 10:27) Tis is the very essence of the great law of . We should judge ourselves by this law, to see to what ent we are loving God thus, and are loving our neighbors ourselves. This is our primary work of judging.

The Apostle Paul, particularly, has pointed out that if any in the church is living in violation of the law of God, then matter should be taken up by the church. This does not ly to any case except that of an outward departure from Lord's law. It would not apply if the individual happens say "Tweedledee," when we think he should say "Tweedle-n," or if he should in some way violate the ideas of some else. It should be a positive violation of the principles ighteousness laid down in the Word of God. If any one is wn to have done us a real injury, we are to go to him alone. he refuses to listen, then we may take two or three others he church. If he still refuses to acknowledge his wrong, matter may be brought to the attention of the church in a per manner. During all this time, however, the brother is to be cut off from recognition. It is only if he still per-s in doing the things contrary to the divine arrangement, or refuses to make reparation for a serious wrong, that he should be cut off from fellowship.

It is not our place to judge others, but to judge ourselves, to bring ourselves up to the highest possible standard. Let others see our good works, that thus they may glorify our Father which is in heaven. It is the Lord who will judge his people. We are to assume, then, that if any one in the Lord's family should violate his covenant, the Lord will attend to his case. We are not to pass judgment upon his motives; we can only see when his outward conduct is wrong. And we may err even here. But we may not judge the heart. God alone is competent to do this. God gave the law, and he is the One to decide whether the person is seeking to keep that law.

STANDARD OF JUDGMENT FOR NEW CREATURES

The Apostle Paul says to the church, "Ye are not under the law, but under grace." (Romans 6:14) But here in our text St. James seems to say that we are under law and under the Lawgiver. How shall we harmonize these two texts of Scripture? We reply, When St. Paul said, "Ye are not under the law," he meant the Law Covenant. The Law Covenant which God made with Israel of old was a different thing from the law of God itself. It was an agreement between the Lord and Israel as to what they would do and what God would do. They were under this Law Covenant. Gentiles never were under this law. They were without God.

The Apostle Paul intimates (Romans 8:4) that "the right-eousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." Although natural Israel were not able to keep the law of God under their covenant, we, the Gospel church, are able to keep it under our covenant. Un-der God's agreement for the Gospel age the new creature alone is recognized; the flesh is reckoned dead. The New Creature, having been accepted into God's family, is still in possession of his imperfect fleshly body and must operate through it. He must do his best to control this body and use it to the glory of God. In his heart, his mind, his endeavor, he can, as a New Creature, keep God's law perfectly.

It is not the imperfect actions of the mortal body that will determine anything, but the heart intentions and endeavors of the New Creature. The body must be kept under and brought into subjection, as the Apostle Paul tells us. It is the New Creature that will live or die, so far as the church is con-cerned, under the judgment of the divine law, the divine Law-giver.

In harmony with the thought of our text, the Apostle Paul declares that neither the world nor the brethren were capable of judging him—that only the Lord, who can read the heart and know all the conditions, testings and weaknesses to be striven against, can properly judge. He even declares, "Yea, I judge not mine own self." (1 Corinthians 4:3) We should neither condemn others who claim to be walking conscientiously as children of the Lord, nor condemn ourselves, if we know we are truly striving to thus walk. We should simply press along day by day, doing the best we can by the Lord's assist-ing grace to cultivate the fruits of the holy Spirit and serve our Master, leaving all the results with him.

ST. PETER DELIVERED FROM PRISON

[e first three paragraphs of this article were reprinted from article entitled "Contrasting Experiences of the Saints" published in issue of May 1, 1902. The remainder was reprinted from article entitled "Deliverance in Answer to Prayer" published in issue of March 1, 1909. Please see the articles named.]

THE EUREKA DRAMA SUCCEEDING WELL

Nineteen classes have sent in reports which show the fol-ing results for one week's exhibitions of EUREKA DRAMA: Thirteen places were served. A total of twenty-nine exhi-ons were given to an audience of thirteen hundred and ty-eight. One hundred and twenty-nine cards requesting literature were handed in.

These nineteen EUREKA DRAMAS heard from for the week only a small portion of the whole number thus far sent h. Fifty-seven have sent in no report whatever for the k. We can only imagine how many other thousands they have served if actively engaged, or how many other thou-ds missed being served if they were not actively engaged.

Total EUREKA DRAMA reports to date show 1,788 places ed; total exhibitions, 5,967; total attendance, 1,041,998; l cards received, 33,188.

All this is very encouraging and shows what possibilities e are in connection with this EUREKA DRAMA outfit. In a vious notice we suggested that the EUREKA DRAMA be not l in theaters, but in country schoolhouses, etc., leaving the theaters for the regular DRAMA. However, we have no de-sire to restrict the use of the EUREKA sets. We therefore sug-gest now that where openings for it may be found, it should be shown. Indeed, we have some excellent reports of its showing in theaters. Quite a number of exhibitions have been given in private theaters on Sunday mornings recently. They were very successful. People seemed to be interested and a good class of people seemed to attend. The theater managers were very pleased to have the EUREKA DRAMA, desiring in some manner, no doubt, to coöperate for the public good and also to give tone to their theaters.

Be it remembered that we have the lecture records in Danish, Swedish, German, Polish, Italian, and Spanish (soon). These foreign records have cost us more than the English but we propose to supply them hereafter to the friends at uni-form prices—an entire set of DRAMA records for $25.00.

Wonderful opportunities, dear brethren, are at our hands. Many are showing their love and zeal. Let each do accord-ing to his judgment of what would be pleasing in the sight of the Lord.

THE MISSIONARIES OF ANTIOCH

[This article, except the last eight paragraphs, was reprinted from article entitled "The Disciples were First Called Christia at Antioch" published in issue of April 15, 1902. The remainder was reprinted from article entitled, "The Early Christian Missionaries" published in issue of May 1, 1902. Please see the articles named.]

INTERESTING LETTERS

SPIRIT OF A SOUND MIND

DEARLY BELOVED PASTOR:—

I am not giving any name or address, as I think it wiser not to, and please do not notice this note if you do not think it advisable, otherwise if you can spare a short paragraph in THE TOWER I should appreciate it, and others also.

A sister recently arrived from —— tells us that the Class there are teaching that the church must not expect to be glorified until 1925, and that this is your thought; consequently it is producing a spirit of apathy, and many are taking a greater interest in business and worldly things. Whether or not it is so, to me it seems that I have to be on my guard and "watch and wait," with loins girded and Lamp burning, that I may be ready.

I have realized and accepted this glorious message of "Present Truth" for five years; and it grows more precious all the time. I grew up in the Church of England, and living at Oxford with the College Set, was extremely High Church, so you know what I have had to unlearn.

I praise God for raising you up, dear Brother, as "that Servant." May he bless you still more, that you may give us the "meat in due season." I also thank the dear Lord that he brought me to this country before this awful war; and made me realize "where are the dead," as all my people are being shot and I should have been in despair.

There is another little matter I would like to mention. At the class I attend the presiding elder never seems prepared He does not know where the MANNA Text for the day is, and although it is a Prayer and Testimony Meeting he occupies most of the time with his views on the present state of affairs and the war crisis. No one else can have much time.

I hope you will not think I am too critical, but in the little old church I had been accustomed to reverence, and for an elder to be gaping, sleeping or picking his teeth and nails—well it jars awfully! He also brings with him a child of three years that disturbs the class very much. No one likes to say anything to him, as he says that he has been in the truth for fifteen years. But we do not feel spiritually helped, especially as he is a business man. Before the meeting he talks business; and the moment it is over, shop.

O dear Brother, I don't want to think evil, or speak evil, but this does worry us! Many of us have prayed about it. The children do bother us; but I dare not speak of that, as I am told that I have too strict English ideas. I would not wound his feelings in any way, so if I am in the wrong please ignore what I have written. The dear Lord knows that I am trying to follow in his footsteps, and to keep my pride under and make myself of no reputation, as the dear Master did.

Apologizing for encroaching on your valuable time, I am, dear Pastor, YOUR SISTER BY HIS GRACE.

EDITOR'S REPLY

The Apostle declares that God gives his people the spirit of a sound mind—his Spirit, his Mind. But we receive this in proportion to our earnestness and heed to the Lord's Word. The longer we have been in the school of Christ, if apt pupils, the better we should know him and the better be able to exemplify his character and teachings.

As the letter is anonymous, we have not the slightest idea who the elder may be. We will assume that he means well We might also, however, assume that he has not been sufficiently wide-awake to well exemplify the spirit of a sound mind in the matter of the service of the Lord. Otherwise, would he not be more careful of his actions and words, in order that he might glorify the Lord and be assistful to his people?

Lack of reverence is manifest everywhere, but it seems especially out of place in assemblages of the Lord's consecrated people. As we have said before, we may say again, that no matter how limited our talents we can by our actions and manner speak volumes in the praise of him who called us from darkness into marvelous light.

We cannot help it that many of our dear friends continue to tell what THE WATCH TOWER believes, and to misrepresent its teachings. Our kindest thought must be that they are not giving much head to its teachings. Otherwise they would know from its columns that we are not looking forward to 1925, nor to any other date. As expressly stated in THE WATCH TOWER, we are simply going on, our last date or appointment having been passed more than a year ago.

We believe that the dates have proven to be quite right. We believe that Gentile Times have ended, and that God is now allowing the Gentile Governments to destroy themselves, order to prepare the way for Messiah's kingdom. The Lo did not say that the church would all be glorified by 1914. merely inferred it and, evidently, erred. We see, however, th the different times and seasons which the Lord's provider sent to his people in hope of resurrection "change" correspo closely with the different places to which Elijah, the Proph was sent before his translation. The last place to which was sent was Jordan, which, we believe, corresponds to Octob 1914. After that, Elijah and Elisha went on without havi any definite point in view.

Our thought is that something very important to us all implied in Elijah's use of his mantle in smiting the waters Jordan and dividing them. After so doing, Elijah and Elis continued to go on until the chariot of fire parted them. was after that that Elijah went up to heaven in the whi wind. We may discuss these matters more at length again, b now suggest that we have no different time in mind fr the Scriptures on the subject, and do not expect to have a However, the division of the waters may require either yea or months—who could say?

FROM BRETHREN OF FRANCE

BELOVED BROTHER IN CHRIST:—

I do not know whether anybody at the Tabernacle c read French or not; but I cannot resist the impulse to assu you of my entire devotion to the cause of truth.

You have helped me to so much joy, and been the mea of my accepting salvation. Through your labor I have be brought to an appreciation of the love of our heavenly Fath to such an extent that I find my sentiments aptly expressed St. Paul to his brother Philemon. (Philemon 7) Bei delighted at recognizing this fact, I find delight also in pressing it to you.

In all my painful moments, when the cross is heavy to be I think of you and say to myself, dear Brother Russell, t has suffered, and is suffering, and I must not wonder if share is to suffer also. Then my soul goes up to the Fat of Mercies in gratitude for his favors (the privilege of s fering with Christ), and I earnestly beg of him ever to bl and guide you.

During the past year I have appreciated much, very mu your excellent advice, and it has profited me greatly.

In my present trials, after having been compelled to lea my wife and three children in the invaded territory of c dear France, the daily partaking of the Vow and of the Mo ing Resolve has helped me much. These helps alone have veloped in me much of the love of the Father—and all t during the past year. Because of it I bless the Father throu our Lord Jesus Christ.

Therefore, let me by this message assure you that my p tions ascend to the Father in your behalf, that he may bl you abundantly, to the end that his blessing upon you may bound through your ministry upon every one of us.

Yours sincerely in him, E. LARVENT.

P. S.—Have found here a refuge since December, 1914, wh I had to leave my home at Denain (Nord). Am here w several brothers and sisters who also are refugees from Lo Lieven and Denain. We have each of us signed the accompa ing brotherly message:

FRENCH RESOLUTIONS.

The undersigned brethren and sisters, members of the I. S. A. (French Ecclesia of Bruay-Auchel), in meeting assemb this 1st day of January, 1916, send their most brotherly gre ings to the well-beloved of the household of faith, fighting same spiritual fight under the Captain of our Salvation, Je Christ, at the Brooklyn Bethel and everywhere

After having studied Psalm 116 (especially dwelling Verse 15, "Precious in the sight of the Lord is the death of saints," also the motto for this year, "Strong in Faith"), express the sincerest wish that each of you, when tried, m be found faithful unto death and then present at the approa ing rendezvous in eternal joy! SIGNED BY 25.

FROM THE VANCOUVER CLASS

OUR BELOVED PASTOR:—

We the undersigned, members of the Vancouver Eccles take this opportunity of expressing our love and gratitude you for the inestimable service you have rendered to us, that through your ministrations we have been led into the lig of present truth. And now recognizing that we are in "the e day" and the danger of slipping is so great, we desire to "ma

ght paths for our feet," and believing that the special w" is a great means to that end, we wish to add our names e many who have already taken it, and thereby make it our

raying our heavenly Father's rich blessing upon you, dear her, and asking a continued interest in your prayers, We

[Fifty-two signatures follow.]

THE DIAGLOTT

R SIRS:—

have in my possession a copy of the EMPHATIC DIAGLOTT, esteem it very highly. I have compared it with the works he great English commentator Clarke, and all of his ions to the Greek are identical with the DIAGLOTT; I have comparing the Septuagint with it, and where the DIAG- makes reference to the Old Testament, I find the text the e.

The good I have received from its study, plus the in- sed value of it by comparison, has greatly endeared the k to me.

am engaged in the work of the ministry and in circulat- sacred literature, including Bibles and Testaments. I would be glad to handle a few copies of the DIAGLOTT, if you can give me a fair commission on them.

I have an order now for one copy. If you will quote me agent's terms, I shall be glad to handle some for you. Please include your pamphlet on ARMAGEDDON.

Respectfully yours, REV. ——.

SEES GETHSEMANE EXPERIENCES AHEAD

DEAR BROTHER RUSSELL:—

Just a line, dear Brother, to wish that our dear Lord and Master continue to bless you, as he has so richly done in the past. I remember you every morning at the throne of grace.

We in this country seem to be on the verge of Gethsemane experiences, as the conscription bill has passed.

One of my sons has now reached the age of 19. He has so far given a good witness for the Lord by refusing to enlist in the army, and if it should come that it will mean being shot for still refusing, I trust he will receive the heavenly grace to stand firm to the principles of truth and righteousness.

Brother, we ask your prayers for us during this evil hour.

Yours in the one hope, W. O. WARDEN.—Scotland.

"LO, WE TURN TO THE GENTILES!"

e first five paragraphs of this article were reprinted from article entitled, "Lo, We Turn to the Gentiles" published in issue of May 1, 1902. The remainder was reprinted from article entitled, "The Gospel of Forgiveness of Sins" published in issue of May 15, 1902. Please see the articles named.]

. XXXVII BROOKLYN, N. Y., MAY 1, 1916 No. 9

THE CHRISTIAN'S WARFARE AGAINST PRIDE

e weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, and bringing into captivity every thought to the obedience of Christ."—2 Corinthians 10:4, 5.

Soldiers of the Cross are of a different kind and are dif- ntly armed from the soldiers of the world. Ours is a fight nst the spirit of the world and against the flesh. It is fight not only against the imperfections that came into flesh through our forefather's disobedience, but against natural opposition of the flesh to sacrifice. The flesh inctively struggles to avoid sacrifice. Moreover, our fight gainst unseen spiritual foes. The world have their swords their guns as weapons of warfare. And the Lord has ided us an armor; namely, the breastplate of righteous- , the helmet of salvation, the shield of faith, the Sword of Spirit, and the sandals of "the preparation of the Gospel eace." These are all weapons of defense, except the sword. sword is an aggressive weapon.—Ephesians 6:11-18.

n the case of the Christian, "the Sword of the Spirit, h is the Word of God," is to be handled to accomplish l, to be used in opposition to Satan and sin. But the ght of this Scripture seems to be, not that we are com- ioned to fight the world, but that we are to strive to be l to the Lord, to fight sin in ourselves and wherever it nt properly be under our jurisdiction, and to repel the cks of the adversary. The exercise of our powers in bring- self into subjection means a great deal in the way of ifice, much in the way of battling. God has given us eeding great and precious promises." The New Creature ade strong by these promises—strong in proportion as he eives the significance of these promises, and feeds upon n.

MENTAL STRONGHOLDS TO BE CAST DOWN

The Apostle is pointing out that these strongholds which re to pull down are in ourselves. Sin is entrenched in minds, in our imaginations. Pride, selfishness and various r kinds of sin, are entrenched in us through the long cen- s of the downward tendencies of our race. These things dug deep trenches in our system; they are firmly fastened e. But, urges St. Paul, "Let not sin have dominion over mortal body." Destroy the stronghold. Bring your e being into subjection to the will of God.

By way of pointing out what these strongholds are—that are mental strongholds—the Apostle says, "Casting down inations, and every high thing that exalteth." Our inations may be of many kinds. We may be beset by doctrines and superstitions that have come down to us past ages. The Word of the Lord is the only thing that effectually cast these down and make us see God's real acter, make us see his glorious promises to the church and to the world in the future. The Word of the Lord e only thing that will cast down imaginations—ignorance, rstition, pride, unholy ambitions, idle speculations, and every form of thought that would lead us astray and hinder the work of grace in our hearts and minds. These imagina- tions of the natural mind exalt themselves against the true knowledge of God, the spirit of God—"high things," the Apostle calls them.

We are to "mind not high things." The Apostle does not mean that we are not to mind the high things that are spiritual; for in another place he says, "Set your affections on things above, not on things on the earth." (Colossians 3:2) In other words, set your affections on the very highest things. But the "high things" of the world are very different; they exalt themselves against the things which are truly high, which are of God. The Lord's children are to be humble, not high-minded, not to be carried away by the empty honors, projects and ambitions of earth. The desire to have a place among men, to shine in society, to have wealth and influence, to have whatever things would bring us into high esteem amongst mankind, is a temptation that the disciple of Christ must guard against.

It has been noted by those who have the care of the mentally defective that a great deal of difficulty lies in the imagination. It is said that if one visits an insane asylum, he will find one here who thinks he is a king; there another, who imagines that she is a queen; another who imagines he is fabulously rich and could draw checks for millions. The organ of self-esteem has been too large. The Lord only knows how much the individual himself has had to do in cultivating this tendency. But he has always more or less to do with the matter; the high imaginations and the desire to be great obtain dominion over him—get the mastery.

PRIDE LEADS TO MENTAL UNBALANCE

The same thing applies to Christians. After coming into the church of Christ, they are still liable to the ambition to become some great one, to do some great thing, to find or promulgate some great doctrine, to discover some new inter- pretation of Scripture or some new type. All these are "high things that exalt." Our Lord gave a discourse upon this sub- ject, telling us that when we are invited to a feast, we should not take a high seat, but a low seat—and perhaps afterward we might be exalted. To desire these things and to seek for them is to have "strongholds" of pride and unholy ambition in the imagination, aspirations for exaltation and honor. Then comes the thought that we are great, that we are worthy of attention, of special notice. Mental unbalance is there. The fact is that we are all insignificant, of very little importance in the execution of the Lord's plan.

The Lord could have done all his great work without us and our co-operation, probably more easily than with us. But he very graciously permits us to have a part in his work, for

our own good and blessing. He is dealing with us as children and is training us. Having begotten us of his holy Spirit, he helps us to overcome our weaknesses and rewards us if we do overcome them. He drills and disciplines us to fit us for a noble and glorious future. A part of this drilling as soldiers of the King of kings is our fight against self-esteem and a desire for great things, high things, according to the standards of this "present evil world."

"BRINGING INTO CAPTIVITY EVERY THOUGHT"

The thought of casting down unholy and unprofitable imaginations is also borne out in the final words of our text, that we are to "bring into captivity every thought to the obedience of Christ." Whatever we do we have first thought about. We sometimes say, "I acted before I thought." What we mean is that we acted before we gave the matter serious thought. No thought should be harbored in our minds which is not in full harmony with the Word of God. As Christ was obedient to the Father in everything—saying, "Let not my will, but thine, be done"—so every one of us should bring our thoughts into obedience to Christ. Our Redeemer is our Exemplar.

All the members of Christ's Body must have the same mind that was in Christ, must manifest the spirit of our Master. "Let us humble ourselves, therefore, under the mighty hand of God, that he may exalt us in due time." (1 Peter 5:6) No one can wholly follow the Lord without much of the spirit of humility, without bringing his thoughts into subjection to the Lord. This is not the time to exalt ourselves and to show how we can shine. But we are to "show forth the praises of him who hath called us out of darkness into his marvelous light" (1 Peter 2:9), who has called us with this heavenly calling, not for our own sakes merely, but for his own glory and the blessing of others. God's glory is to be our chief concern always. We are to be efficient servants of the Lord, through his grace, not of our own strength. If we are to be great in the end, we must be humble, we must gladly be servants of all now. We must be glad to serve, not only when there is honor attached, but when the service is unnoticed or unknown.

God has arranged for our learning certain lessons of self-control, bringing ourselves into full obedience to God in a voluntary way, with a view to our being his representatives by and by, and of then enforcing obedience to God's requirements on the part of the world. It is a generally accepted principle that no one is qualified to rule others who has not himself learned obedience. At the cost of great suffering, our Lord Jesus learned what obedience means. He promptly and fully submitted himself to God. This spirit of Christ is to be manifested and developed in us, that we shall thus be ready for the future work of The Christ, the work of the Millennial age.

In proportion as the Truth is received and assimilated, it brings to us the spirit of a sound mind. It does not bring us perfect soundness of brain; but where rightly received, it brings meekness, teachableness, thoughtfulness, seriousness. It leads us to take careful heed to the instructions of our heavenly Guide. It thus gives balance to the judgment, greater than we had ever before known. This should increase as we go on in the good way and become disciplined soldiers in the army of the Lord. But if the truth is not received in the spirit of the truth, in the love of it, it might not only fail to be of any benefit, but might engender a spirit of pride and boastfulness.

This quality of pride seems to be particularly associated with all kinds of insanity. Many of the inmates of insane asylums are affected with a large degree of self-esteem—thinking of themselves more highly than they ought to think. Their minds are unbalanced in that direction to a nota degree. We cannot be too careful to cultivate nearness to Lord, which always brings humility and a proper realizat of our own unworthiness and littleness before him.

KEEPING CLOSE TO CHRIST OUR ONLY SAFETY

Satan is especially alert to trap the Lord's children in t "evil day." We might give an illustration which we have u before, but which seems well to picture wherein lies our s cial danger and our entire safety. Suppose we should c sider a large circle, with Christ as the Center of that cir Suppose the circle contained an abundance of space, so t there might be varying degrees of closeness to the Lord. the outer edge of that circle represent the utmost limit God's care over his children. Any one, then, nearing the o side line would be coming more and more into a place danger. We believe that in proportion as any of us live cl to the great Center of the circle—our Lord Jesus—we safe. In proportion as we fail to do this, and allow ourse to drift or to wander away from him, we shall be getting n the danger point, and are amenable to the evil influen from outside. Should we wander entirely over the outer li our case would be beyond recovery.

The Lord has in a way put around the human race barrier against danger. This barrier is, largely, man's w Those who have given up their wills, their minds, to the Lo to have his will done in them, are particularly liable to sev and subtle attacks of the adversary. He especially seeks delude and entrap the true children of the Lord, thus ag to bring them into bondage to sin. Upon such as come un his influence, the delusion is gradual.

We are all born with unsound minds. As to the deg of unsoundness we need not quarrel. The armament wh the Lord gives us is not merely a knowledge of how to qu Scripture. Neither is it merely to have the ability to disp and to debate, though that ability is very good in its pla The real thing that God is looking for is in our hearts. is not looking to see how much you know; for he could pu a good deal of knowledge into you in a few minutes if he desired. But the Lord is looking to see to what extent are meek, patient, fully submitted to his will. Let us h more and more of the spirit of the Lord, the spirit of a so mind, and the earnest desire to help one another.

"The Lord shall judge his people." (Hebrews 10:30) they get into trouble through not being sufficiently watch the Lord will give them some experiences which will be g for them, if rightly received. Let us remember the warn words of the Apostle Paul: "If we would judge ourselves, should not be judged" of the Lord. (1 Corinthians 11: This means that when we neglect to judge ourselves, he to do it for us. Then we are being chastened with a view our correction, that we might attain unto the heavenly ward and favor that is to be ours as New Creatures in Chr if we remain humble and faithful unto death. If we conti to be meek and filled with the spirit of humility, not crav present honors and exaltation, but willing in perfect patie to await the Lord's own good time, our exaltation will co and we shall share our Savior's throne and his glory fore more.

"O blows that smite, O wounds that pierce
This shrinking heart of mine!
What are ye but the Master's tools,
Performing work Divine!
How blest that all these seeming ills
That draw my heart to thee
Are each a proof that Thou hast set
Thy seal of love on me!"

"JESUS DIED AND PAID IT ALL"

The ransom of our race by our Savior is a matter of deep interest to the Lord's people, and one which apparently is very difficult to understand clearly. We view the subject from different standpoints. All see the same thing, but all do not see the details.

God might have told us that he had arranged a way by which justice and the dignity of his court of the universe could be upheld and man nevertheless be released from the sentence of death imposed upon him six thousand years ago. There was no need of his telling us anything about the ransom. It would have been sufficient for us that God should have told us that he had attended to the matter properly. But instead, God reasons with us in the Scriptures, and there explains the process of his government by which he could be just and yet be the Justifier of sinners. This process which God had all to do with and man had nothing to do wit Scripturally styled the ransom—the giving of the perfect of Jesus to be the full, complete offset for the forfeited of Adam, the father of our race.

From this viewpoint, if one went no further into the m ter, one might say, "Jesus has died and the world has ransomed"—just as the Scriptures speak of Jesus, even w he was in the flesh, as being the Messiah, the King of Gl Even when he was a babe the angels sang, "Unto yo born this day in the city of David, a Savior, who is Ch [Messiah] the Lord." Their statements included not only babe and what had already been accomplished in his birth, all the great work which he would do in the future. A matter of fact, the babe was merely called a Savior bec he would in the future save his people from their sins.

abe was merely called the Anointed—Messiah—because it vas foreseen of God that he would make a consecration at Jordan, be begotten and anointed of the holy Spirit, finish his work of sacrifice and be exalted to heavenly glory, not nly, during this age, for the church which is his body, but also for the willing and obedient of the world of mankind during the Millennium. Thus we see that the babe was not he Savior except in the prophetic sense that he was to be he Savior. He was not King except in the sense that he was born and came into the world to that end. He was not the Deliverer then, nor has he even yet delivered all his church; whereas, after the deliverance of the church, comes the deiverance of the world from the reign of sin and death.

Similarly the word ransom may be, and often is, used by us all in a prophetic sense—as including the entire work of redemption down to the very end of the Millennial age; as we read, "I will ransom [deliver by a ransom] them from he grave."—Hosea 13:14.

LEGAL PHASE OF RANSOMING WORK

But as we come to these various questions and analyze hem, we see new beauties, new divisions of matters, which it first seem to be indivisible. We see, for instance, that the irst step toward ransoming the world was taken when the Logos left the glory which he had with the Father and humbled himself to become the Man Jesus. The first feature in he ransoming work was our Master's consecration of himself at Jordan, followed by his life of devotion even unto death. The completion of his sacrifice was the completion of the ransom-price, but it was not the completion of the ransomwork. Indeed, the ransom-work could not even begin until he ransom-price had been provided—not paid.

We sometimes have spoken of Jesus as having paid the ransom when he died, but such expression was not accurate. The price of obedience to the Father's will was death, and our Lord's death constitutes the price. In one sense Jesus paid it when he surrendered his life; but in another and more accurate sense, he did not pay it, but merely placed it in the hands of the Father as the price to be appropriated, or made applicable later.

The ransom-price has been in the hands of divine justice—in the Father's hands—ever since Jesus died, but only as a deposit, because the time had not come for it to be paid over officially. If the divine plan had been for Jesus to take possession of the world and to set up his kingdom at Pentecost, then it would have been proper for him to have paid over to the Father the ransom-price fully and completely—appropriating it as the offset to Father Adam's sin and sentence on behalf of all his race. But had that price been formally paid over, the proper and logical thing would have been for the Father to put the whole world immediately into he hands of Jesus, and for the Millennial Reign to begin.

RANSOM-PRICE DEPOSITED WITH DIVINE JUSTICE

There was, however, another feature to the divine plan: God did not wish to turn over the kingdom to Jesus until the great Seventh Day, the Millennium. He did wish that during the intervening more than eighteen centuries a church class should be called out from amongst the world, to be the bride and joint-heir of his Son in the kingdom. Hence the ransom-price for the sins of the whole world was merely left unappropriated, while Jesus dealt with the church.

And since the Father's plan for the church was that they should sacrifice or surrender their earthly interests and receive, instead, heavenly interests and the divine nature, therefore it was not necessary to give the church restitution—the thing which the ransom-price will secure for the world of mankind. Hence, instead of giving the church a direct share in the ransom-price, which would mean restitution, the Lord's provision for them is different; namely, an imputation of merit covering their blemishes, so that they might present their bodies a living sacrifice, holy and acceptable to God.

All, therefore, that Jesus has done with the ransom-price is to impute a share of that price as covering the shortcomings of those who desire to become his disciples and joint-heirs. He has not appropriated it to them actually, as in restitution, but by imputation—justifying them from all sin, and thus permitting them to be accepted of the Father as members of the house of sons, by the begetting of the holy Spirit.

And how beautiful is the thought that, when shortly our Lord will pay over the ransom-price for the sins of the whole world, and have the world immediately turned over to him for restitution work, the church will be with him in glory sharing his honor and his throne, as now they share in his sufferings and his ignominy!

PRACTICAL PHASE OF RANSOMING WORK

When the ransom-price shall then have been given to justice in exchange for the world of mankind, and when the purchased world of mankind shall have been turned over to the Purchaser, the legal phase of the ransoming work of Jesus and the satisfaction of justice in the release of mankind from the penalty of death will be complete. Then, however, another part of the ransoming will begin and will operate; namely, the giving of the benefits of the ransom to Adam and his family. This phase of the ransom-work will continue for the thousand years of Messiah's kingdom, bringing restitution to man and his earthly home—to all the willing and obedient of Adam's race—the unwilling being destroyed in the second death.

Then the Ransomer will have completed his work of ransoming the human family in its two phases: First, its legal phase, the satisfaction of divine justice by the giving of a life for a life; second, its practical phase, the restoring or recovering or delivering of the redeemed from the bondage of sin and death to the liberty of the sons of God.—Romans 8:21.

THE CRIPPLE AT LYSTRA

[This article was a reprint of that entitled, "Enduring Hardness as Good Soldiers" published in issue of May 15, 1902, which please see.]

MEMORIAL SUPPER REPORT

The Memorial Supper seems to have been very generally bserved on Sunday night, April 16th—the Anniversary. Reorts mention especially a very deep spirit of solemnity nd reverential joy on the part of the Brethren participatig—so far as reports have yet reached us. The corroboration hich the events of our day are giving to our hopes and rospects as found in the Bible seems to have a solidifying ifluence. At times faith seems almost to give way to sight. he fact that we may be here a year or two, or possibly more, efore the kingdom will be fully set us is not disappointing, ecause the Lord's people are finding so many opportunities r service that their hands, hearts and heads are fully enaged—laboring on this side of the vail in co-operation with e glorified members on the other side.

The Brooklyn Congregation is henceforth known as the ew York City Ecclesia, because our principal services are w held in the New York City Temple, although the Tabercle in Brooklyn is also used on every Sunday by a conderable number. We had a splendid meeting, which, parently, everybody present enjoyed with a deep spiritual st. We thought together of the original Passover Supper d its antitype, and the Memorial Supper instituted by our rd and of the meaning of the emblems—of our eating the oken flesh and participating in the shed blood of our Savior, and how these represent also our fellowship, or common union, with our Master in his ignominy, suffering, death, guaranteeing for the faithful a share with their Master in the heavenly kingdom and Glory.

The number participating, as shown below, does not include a number of suburban Classes which previously communicated with us, but which have now so grown that it is considered wise for them to have their own celebration.

The list below shows the Classes from which we have already heard, whose participating numbers were above fifty. The figures show quite a substantial increase in the numbers of the deeply interested and fully consecrated ones, which rejoices us greatly. However, we are especially joyed with the thought of the deeper and deepening Christian experiences which are manifest amongst the Brethren everywhere. We trust that this earnest devotion to the Lord will continue. "Faithful unto death" is the term of enlistment for all the Soldiers of the Cross:

New York City, N. Y.	1041	Houston, Tex.	109
Chicago, Ill.	612	Louisville, Ky.	108
Boston, Mass.	507	Roseland (Chicago), Ill.	107
Pittsburgh, Pa.	424	St. Paul, Minn.	100
Los Angeles, Cal.	422	Worcester, Mass.	98
Philadelphia, Pa.	354	Binghamton, N. Y.	91
Toronto, Can.	288	Everett, Wash.	90
Cleveland, O.	258	Richmond, Va.	88

Portland, Ore.	255	Allentown, Pa.	86	San Antonio, Tex.	175	Schenectady, N. Y.	
Vancouver, B. C.	253	St. Joseph, Mo.	83	Milwaukee, Wis.	169	Wilmington, Del.	
St. Louis, Mo.	244	Scranton, Pa.	75	Kansas City, Kan.	159	Reading, Pa.	
Seattle, Wash.	235	Grand Rapids, Mich.	74	Buffalo, N. Y.	158	York, Pa.	
Washington, D. C.	221	Pasadena, Cal.	74	Baltimore, Md.	136	Cumberland, Md.	
Providence, R. I.	202	Altoona, Pa.	70	Toledo, O.	127	Paterson, N. J.	
Cincinnati, O.	188	New Brighton, Pa.	69	Denver, Col.	123	Erie, Pa.	
Indianapolis, Ind.	184	Hartford, Conn.	68	Springfield, Mass.	115	Jacksonville, Fla.	
Columbus, Ohio	177	Rockford, Ill.	68	Oklahoma City, Okla.	112	Wichita, Kan.	
Dayton, Ohio	175	Duquesne, Pa.	67	Spokane, Wash.	110	Montreal, Can.	

THE COUNCIL AT JERUSALEM

[The first sixteen paragraphs of this article were reprinted from article entitled, "Settling Doctrinal Differences" publi in issue of April 15, 1909. The remainder was reprinted from article entitled, "Attaining Christian Liberty" published in issue of June 1, 1902. Please see the articles named.]

FAITH DEMONSTRATED BY WORKS

"I will show thee my faith by my works."—James 2:18.

Faith is a mental conviction respecting things not positively proven to the senses, but received on supposedly good authority. There is another quality that seems very closely allied to faith; namely, credulity. The difference between these two appears to be that faith requires, and inquires for, good, sound evidence and authority for its basis. There are people who are very much prejudiced, and who seem to reason very little about anything. Sometimes they are credited with having a great deal of faith, whereas the truth is that they have a great deal of credulity. The faith that is of the responsible kind is that which the Christian is called upon to exercise. He exercises faith in God. If he doubted God's existence, God's character, he would not be in any sense prepared to receive the message which the Father has to send at this time.

Having gotten a glimpse of the great divine character through the Book of Nature, we properly enough, before exercising faith in the Bible, make inquiry into the personnel of the writers—who they were, what were their characters, who did they claim to be, what evidences are there that they were true, and do these evidences agree. In other words, faith does not jump at conclusions, but makes investigations and sees that it has some reasonable ground for its existence. If it were solid ground, it would be knowledge. Faith is not knowledge. Therefore Faith inquires for reasonable ground upon which to build.

FAITH DISTINGUISHED FROM CREDULITY

With the Bible open, the Christian has before him a field of faith-knowledge—knowledge of things not seen by the natural eye—all of which he may continually be proving. While ever satisfied with what he has been demonstrating, he must necessarily be manifesting his faith by the way, proving that which is good. His mental processes being active, he should realize how one feature of the divine plan fits into another. Thus his faith grows into larger faith, deeper faith, stronger faith. In time his faith becomes a conviction so strong that he might be willing to stake his life on what he believes to be the truth in the divine promises. He accepts those promises as something real, something that he knows about—not something received in a vague, unsatisfactory manner.

On the other hand, credulity is prejudice. The heathen are credulous; for they are blindly prejudiced. Many Christian people seem to be beset by the same spirit of credulity, and seem to mistake it for faith. We are not to forget that there are two great powers at the present time—the power of good and the power of evil. We are not to forget that for six thousand years the power of evil has had the upper hand on earth. God has permitted Satan to have a great deal of power in the world. But it is a deceptive power. To Satan's misleading spirit powers we accredit much of the superstition that has fastened itself upon humanity.

For instance, there was a time when we thought it a manifestation of great faith to see three gods in one God, and one God in three gods. From our mistaken viewpoint we said, "One cannot reason this out; it is all of faith." The fact that somebody had said that there are three gods in one God, and one God in three gods, was not a basis for faith. So then, it was not faith that we had in a Trinity, but credulity. With many other things it was the same; we were not exercising faith. And so it would seem to have been with very many in the past. They must have swall many things with a very slight amount of mental mastica We believe that such conditions still exist.

We notice our Christian Science friends. Many of are very noble people, very estimable people in some resp yet in our judgment they hold certain doctrines that are matters of faith, but of credulity. They have theories res ing sin, respecting error. Because these theories seem t certain experiences in life, they have accepted these as a for what they call faith, and have seemed to receive aside from all processes of reasoning. The basis for doctrine seems to be that they have experienced healing result of faith. They do not seem to see that Satan power to mislead. We fear that many of them are being led by Satan's deceptions. We see a similar cond amongst Mormons. They too have theories, and have hea It is the same with the Seventh Day Adventists. The a sary is misleading all these people as respects the call of present age; they are being side-tracked. They are not, t fore, to receive the highest blessing, which goes only t faithful who walk in the footsteps of Jesus.

COMBATTING WRONG DEDUCTIONS IN EARLY CHUR

The Apostle in our text says, "I will show thee my by my works." This is part of an argument that he has putting up. There was a theory prevalent in the days o Apostle, that works amounted to nothing—that it was which counted. The Apostle James is combatting thought. Faith is all very well; but you must have also! The Apostle says, "You show me your faith wi works, but I prefer to show you my faith by my wo There was some perversion of St. Paul's teachings tha gotten into circulation at that time. St. Paul had said by the works of the law no flesh could be justified. The who had the law, had not been able to keep that law; ne would St. Paul or any other human being be able to keep law, in order to justify himself in God's sight. The only to do this was by faith in the Lord Jesus Christ, and n the law of works.

We are not to understand St. James as in any sen the word opposing St. Paul in this thought, but rath opposing the wrong deductions from St. Paul's teachin wit, "It does not matter what kind of works I have. I strong faith; God will not pay any attention to the wor can work the works of the flesh; and having plenty of in God, I shall be all right." St. James points out tha is not true. Faith in God and in Christ and in the fo ness of sins is proper; but there must be works to accom it. Just as surely as we have faith it will manifest in some way, and these works, if not good, will be bad indifferent works. A good tree will produce good frui pure fountain will send forth pure water.

This seems to be the Apostle's argument. Surely agree with him, and are all seeking to show forth our The world cannot appreciate our faith, because they read our hearts. But God appreciates our faith. Ab was the father of the faithful. God loved him and t him as a friend. He was called the "Friend of God." says the Apostle, God required that Abraham should sh faith by doing some works; he must have some wor prove that he had faith; he will test us by our works the strength of our faith.

Grant faith, that treads the stormy deep,
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.

Give strength, blest Savior, in thy might;
Illuminate our hearts; and we,
Transformed into thine image bright,
Shall teach and love and live like thee!

PREACHING THE GOSPEL A NECESSITY

"Woe is unto me if I preach not the Gospel."—1 Corinthians 9:16.

Woe is a word not so often used today as formerly. It s a common word in the old English; but there is a mean- attached to it at present, we think, that was not in the ginal word. Nearly all who read the parable where the rd speaks of "weeping and gnashing of teeth" seem to have thought that it means eternal torment. Woe, when used the Bible, means the same to some minds. So these con- ue our text to mean, "I shall go to eternal torment if I do preach the Gospel." This is because of the creeds, tradi- ns and customs that have come down from the dark ages, en the people were forbidden the Bible.

We understand the Apostle to mean here: "I should be y unhappy if I could not preach the Gospel; it would be ause of great distress to me. In view of my former course persecution, and the Lord's great mercy to me, it would an a loss of his favor and blessing should I refrain from claiming his message." The context seems to bear out s thought. So it should be a great distress to those to om the Lord has granted the illumination of his truth, if opportunity of preaching this glorious Gospel were taken m them.

From one standpoint, the Apostle's words would apply only the public ministry of the Word. From another stand- nt, any one of God's consecrated people is a minister, lained to preach; for ordination means commission, right, thorization. This commission to preach the Gospel is men- ned by the Prophet Isaiah. (Isaiah 61:1-3) There the urch is brought to our attention through the great Head of church, Christ Jesus, who is represented, primarily, as speaker. We read: "The Spirit of the Lord is upon me; ause the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-heart- to proclaim liberty to the captives, and the opening of the ison to them that are bound; to preach the acceptable year the Lord, and the day of vengeance of our God; to comfort that mourn; to appoint unto them that mourn in Zion, give unto them beauty for ashes, the oil of joy for mourn- g, the garment of praise for the spirit of heaviness; that ey might be called trees of righteousness, the planting of hovah, that he might be glorified."

MANY WAYS OF PREACHING THE GOSPEL

Here the commission of the holy Spirit to Messiah was ophetically announced, long in advance. The body members the Messiah, who have received the same anointing through m, have also received this commission to preach the Gospel. the disciple of Christ properly appreciates the privilege of ing a messenger of God, an ambassador for God, it would a woe indeed to him if he could not proclaim the message, the extent of his ability and opportunity.

There are some who have the thought that there is no way to preach except by a public discourse from the platform. But this seems not to be the Bible thought of preaching. Jesus talked to the people by the seaside, and along the way; sometimes he sat upon the edge of the well and preached the message of salvation; he preached to his disciples up in the mountain; sometimes he journeyed with them and talked. And so with us. Whatever way or time we may have for preaching the good tidings we should use.

The word Gospel means glad tidings, good news. We are to tell the "good tidings of great joy." This may be done in the daily walk of our life, as we meet the butcher, the baker and the grocery man, or our neighbors and friends. It may be done by literature sent through the mails, or by handing out a tract, a book, or by preaching from the platform. All of this is preaching the Gospel, making known the good tidings; for preaching means merely to make known, and does not relate to the manner in which the knowledge is imparted.

BASIS AND SUPERSTRUCTURE OF THE GOSPEL

Many tracts contain no Gospel; they contain tidings of great misery. These we would not wish to circulate; for the more we spread such tidings the less preaching of the Gospel we would do. We are to remember that our Lord Jesus especially identified the Gospel with the kingdom. Therefore we should preach the good tidings, the Gospel of the kingdom. This has been God's method for gathering the church, and is to be the witness to the world. We still have the opportunity for making known this good message of the kingdom. The basis of this Gospel is the death of our Lord Jesus Christ as a Sacrifice for sinners, his resurrection and his ascension to the right hand of the Father. Its superstructure is the salvation of the church and of the world—"whosoever will." The blessings of God are all through Christ.

The rich blessings of the Lord for both church and world are to follow the second coming of Jesus. Then the church is to be glorified and exalted; and the world will enter upon the era of blessing God has promised shall come with the full establishment of his kingdom.

Whoever, therefore, understands this real Gospel, and appreciates his own ordination to preach it, must necessarily feel unhappy if he should be hindered from preaching it. Some can preach in several ways. Others can preach in nearly every way. Some can preach in very few ways; but all can preach in some way. The more we do, the more happy we should be. So we thank God that we have so many helps in our day—books, free literature, Bible Concordances, etc. We greatly appreciate all these and are seeking to make good use of them to the blessing of others as well as for our own upbuilding.

YOUR BRETHREN THAT HATED YOU

our brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

How beautifully reasonable is the message of God's Word! any of the followers of Jesus, young in faith and possessed but a small measure of the holy Spirit, would be inclined threaten their enemies with dire vengeance from God, even the Apostles James and John at first desired to call down e from heaven upon the Samaritan city because the people d refused to sell them bread for the use of Jesus and his sciples. Where in the Bible do we find one word of threat- ing in respect to those who persecuted Jesus unto death, or ose who have persecuted his followers? The simple state- ent is, "They shall be ashamed." The Lord's declaration rough Daniel's prophecy is, "Many of them that sleep in e dust of the earth shall awake," some to shine as the ightness of the firmament—the saintly, the church of glory— hers to be ashamed—to have shame and lasting contempt.— niel 12:2, 3.

And even here our Common Version Bible oversteps the itter and declares, "Everlasting shame and contempt," hereas the Hebrew text says merely "lasting shame and con- mpt." The shame will last as long as the wrongdoer con- nues to be in his shameful condition of opposition to the rd and to his message. The contempt will last as long as e individual's course shall be a contemptible one. But as on as reformation sets in, the shame will begin to depart; d eventually there will be neither shame nor contempt to ose who will manifest a proper appreciation of the character our God and the principles of his government, when under e instructions of the kingdom they shall come to under- nd them.

So then, dear brethren, since the Messianic kingdom will be administered by those who have suffered for the name of Christ, receive persecutions patiently, joyfully. As the Lord advised, 'Rejoice and be exceeding glad.' Everything that we may suffer for the Lord's sake, for the truth's sake, will, he assures us, eventually bring us an everlasting reward, if we are rightly exercised by it, if we become character copies of God's dear Son.

The names of all who suffer for righteousness' sake, we are assured, are written in heaven; but we shall be glad to have a little memorandum on earth, too, from those who desire to send their names in to us. Make the record just as brief as possible, head it I. H. S., and crowd it down into a few words on a postcard, even though you enclose the postcard in an envelope. We want your address on one side and this brief review on the other side; and we will keep these cards on file.

In addition to telling us very briefly something about what the truth has cost you, you may add one line about your family, and then a brief word respecting your talents, abilities and experiences. Who knows but that we might be able to suggest something for you in future?

In addition to this card, we suggest that any brothers or sisters who have special literary talents as writers or as editors, and other special education, or such as are lawyers, doctors, or fluent preachers, send us a brief letter respecting their financial standing—accompanying the above mentioned card.

From an English newspaper, *The Rugby Observer*, March 3, we quote the following:—

The first conscientious objectors to come before a Rugby Tribunal made their appearance yesterday before the Rural Authority. There were three claims. Two were made by Colporteurs living at Biltonhill and in the employ of a Tract Society, and their objection was to either combatant or non-combatant service.

The first, a widower, on his application wrote that while he appreciated the noble sacrifices that had been and were being made on behalf of king and country, the reason of his application was that five and a half years ago he became a Christian, and that he then vowed to God that he would give himself to his service and work out his life to the best of his ability on the principles of Christianity. He would regard employment in any branch of military service as a complete violation of his oath to the King of kings; he would feel that in his own conscience he would have broken a sacred oath to the Almighty.

Addressing the Tribunal, applicant said when he accepted the principles of Jesus Christ he knew that sooner or later it would cost him something, and he had realized that as the spirit of militarism had permeated all the institutions of the country, it would need courage to hold to those principles. But while he realized that militarism had no room for conscience, he was determined to be guided by his conscience in the matter. He had sworn allegiance to the King of kings, and while he had all respect for those who had sworn to England's King, he was bound in honor to the Lord.

"I HAVE NO COUNTRY"

The President: "Don't you think it is quite compatible with the Christian life to defend your country?"

"I have no country, sir. I gave up my citizenship. While I have always realized the privileges of being born in this country, and have been surprised at the privileges granted by the conscience clause in the Military Act, and had decided to stand to my principles even if that clause had not been added—yet my oath of allegiance is to the King of kings."

Replying to further questions appellant said the instructions of Jesus Christ were that they were to use no violence to any man. Jesus Christ instructed: "It is said you should love your friends and hate your enemies; but I say unto you, love your enemies."

Rev. Challenor: We are aware of the Sermon on the Mount, but there is non-combatant service you could take up.

Applicant: Do I understand that I am discussing whether I am to take up non-combatant service?

Rev. Challenor: In the R. A. M. C. your work would be like that of the Master, to alleviate suffering.

Applicant: In this I should consider what the Master would do. It may seem to be very good to alleviate the sufferings of the brave soldiers at the front, but I hear them say on coming back, "It is ten hells in one." Take a man who is in the jaws of death, and I am asked to nurse him back to life. For what purpose? To send him back to those ten hells in one. No, I am of the opinion that it would be better to let him die and await the Lord's coming.

Mr. Flowers: Do you refuse to take the military oath?

Absolutely. I have taken my oath to the King of kings.

Rev. Challenor: Many other people have taken an oath to the King of kings.

Applicant: I hope they will have determined to keep it.

Mr. Wratislaw: Suppose a burglar entered your house, would you not resist him?

I have no house here.

But suppose you had?

Well, a burglar usually enters a house to look for wealth. If I saw a burglar in my house, I should ask him what he was after. If he said "wealth," I should say, "Well, I am going to help you find it, because I have none."

Yours is a paid service, surely.

I receive nothing in the form of wages from the Society.

Does not the Tract Society pay a commission to its men?

That is so. If I do no work I get no pay.

Replying to a question as to whether he would not defend his mother from violence, applicant quoted the incident of the betrayal of Jesus Christ when Peter was reproved for taking up a sword. No cause, he said, was grander than that, but Christ rebuked Peter for using the weapon.

Mr. Wratislaw: You will not fight and you will not tend the wounded. Are you prepared to go to one of the military prisons in Germany and say, "I am willing to put myself in this prison tnat one of those wonderful soldiers may go back?"

Applicant: I should ask myself, "What would the Master do?" I remember that while our Lord was on earth John the Baptist was in prison, but our Lord did not release him; He allowed him to be beheaded in prison. I am prepared t go to prison. I am prepared to go to prison for my own co science. If a man is imprisoned unjustly the Lord will de with his captors, not I.

But you do not mind seeking the shelter of this country

If this country denies me the privilege of living in it I a quite prepared to take a passport to leave it.

I hope you would accept it.

Exemption from combatant service only was granted.

Applicant: My conscience will be the final decider in th matter, and I shall keep to my conscience at all costs.

SHARP PASSAGE WITH APPLICANT

The previous applicant's companion sought exemption o similar grounds. He said he had consecrated his life to t Lord's service from the age of 14 years, and participation any form of military service would violate the principles Christian truth to which he had pledged himself. He sa his views were identical with those of the previous applican

Asked by the Rev. Challenor if he did not consider it h duty to alleviate the sufferings of the wounded, he replie that if he did not undertake such service he would not there to attend to the wounded.

The President: If you were in that incident in the Bib you would not be the good Samaritan?

To my understanding the parable is not applicable to mi tary service. I would gladly help any one who needed it, b to work in non-combatant service is to assist those engage in combatant service. He added that the citizenship to whi be belonged was the citizenship of heaven.

Exemption from combatant service was granted.

Applicant: I would like you to understand that my d termination is not to serve in any branch of military servic and you as a Tribunal, have a right to give me the exemptic I claim. You have been instructed by the Local Governme Board to give me exemption in such circumstances. At t same time, I shall appeal if you will not grant it.

The President: You can appeal to the County Tribuna

Applicant: You have the power and you have the intel gence to judge my claim.

The President: Perhaps the County Tribunal will ha more intelligence than we have.

Applicant: It might be so of course.

SOME LETTERS ON THE SUBJECT

DEAR BROTHER RUSSELL:—

As you are aware, compulsory military service has bee enacted in this country within certain limits. I come und the provisions of the act and would like to have your advi which for the past fourteen years I have esteemed and soug to follow as presented in the DAWNS and TOWERS.

I applied for total exemption from all forms of milita service, but succeeded in getting exemption from combata service only. A special non-combatant corps is being form for conscientious objectors to combatant service. Do y think a properly educated conscience would be violated engaging in such a service, if compelled to do so? A nu ber of the brethren in Glasgow have been refused even e emption from combatant service at the first appeal court, b I expect all will get recommended at the second and pra tically final appeal court for non-combatant service. Not appear when called by the military authorities would mea trial by a civil court as deserter and then a handing ov in charge of an escort to the army officials. To refuse drill, etc., after that, I suppose, would mean repeated punis ments, ending probably in a court martial and a sentence death. Do you think a properly educated conscience wou make us endure all that rather than engage in non-combata work? I would be deeply grateful for an early reply, as may be called upon to decide for myself very soon. Wi fervent love as ever,

Your brother in Christ, ALEX. KIRKWOOD.

Reply by the Editor.

The question is one for the conscience of each individu For our part, it would seem to be a participation in the w if one were to engage in laying out and digging trench putting in foundations for cannon, etc.—the things impli in the term "engineering."

It would seem to the Editor a somewhat different case a soldier of the Cross were demanded by an earthly gove ment to enter the hospital work—such as the Red Cross—f relief of the sick and wounded, etc., even if the care of t wounded and the nursing of them back to health would t sooner prepare them for slaughter.

The Editor's conscience would not balk at Red Cross h pital work.

DEARLY BELOVED PASTOR:—

Greetings in the name of the Lord from all of like precio

ith in this place, who are anxious to assure you of a deep id constant love for you.

At the suggestion of these we are writing to inform you a wonderful manner in which the Lord has used his peo-e here to witness his glorious character and plan—in a ay so unexpected and with such clear evidence that we are it instruments in his hands.

You are aware of the position in which many of our dear ounger brethren are now placed by reason of governmental gislation, and we are assured, beloved Pastor, that you are ntering into these experiences with us, in that if one mem-er suffer the others suffer with that one; even as it has been ur privilege to enter (in spirit) the measure we have known be laid upon you.

It was necessary for six brethren to appear before a local ribunal three days ago, this particular tribunal being re-arded as one of the "warmest" in the country; and it was herefore with the expectation of a rough time and with no nticipation of an opportunity of witnessing to any apprecia-le extent that these brothers faced the ordeal.

But the Lord has his hand in matters, and his power was anifested in a most wonderful way. It was our conclusion hat here also was fulfilled, "Take no thought what ye shall peak, for in that hour it shall be given unto you," as the rothers in turn, young in years and young in the truth (most f them only two or three years old "in the Lord"), stood up these mighty ones which they surely were, having years of nowledge behind them, and being lawyers and business men, ll of them city counselors, or alderman. Truly, "Out of the ouths of babes and sucklings thou hast perfected praise!"

The power of the truth confounded the mighty, too. The hole was something they had not met before, and had not eckoned with. To see these youths standing up to the earned ones, meeting their arguments with a reasonable an-wer, and replying in the spirit of the Master, was a witness ost effectual—by far the best extension work we had done for ome time.

In quietness and confidence is surely our strength. The pplicant had no control of the subject; he had simply to nswer questions put to him in rapid succession by several embers of the Tribunal; but it was remarkable what a com-rehensive witness was given. The first brother's main theme as the errors of Christendom, whilst the second pointed out he law we are under—not the Mosaic, but the law of Christ; hilst the third had no alternative but to cover the terms f our covenant, and what it means to us; the next the es-ablishment of the kingdom; and the last emphasized the an-wers of the one preceding him and dealt with the destruction f the present order of things to make way for the better ne under Messiah's kingdom.

"God moves in a mysterious way his wonders to perform" nd a great witness has gone forth to a class we could not itherto reach. And, then, all the papers have published omething upon the subject. The truth has thus been brought nto prominence more than ever.

The decisions are against the brethren, so we take it to e the Lord's will that another witness should be given. I m glad to tell you that all the brethren are one in mind nd attitude in the matter, and are rejoicing in the privilege f sharing experiences so like the Lord's and in having such pportunity of demonstrating their faithfulness to him.

And now, dear Brother, we must thank you for your able inistry of the truth of God to us, and we thank him for he knowledge received through you, our beloved Pastor.

How valuable is the knowledge the Lord has permitted s to have! We are appreciating it more and more as the ays go by, for so many do not know the things of which we ave knowledge and consequently the strange happenings of oday disturb them much and they have not the "peace which asseth knowledge."

Be assured, dear Pastor, that we continually bear you up at the throne. May the Lord sustain you to the end! We rejoice with you in the increasing evidence that our deliver-ance draweth nigh. With fervent love from all,

Yours in the Lord, ————England.

DEAR BROTHER RUSSELL:—

Greetings in our Lord Jesus! As you will no doubt have been informed, the Military Service Act has been passed in Great Britain, which gives the military authorities power to call to military service every able-bodied man in the country between the ages of 18 and 41. It is conscription pure and simple. Provision was made for conscientious objectors to be partially or totally exempted from the Act, if their objec-tion was proved to be a bona fide, conscientious one. Many of the dear brethren throughout the country have already been up before the appointed Tribunal, claiming exemption from military service, either combatant or non-combatant. In every case that I know or have heard of the claim for total exemp-tion has been disallowed, but mostly all have been granted to have non-combatant military duties. As the desire of the brethren is to be outside of the Act entirely, believing that it is only another way of engaging in military operations, most of them, I understand, are appealing to the Appeal Tribunal for the full benefits of the total exemption clause, which was provided in the Act for conscientious objectors. I myself have appealed and am waiting to appear before this Second Tribunal, the Appeal Tribunal. The Act provides for a third or Final Tribunal to be held in London, but it is within the power of the second or Appeal Tribunal, to keep any case from going further than the Second Tribunal.

When up before the First Tribunal held in the Town Hall, Newcastle, on seeing that I was showing from the Scriptures that a Christian was breaking the law of his God to engage in warfare with carnal weapons, the military representative, Colonel Hicks, asked me the question, "What did Jesus mean when he told his disciples to sell their garments and buy swords?" Wondering just how to put the matter in few words so that they could understand the meaning of the in-cident recorded in Luke 22:36, the first sentence I uttered was interrupted by two or three members of the Tribunal, and the question was waived by further questions.

Requesting your prayers for myself and all the dear breth-ren who are being severely tried, and with much love,

Your brother in our dear Lord, JAMES HAMILTON.

NO DISCOURAGEMENT AMONGST THEM

DEAR BROTHER RUSSELL:—

Greetings in our Lord and Head!

You are probably conversant with the trend of matters here in regard to the Military Act. So far as we are aware, all the brethren affected have asked for exemption in accord-ance with the conscience clause embodied in the Act.

The Tribunals to determine the validity of these claims are now sitting; but up to the present none of the brethren have succeeded in obtaining a complete exemption. There seems to be an entire disregard of the letter of the law in most of these cases. The brethren are, however, appealing to a further Tribunal in the hope that eventually they may obtain the full benefits of the Act.

You will be glad to know that though present circum-stances are proving a test to all, and especially to the younger brethren, yet so far as we know there is no discouragement amongst them. Most are glad to have this privilege to wit-ness openly and to suffer for the Lord and the principles of the truth. With continued love as ever.

Yours sincerely in His service, W. CRAWFORD,—England.

CANADIAN CONSCRIPTION IMPOSSIBLE

A brother of considerable information on this subject writes us to the effect that Canada, being a Colony and not a sov-ereign State, could not legally conscript her citizens for over-seas service. She could, however, conscript for home service—for defense of Canada.

"HOW WONDERFUL!"

"He answered all my prayer abundantly,
And crowned the work that I had brought,
With blessing more than I had thought—
A blessing undisguised, and fair, and free.
I stood amazed and whispered, 'Can it be
That He hath granted all the boon I sought?
How wonderful that He for me hath wrought!
How wonderful that He hath answered me!'

"O faithless heart! He said that He would hear
And answer thy poor prayer, and He hath heard
And proved His promise. Wherefore didst thou fear?
Why marvel that thy Lord hath kept His Word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success!"

—Selected.

MACHINATIONS OF THE EVIL ONE—HOW TO VANQUISH HIM

"Resist the Devil, and he will flee from you."—James 4:7.

The word devil represents that evil one who through unholy ambition became the first opponent of God, who attempted to set up a rival government to that of the Almighty, and who was cast out of heaven and cut off from all association with holy beings, his name, which was once Lucifer, shining one, was changed to that of Satan, meaning the hater, the accuser. He who was once called, "Son of the Morning," became the prince of the "rulers of darkness." (Isaiah 14:12-16; Ephesians 6:11, 12) Not only did he do evil to himself and cease to be an angel of light, a "morning star," but he became the instigator of evil, a leader into evil. According to the Scriptural account, he has succeeded in leading astray from God, not only the entire human family, by luring our first parents into disobedience, but has also misled a large number of the heavenly hosts of angels into sin and opposition to Jehovah.

This may upon the surface appear to be a great triumph of Satan over the Almighty God; but such is not the case. God has at all times been Master of the situation. He has purposed to permit all this deflection to teach a great lesson to both angels and men. It is his purpose, "in due time," to judge all these sinners, both angelic and human, by a company that he is now preparing, and to restore to harmony with himself all who have properly learned their lesson as to the exceeding sinfulness of sin and the desirableness of righteousness and of obedience. We understand that the only exceptions to this rule are Satan himself and some who after having been clearly enlightened, will deliberately choose sin. Satan has become inseparably connected with sin; and his destruction is plainly declared in the Scriptures, as is also that of those who have so imbibed his spirit as to make it impossible to renew them again to repentance—whether in the Gospel age or in the Millennium.—Hebrews 2:14; Matthew 25:41; Hebrews 6:4-6; 10: 26-29.

God has promised to deliver mankind from Satan's power and his blinding influences. He has promised to open all the blind eyes, and to unstop the deaf ears, and to take away the veil that is spread over all nations. (2 Corinthians 4:4; Isaiah 35:5; 25:7, 8) This work is soon to be inaugurated in the Messianic kingdom, which God has arranged to establish upon earth, under Jesus Christ his Son. Jesus taught us to pray for that kingdom, saying, "Thy kingdom come; Thy will be done on earth, as it is done in heaven." When this kingdom is set up, the Lord Jesus will bind that "old Serpent, the devil," with a great chain, that he may deceive the nations no more for a thousand years, while Christ will be lifting up all mankind from sin, degradation and death—up to the perfection originally lost in Adam. The interim between the time of man's fall into sin and the time of his deliverance and restoration from that fall has been utilized in preliminary features of God's plan leading step by step to this glorious outcome.

TWO CLASSES OF ELECT

In shadows and types the Lord has prefigured the great work which he is to accomplish for all mankind. During these ages of types, he was preparing a class of elect ones who should rule over the world as "princes in all the earth," during the Millennial kingdom. During the present Gospel age, God has been selecting, or electing a very choice class to be exalted with Christ as divine, spiritual beings, to reign with him as his immediate associates in this kingdom for the blessing of all the world. These are to give instructions to those who shall have charge of the earthly phase of the kingdom. These are the special elect, who suffer with Jesus now, following in his footsteps, that they may be exalted with him to the highest position to which God has ever called any of his intelligent creatures.

This church of Christ have had their eyes opened in advance of the world, to see the great difference between righteousness and sin, between the character of God and that of Satan. They have unqualifiedly taken their stand on the side of God. They have therefore escaped from the domination of the great enemy of God. No longer is he their prince. These have "passed from death unto life." They now have a standing with God, the relationship of sons.

No other members of the human race since the fall of Adam have been sons of God. These are not earthly sons, as was Adam, but spiritual sons. Theirs is a heavenly calling, the distinctive offer of the present age. They still have some of the fleshly weaknesses which they inherited as members of the fallen race, but they have become new creatures in Christ, with new hopes, new aims, new aspirations. They are begotten of God's holy Spirit to a new nature, to be a new creation; and their unavoidable blemishes are co by the white robes of their Savior's perfect righteousness. perfection is thus imputed to them, that they may be ac able sacrifices with Christ, as members of his body.

THE WILL A STRONG DEFENSE AGAINST SATAN

Satan, who is the opposer of God and who has led a some of the holy angels, opposes these who have escaped his thraldom and who have these new hopes and aspira He does not need to make such attacks upon the world they are already in his power—"The whole world lieth i Wicked One." (1 John 5:19, Diaglott.) He attacks those who are trying to get free from him. When the s perceives that the fly which he has entrapped is strug and is about to get loose from the web, he instantly ha to throw additional webs around his victim. So when S sees any of his subjects endeavoring to free themselves his entanglements, he at once sets about throwing str coils around them, to prevent if possible their escape.

But Satan cannot overcome a decided human will. has given every creature this defense; and whoever doe break down this defense by a persistent yielding up of will to evil influence, can resist the power of sin and of S to a considerable degree. But poor humanity need divine to free themselves entirely from this great adversary an hosts of evil. The position of the Christian is invulne so long as he keeps close to the Source of his strength. G er is he that is on our part than all that can be agains If the time were come for the binding of Satan, our would attend to it at once. But it has not yet fully God's children need not feel, however, that they must flee Satan and his hosts. They have no such power that we to strive to get away from them. But rather we should our ground, and should firmly resist their influence, kn that with every temptation God has promised and pro a way of escape. With this knowledge we may be stro the presence of any adversary.

MAMMON—THE IMPERSONATION OF SELFISHNESS

The Apostle Paul says that we war not against flesh blood merely, but against spiritual wickedness, or a margin reads, "wicked spirits" in high positions—the army of fallen angels under the captaincy of the devi prince of demons. (Ephesians 6:12) He is the powerful er of fallen angels and fallen men, of all who may be o side of wrong. Many are fighting on his side because are deluded, blinded. They are unwittingly rendering service. There are two masters: one is God and the is Mammon. Jesus said, "Ye cannot serve God and Mam (Matthew 6:24) We must serve either the one or the

Mammon was the name of an ancient Syrian god—th of riches, of cupidity, the impersonation of worldliness day mammon means the spirit of the world, selfishness its avarice and love of wealth. Satan is the promoter o mammon spirit. St. Paul tells us how we may know master we are serving. He says, "His servants ye a whom ye render obedience." (Romans 6:16) If we ar ing time and thought to grasping after riches and w honors, if our influence is for war and strife, for selfis in any form, if our sympathies and affections are te earthward rather than heavenward, then we are serving mon, the worldly spirit, and are thus serving Satan, w we realize it or not. Close and careful scrutiny of his tho words and doings in the light of the Word of God will show any Christian whether he is rendering service rightful Master or to the adversary. Whoever is servi devil is his servant, is in his army. If we are servin cause of righteousness, and that only, we are on the side.

HOW TO RESIST SATAN'S ATTACKS

The Lord's children are to see to it that they are n luded into sin and into the service of sin; to that exten would be deserting their colors and taking their sta opponents of the Lord. When Christians take a decided against Satan and his wiles, they are relieved from h tacks—not that he flees from them in the sense that fearful of harm to himself, but that he will leave them will retreat just as a general of an army would retreat a city after having found that its gates were strongl tected and that attack was useless. If the adversary fin well protected and resisting him with a firm will, he w once retreat. But if there be any parley, with sin, any ency to consider a matter when it is seen to be sin, trance is at once made for the adversary; and he will

he attack and press the matter, placing it in the most allurng light, in order that he may take control, that he may nter the heart where he has found the weakness.

Hence it is of the utmost importance that the child of God hould make a positive and prompt decision when he realizes hat he is being enticed to evil. A moment's hesitation is very dangerous. Those who take their stand for the Lord, who give themselves fully and unreservedly to him, he has greed to protect. He may permit them to be assailed for a ime, but he will deliver them so long as they remain loyal nd true; and they will be made stronger as the result of he temptations.

THE ADVERSARY'S METHOD OF ATTACK

The attacks of the adversary are usually made through his angels. We are not to suppose that the devil himself is n every part of the world at the same time, or in the minds of all the people of the world—not even in the minds of all God's people. We are to suppose that wherever any of Satan's agents are there is activity. The fallen angels are ever ready o intrude upon the rights and liberties of humanity, and to bring them more fully into subjection, if possible. But they particularly endeavor to entrap the Lord's children. The adversary seems to be always on the alert to enter the army of he church and to try to make havoc in its ranks.

Satan acts upon the minds of humanity. The mind, being imperfect through the fall, has thus inherited tendencies toward sin. The assaults of the adversary may come through human beings that suggest wrong thoughts to others. He probably gets in his work more often in this way than in any other. The Apostle urges all the children of God to let no evil communication proceed out of their mouth. Evil communications often have the effect of tearing down character, and every Christian should be on the alert, not only for his own protection, but also for the protection of others. Each child of God should see that his own heart is kept pure and so free from guile that he will be in no danger of communicating evil of any sort to another by his words. We should carefully guard our conduct, that no thoughtless act of ours should be a cause of injury to any one or bring a reflection upon the truth, which we love so well, and to the service of which we have committed ourselves.

"He is come to claim His Throne,
And to make thy life His own.
Voices of this passing earth,
Echoes of its praise or mirth,
Reach not where the heart hath heard
Golden music of His Word.
'All for Jesus' henceforth be!
Live for Him who died for thee!"

NON-RESISTANCE OF EVIL

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."
"Resist not evil."—1 Thessalonians 5:15; Matthew 5:39.

Perhaps every well-balanced man has a natural disposition to exact justice from those who do him harm. There is a sense of justice apparently in all people, which leads them to feel that, if they have been unjustly treated, some punishment should be meted out to those who mistreated them; and their first impulse is to exact justice. God's law is based upon justice, "an eye for an eye and a tooth for a tooth." Our minds instinctively recognize this law of retribution.

During the existence of the Jewish nation, their law required that justice should be done. If the ox of Shimei the Benjamite gored the ox of Eliab the Zebulunite, then Shimei's ox was to be killed or the full amount of damage met by him; or the owner of the gored ox must be fully recompensed. And so it was in all matters.

The principle of justice is a proper one. It would be ill for the world if justice were not recognized. In the world's courts there is an attempt to give justice, so that if one's ox is gored the owner could go to the courts and have redress. We see the righteousness of this arrangement, the wisdom of it. But in the case of the church, the Lord has made a new provision. The church is called out of the world, and its members are to realize that they are no longer of the world. They are to follow in the footsteps of Jesus. They are to suffer injustice. Jesus gave himself up to suffer for the unjust. Those who are followers of Jesus are to have his spirit of sacrifice in the interests of others. Whoever does not follow his example in this respect demonstrates that he has not the spirit of Christ. And whoever has not the spirit of Christ would better not start to follow in his footsteps; for such will not be sharers in his glory.

CHRISTIANS NOT TO EXACT JUSTICE

"Even Christ pleased not himself." When he was evil entreated, he did not say, "Do not harm me or I will retaliate." Such was not the Lord's spirit. He knew that he would be maltreated. He remembered the commission which the Father had given him. He bore in mind that those with whom he had to do were fallen. He did not seek to get justice from them. He submitted the whole matter to the Father; and on behalf of the whole world, even of those who were doing him injustice, he died, that by and by all might be reconciled to God through his death.

As followers of Jesus, we, like him, resign our rights rather than try to get them. So we are different from others. We have a knowledge of God's plan for the forgiveness of sin. We are suffering as members of the body of Christ, filling up that which was left behind of the sufferings of our head, and we are to rejoice in the privilege of doing this. But if we were to render evil for evil and to exact justice from everybody, we would be losing our privilege of sacrificing for righteousness' sake; for the divine arrangement is that if we suffer with Jesus in the interest of the same truths for which he suffered, if we become dead with him, we shall live and reign with him. If, therefore, we should have the independent spirit of the world, and should say, "If you do injury to me I will surely get even with you," we would not have the spirit of Christ.

Jesus knew that it was the Father's will that he should be a sin-offering, that he should suffer "the Just for the unjust." And he invites us to walk with him in this way, to be sharers of his sufferings, and thus be sharers in his glory in the kingdom. It behooves each of the Lord's followers therefore to see that he does not render evil for evil. The Apostle might have been understood to mean, Let no man render evil for evil to the brethren; but he makes it broader and says, "unto any man"—not merely among yourselves follow that which is good, but among all mankind.

APPEALS FOR JUSTICE SOMETIMES PROPER

This does not mean that it would not be proper under some circumstances to appeal for justice to the law, in whatever country we might be living; but it means that when the law has decided the matter against us we should submit. If the law should take away your coat and your cloak, be submissive to the law. To a certain extent we are to permit ourselves to be imposed upon. If the case be one merely of personal feelings, there would be no proper ground for resistance. If the case be one that affects the Lord's cause, it would seem to be a matter of appeal for relief, that we might get whatever the world is willing to give us which would be for the furtherance of the Gospel.

We see that in our Lord's case, when he was unjustly sentenced, he inquired respecting the justice of the matter. He put the matter to the court. This was not resistance. In the case of St. Paul, we remember not only that he fled from some places where they persecuted him, but that in other cases he appealed, which it was wise to do, to a higher tribunal. In one instance, perceiving that the whole matter was one of injustice, and seeing that the mob around him were of two kinds— some being Sadducees and some Pharisees, with the Pharisees being in the majority, he called out, "I am a Pharisee, the son of a Pharisee. For the resurrection of the dead am I called in question!" Thus he appealed to the Pharisee element of the crowd, and set them more or less at variance with the Sadducees. He said, I am like the Pharisee in my belief of a resurrection from the dead. He did no evil to the Sadducees, but merely sought to bring to his sympathy and support those who had some faith and interest in the resurrection, that thus he might dissuade them from persecution of himself. In another instance, the Apostle was about to be beaten unjustly; and as they were binding him he said to a centurion standing by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?" This immediately brought the Apostle release from his distressing circumstances. He did not say, "If you beat me, I will make it a sad day for you!" We do not know that St. Paul would even have reported the matter, if he had been unjustly treated. We have every reason to suppose that he would not have done so. On another occasion, when he was beaten very sorely, we have no knowledge that he endeavored to prevent the injustice. He

merely accepted the experience as of the Lord's permission.

In the case in which he referred to his Roman citizenship and asked, Does the law give you the right to do me harm? we are given a clue as to our own proper course under similar circumstances. We, likewise, could say, if unlawfully arrested or interfered with in doing the work of the Lord, "Are you acting according to the instructions of the law? Am I violating any of its provisions? Have I not the rights of a citizen of this state?" And if the officer was exceeding his authority, the provisions of the law should be pointed out in a reasonable manner, without any manifestation of a retaliatory spirit.

THE DIVINE LAW OF LOVE

Coming back to the matter of rendering evil for evil, we might be asked, Suppose that a burglar entered our house and we could find the burglar, should we put him in prison? One view would be, "Yes; put him in prison. Make it a sore day for him." Another view would be, "No; we have no desire for revenge. We do not wish to do him injury in return." At the same time here is a man at large, violating the laws and menacing the safety and interests of the community. So we would feel that we should report the man to the authorities and turn him over to justice. We would wish to shield the public and also to check the evil-doer in his wrong course.

This seems to be the thought of the Scriptures—th far as our hearts are concerned we are to be perfectly w to endure evil for righteousness' sake; for we are call suffer for the cause of righteousness. We are not to r evil for evil. We are not to resist evil, in the sense of t to retaliate and get revenge for injuries done us. Rathe the evil be repeated. This was the Master's course; and a part of our covenant with the Lord to share in the pe tion and sufferings of our Head, to endure opposition an justice for the truth's sake, for Christ's sake.

The more of this unselfish love we have, the more like shall we be. God is unselfish, whereas the whole wo selfish. It is but natural that mankind should be selfish six thousand years' experience with sin. Would it n strange indeed if the whole world were not marked selfishness, with the desire to advance the interests of s the expense of others? But this course is contrary t divine law of Love. We, therefore, as children of God, a endeavor to rid ourselves of personal selfishness and of ly seeking our own good. We are to try to do good to one as far as possible, according to the course of wisdom our opportunities, especially to those who are fellow me of the body of Christ, those traveling the same narrow c of self-sacrifice.

WITNESSES TO THE TRUTH

"Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a King. To this was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37.

We recall that these words of the Master were uttered when the Jews brought him before Pilate and accused him of setting himself up to be a king. Pilate asked him, "Art thou a king, then?" His answer was, "To this end was I born"—For this purpose was I born—"for this cause came I into the world."

God had arranged that there should be a King Emmanuel, a Priestly King, who would put an end to sin and restore sinners (as many as were willing) to God's favor. It had been foretold through the prophets that the time would come when a king should reign in righteousness, when princes should rule in judgment (Isaiah 32:1), and when every knee should bow and every tongue confess, to the glory of God. So our Lord Jesus now declared in answer to Pilate's question, that he had come into the world to this end. If there had been no world to be redeemed, no world to be brought back into harmony with God, the Logos would not have needed to come down to dwell among men. If God had not purposed that there should be a kingdom and a king, it would have been wholly unnecessary that our Lord should die, for there would have been no world to be blessed and lifted up as a result of his great work.

The latter part of the text says, "that I should bear witness to the truth." While all of our Lord's utterances were, of course, truths, there was a certain great truth to which he was bearing witness. Not only was he speaking truthfully, but he was also upholding the truth. God had created man. He had turned out badly—was a discredit to his Creator. The reign of sin and death was a discredit to God and a disgrace to all good government. Under such circumstances it would seem a reasonable question to ask, "Why not destroy creatures so unworthy and discreditable?" Because Jehovah had declared that the curse resting upon man should be rolled away, and that a great blessing should come to the world, through Abraham's Seed, and not one jot or one tittle of God's purpose could fail of accomplishment.

"GOD'S PLANS LIKE LILIES WHITE UNFOLD"

Hundreds, yes, thousands of years had passed since God's promise to Abraham; and no blessing had come, no rolling away of the curse! But God had remained true. His Word had not been broken, could not be broken. He purposed to bless the world, and he would surely accomplish all his design. This is the great truth—that Jehovah God has provided salvation for "all the families of the earth." The types of the law foreshadowed it. The prophets testified to it; "Yea, all of the prophets from Samuel and them that followed after, as many as have spoken, have likewise foretold these days" of blessedness to come. Our Lord Jesus while in the flesh bore witness to this truth. He declared the fact that God had not misrepresented himself and his plan.

Our Lord has come into the world for the very purpose of being that great King who was to bless all of Adam's fallen race. He came proclaiming this kingdom, and the Jews said, "How can he be a king? He cannot accomplish anything!" now, here he was before Pilate, still declaring himself to King. For three and a half years he had borne witne the great truth that God's will should be accomplished, God's kingdom should yet be established under the heavens. And it will be fully consummated, through the One who was there crucified as a malefactor. Verily,

> "God moves in a mysterious way
> His wonders to perform!"

The rejection of Jesus made it seem as though God's plan had been turned aside. It seemed as though thos believing Jews had triumphed over the great Jehovah. we see that the crucifixion of Messiah was the very necessary to the accomplishment of God's purpose. It necessary that Christ should redeem the human family b own death before he could restore them through his Mille reign. But to the world at large this great truth is sti scure. Jesus assures his disciples that to them it has given to know the mysteries; but to all outsiders, all r fullest harmony with God, these things are given in pa and dark sayings; and hearing they do not understand seeing they perceive not.

THE "TRUTH PEOPLE"

It seems rather remarkable to the Editor that withou effort on our part this word "truth," and the term, " people," are identified with ourselves. What we have truth—nothing else but the truth, the Bible truth! T the only word we could use. The denominations have up the other names, and we have left us simply this t "the truth." And without any preconcerted action i way that we are aware of this expression, "truth pe seemed to get about as applied to us. We are, indeed, be witness to the truth—the same truth to which our Maste witness even unto death—about the kingdom, about leaving his glorious prehuman estate and coming int world, about his going into the heavenly glory again, to higher station than was his before. We are bearing witn the truth that God is not a vicious God, a cruel God— he never purposed to doom man to eternal torture, bu promised that the curse of sin and death shall be swept forever. The witness is just the same today, along the line, as proclaimed by our Lord and his apostles.

All who are of the truth hear the truth, and love to witness to the truth. Yet in our case, as in the Ma case, the world knoweth us not. It knows us not beca knew him not. The world, especially the religious wo Christendom, is disposed to crucify us as it crucified him we are living in a more civilized time and the scribe Pharisees and the doctors of the law apparently find it difficult today than of old to incite the people to destro lives. But by God's grace we will continue to bear w to the truth until the dark night comes "wherein no ma work," should our lives be spared till then.

WE REAP WHAT WE SOW

JUNE 11.—GALATIANS 6:1-10.

HE WORLD, BUT THE CHURCH, REFERRED TO—POOR SOIL AND INVOLUNTARY WEEDS HEREDITARY—SOWING REPRESENTS A VOLUNTARY ACT AND PERSONAL RESPONSIBILITY—WHAT IS SOWING TO THE FLESH?—WHAT IS IT TO SOW TO THE SPIRIT?— WHAT SHALL THE HARVEST BE?—THE CONTEXT.

"God is not mocked; for whatsoever a man soweth, that shall he also reap."—Verse 7.

is true that every person has a responsibility for his wilful act and word. It is true, in a sense, that every n being will have a harvest considerably in accord with wn wilful course in life. Evidently, therefore, every n being could take a profitable lesson from the words r Golden Text and receive a blessing in proportion as he l follow the spirit of that Text.

owever, we are not to forget that the Apostle is not ad- ing the worldly but the saintly. He is addressing the h; and the church is composed exclusively of persons have left the world, turned their backs upon sin, ac- d the Lord Jesus as their Savior and Advocate with the er, and who have consecrated their lives wholly and un- vedly to the doing of the divine will. Such begotten of oly Spirit, are in the Bible styled new creatures in Christ. Corinthians 5:17) To these, "old things have passed ; all things have become new"—new hopes, new aims, ambitions, new prospects, new standards. These spirit- begotten children of God, and no one else, are addressed e Apostle.

ccording to the Bible, God has great and precious provi- for the world in the future, but not in the present Now the church of Christ, the saintly bride class, is selected from the world to constitute the royal family e future, when completed and perfected by the first or resurrection. (1 Peter 2:9) Then this royal family as God's kingdom, deal with the world of mankind, rul- instructing, uplifting, blessing, all the willing and obedi- Then the world will have its chance for sowing and ng.—Acts 3:19-23.

THE SOIL AND THE SEED

he heart of the Christian is consecrated soil from the —from the time that God accepts him as a child. Under e instructions special flowers and fruits are to be culti- . These are styled fruits and graces of the holy Spirit. Christians obedient to the Voice from heaven are seeking radicate and destroy the weeds of sin and selfishness, spring naturally in their flesh because of heredity.

riginally, Father Adam's flesh was perfect. The weeds had not yet been planted. But now, there is no pure sin-weeds are everywhere. Every Christian who would the consecrated garden of his heart fruitful, pleasing e Lord, must wage a vigorous and continuous battle st the weeds of sin, in order that his heart may be in ondition to receive the good seed commended in the divine .

igilance is necessary, not only to keep down the weeds, lso to keep the soil in proper condition, that the seed enter, germinate and bring forth good fruitage. The tian must also battle against the thorns, which our Lord mentions as illustrating the cares of the present life the deceitfulness of riches, which would choke the Word nake the life unfruitful, unprofitable.—Matthew 13:22.

he Christian who would expect to receive the reward of Master's "Well done; enter into the joy of thy Lord!" be very diligent in the sowing of the proper seeds in the n of his heart. Acts, words and thoughts are the good ; and they must be sown carefully and persistently. They yield the peaceable fruits of righteousness—meekness, eness, patience, long-suffering, brotherly-kindness, love. And these fruits and flowers of the holy Spirit abounding in the garden of the heart, St. Peter tells us, will make such a Christian ready for an abundant entrance "into the kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:11.

It is important that we sow good seed; and there is just one storehouse from which this is supplied—the Word of God. Whoever gives most attention to the words of our Lord Jesus through the apostles and the prophets, and whoever keeps this seed pure, free from contamination with worldly wisdom—science falsely so-called—and from the traditions of men—creeds—is best prepared to produce fruits and flowers to the Master's approval.

A mistake made by some of the Lord's people is that of sowing to the flesh, after having consecrated themselves to the Lord and having agreed to sow merely to the Spirit—in harmony with the Lord's will. Sowing to the flesh does not mean a thorough rebellion against the Lord, but rather the procurement and the sowing of bad seed—unprofitable seed. The spending of time, energy, money, etc., in the pursuit of pleasure or of earthly things or riches, whether successful or not, is sowing to the flesh.

WHAT IT IS TO SOW TO THE FLESH

The tendency of all such neglect of the Christian's covenant with his God is toward corruption—toward death. Many, indeed, may retrace their steps after finding that they have spent their talents improperly. But in such cases they have wasted time, energy and opportunity, and if they gain eternal life at all, it will doubtless be on a less glorious plane than if they had been faithful from the very beginning. Let us exhort ourselves and our fellows to sow to the spirit—in accord with the glorious promises which God has made to us, which we have accepted, and to which we should be bending every energy in the development of the fruits and graces of the spirit.

TREATMENT OF FELLOW CHRISTIANS

In the context the Apostle urges that each individual Christian should seek to bear his own burden rather than to lean upon the brethren. Each is to remember his own personal responsibility and not to get weary in well doing. Each is to remember the reaping time, the harvest time, when all who do not faint, all who do not grow weary, but who persevere, will receive their reward.

Additionally, the Apostle urges that while seeking to do, each for himself, we should be tender-hearted toward each other, yea, toward all men. "As we have opportunity, let us do good unto all, but especially to them who are of the household of faith."

Respecting those who are of the household of faith the Apostle urges that if we find a brother overtaken in a fault, we should show our own spirituality in the manifestation of the spirit of meekness and kindness toward the one at fault. We should bear each other's burdens, and so fulfil the law of Christ. We should cultivate the spirit of meekness by remembering that we ourselves might at some time be overtaken in a fault—in the future, if we had not in the past We should learn to think humbly of ourselves. We are really nothing when compared with that which is perfect. Our standing with the Lord is not because of human perfection but because of proper wills—good intentions—fully consecrated hearts.

BE READY—FOR THE DAYS ARE EVIL

et me suffer wrong without complaining,
hile myself from doing wrong abstaining.
Through Thy grace and strength, O Lord, I pray!
et me never smite the hand that smites me,
t do good to him who ill requites me;
Thus prepare me for the evil day.

to Thine own image, Lord, transform me,
Thy gentle Spirit so conform me
That this lesson never may be lost;
t the poor oppressed, but the oppressor,
t the injured, but the proud transgressor,
Is the one who needs our pity most.

My true Peace and Savior, be Thou near me,
That in suffering I may ne'er grow weary;
Be Thou near me to direct my way;
Strengthen Thou my soul when foes assail her,
That Thy patient spirit may not fail her;
Thus prepare me for the evil day.

That herself in patience still possessing,
She may find e'en woes to be a blessing.
Nor account them strange when they arise;
Point her to the happy realms above her,
Prepared by Thee, who dost ever love her;
And gave Thyself for her in sacrifice!

Unknown.

SOME PASTORAL COUNSEL ON MARRIAGE

God Himself performed the first marriage ceremony, by simply bringing together our first parents, Adam and Eve. Mother Eve was already bone of Adam's bone, and flesh of his flesh, but the two had been separated by God himself. They were two in body, but one in heart; for he purposed that the entire race should be born from this one pair, in order that when sin should enter and involve the whole human family, the death of one person would suffice to redeem the entire race. "By man came death; by man also came the resurrection of the dead."—1 Cor. 15:21; Rom. 5:12, 19.

The Bible clearly teaches that, when the great plan of God shall be completed by bringing restitution to the world, this restitution will bring humanity to that condition in which Adam was previous to the separation of the woman from him. And so we have the words of Jesus to the effect that "Those deemed worthy to obtain that age, and that resurrection from the dead, neither marry nor are given in marriage, because they are like the angels." (Luke 20:35) In other words, in the times of restitution, males and females will all lose their distinctive features, and become again as Adam was in the beginning—each complete in himself—when the earth shall be filled with people. God does not design to over-fill the earth, but simply to fill it.

But while the union of man and woman is a matter of love between themselves, the law steps in and says that there must be suitable regulations and some formal way of authorizing their union before others as witnesses, so as to avoid trouble in the future. Consequently there are certain specifications regarding licenses, etc., all of which we believe is quite proper.

A SPECIAL MEANING IN MARRIAGE

However, as Christian people who have the Word of God, and who as Bible students have come to some appreciation of that Word, we see in marriage a special meaning which God purposed when instituting the rite. Marriage between man and woman is a picture, or illustration, of the union to take place between Christ and the church; and God so ordained that it should be. The Apostle in referring to marriage as a picture, goes on to say that as Christ loved the church and gave himself for it, so also should men love their wives as their own body.—Ephesians 5:25-32.

Great love is this—that a man should do for his wife what he would do for himself! So Christ did all this for his body, the church. He did even more than this—He laid down his life for us. This should further suggest that husbands should lay down their lives for their wives, and consequently should provide not only for her food and clothes, but for her mental and moral interests as well. These should all come under the care of the husband; and a good husband should see that his wife is well cared for, even at the sacrifice of some things for himself, as circumstances might suggest.

Then, turning to the other side of the matter, the Apostle says that as the church reverences her Lord, so should wives reverence their husbands. Only as mankind has caught the spirit of this divine lesson, only in that proportion do they understand how to get the best out of life. Those who follow strictly the Lord's arrangements get the most out of the marriage relation. The husband who loves his wife to the neglect of his own preference at times is the one who is likely to be appreciated most; and the wife who does what she can to serve her husband's interest and is devoted to him is an illustration of what the church does for her Lord.

In this statement we are not undertaking to contradict Apostle when he says, "He that marrieth doeth well, but that marrieth not doeth better." (1 Corinthians 7:38) is not here addressing the world, but those who have dev their lives to the Lord. If their marriage would not inter with their consecration to the Lord, then they might ma If it would interfere with their consecration, then for t to marry would be putting a mortgage on their lives. there are cases in which both brethren and sisters have benefited by marriage, not only personally, but in their lationship to the Lord and others.

We would not be understood to mean that those marry are going contrary to the Lord. All who desire please the Lord should be very careful in such a mat however; and others should not attempt to criticize those marry. This is the liberty with which God has made us f and this is the liberty which we should both maintain ourselves and grant to others.

"FOR BETTER OR FOR WORSE"

Those who marry should have in consideration the that they are probably not marrying a person who is perf for the Bible tells us that "there is none perfect, no, not o Neither one is perfect; and for one who is imperfect to that another shall be perfect, when neither one is or ca perfect, is manifestly wrong. However, each should endea to cover up his own weaknesses. There are those who unwise in this matter. Our minds being perfect, we sh live up to that high standard of mind as nearly as we We should hide every defect as quickly as possible, that t be no hindrance. It would be a mistake to think, when is entering into marriage, that he is marrying somebody is perfect. He has kept back his weakness from the o and that one has kept back her weakness from him; and might it be that they keep back their weaknesses throug life.

The married should not inquire into the things of other's past; for at the moment of the marriage each t the other for better or for worse; there should be no loo back. So it is when the Lord accepts us; he does not go to make investigations. Neither should we. If married co should find that there are difficulties, they should not pe any one to interfere between them by endeavoring to straig out their difficulties for them; for all such attempts trouble. What God has joined together, let no one atte to interfere with. Marital difficulties invariably cau great deal of talk; and knowing this, we should be on g lest we should do anything to increase difficulties in the of others. We are not even to sympathize. We are to them alone. Give them advice whenever they ask for it, do not interfere. After they have married, it is for bett worse as long as they live.

So, then, marriage is a serious matter, and should be dertaken only after serious consideration. It is a very s obligation. The contracting parties bind themselves for th mainder of life. All marriages would be more satisfa if this thought were fully appreciated and followed.

"Master, speak! and make me ready,
As Thy voice is daily heard,
With obedience glad and steady
Still to follow every word,
I am listening, Lord, for Thee;
Master, speak, speak on, to me!"

CHARACTER DEVELOPMENT

BY BROTHER TOOLE, WITH EDITOR'S COMMENTS

The subject that we have been studying somewhat during the week has been that of Character Development. This is one feature of the plan of God. Your part and my part in the eternal plan of God depend upon our character development. God's plan is going to be carried out. He will have a class selected from this earth who will worship and serve him on the spirit plane of existence. He will ultimately have this earth inhabited with human beings who also will live in harmony with his holy law. But whether we are to be of the heavenly number, who will eternally love and praise him and eternally enjoy his favor and blessing, or whether any one of us is to be the earthly number, who also will eternally love and praise him and eternally enjoy his favor and blessing, depends upon individual character development. So after getting acquainted with the various features of the plan of God in a general way, our minds seem naturally to fix upon that one thing upon which the enjoyment of God's eternal blessings depends.

The great questions that confront us then are: What is the standard of character that we must develop in order to have the assurance of enjoying the plan of God in its summation throughout the endless ages of eternity? Is it sible to develop such a character; and how is it developed

Let us notice the standard that God has set. Ro 8:29 says: "Whom he did foreknow, he also did predest [determine or decide] to be conformed to the image o Son." This shows the standard; God has decided that class, whom he did foreknow to be joint-heirs with C should be character images of Christ.

That same thought is given to us in Ephesians 4:1 when it speaks of the Lord's providing of evangelists, teac pastors, etc., for the perfecting of the church, for the edi [instruction] of the body of Christ. For how long? they come to the unity of the faith, unto a perfect What is the perfect man? "Unto the measure of the st of the fulness of Christ." You see from this last clause the full measure of Christ's character is the standard.

Again, take Ephesians 5:25-27. It says: "Husbands your wives, even as Christ loved the church, and gave self for it; that he might sanctify and cleanse it wit

hing of water by the Word, that he might present it to self a glorious church, not having spot, or wrinkle, or such thing; but that it should be holy and without blem-" Now you can see that if the church would be presented his presence without blemish, without spot or wrinkle, or such thing, she would be Christlike; wouldn't she?

What does it mean to be presented without fault or with- blemish? It means that every imperfection of character o be overcome. Every unholy quality of disposition is to cleansed away. He washes us from our past sins by his od; but it takes the Word and constant obedience to the rd to sanctify us.

For example, take pride. Pride is an unholy quality of racter. It is the disposition of self-exaltation in heart or act. Of a king it is written, "His heart was lifted up unto truction." Humility is expressed in the exhortation: "Let h esteem others better [more important] than themselves;" , "Not unto us, not unto us, but to thy Name give glory." v to be presented without fault and without blemish would an that this disposition of pride would be so completely dicated that no temptation, however strong, would ever the heart in the least degree arouse self-importance or self- ltation. This passage says that Christ can and has under- en to save his people as completely as that. Now if he purify us completely from pride, could he not as com- tely cleanse us from any other blemish of character? Yes, are to be presented without fault and without blemish— fect characters.

Further, since Christ makes the church holy by making individuals holy, this passage would read: Christ loved and gave himself for me that he might cleanse me by Word, that he might present me unto himself a glorious racter without spot or wrinkle, but that I should be holy without blemish. Here again holiness, or Christlikeness, set as the standard.

Additionally, this passage also shows the possibility of ching that standard. It says, Christ so loved the church, that he may do an impossible thing; for if it were im- sible to become Christlike, if it were impossible that we ld be presented holy and without blemish, do you think t Christ would have died and attempted it? No. There- e the very fact that Christ died and attempted to sanctify church and present it holy and without blemish reduces o a glorious possibility.

There are still other texts that teach the same thing. Take hesians 3:14-19: "For this cause I bow my knees unto the her of our Lord Jesus Christ, of whom the whole family Heaven and in earth is named, that he would grant you, ording to the riches of his glory, to be strengthened with ght by his Spirit in the inner man; that Christ may dwell your hearts by faith; that ye, being rooted and grounded love, may be able to comprehend with all saints, what is breadth and length and depth and height; and to know the e of Christ, which passeth knowledge, that ye might be ed with all the fulness of God." What does it mean to be ed with the fulness of God if it does not mean to be filled h Godlikeness? That is the only reasonable way that we be filled with the fulness of God while in the flesh.

Here again the possibility of becoming Christlike is taught. I knew that our weak faith and our terrible depravity and failure to make ourselves holy by our oft-repeated efforts uld cause us to doubt the possibility of becoming Christ- e by becoming filled with all the fulness of God. Yes; the ught of becoming a complete overcomer seems clear be- nd the range of possibility. I once asked a brother, "Do think it is possible to obtain the experience described in se verses?" He replied, "It is for some." Another replied the same question, "According to their capacity." You how they doubted the possibility. But now note carefully, ughtfully and believingly every word of the 20th verse. I note that it is referring to the grand experience described the previous verses. "Now unto him who is able to do ex- dingly abundantly above all that we ask or think, accord- to the power that worketh in us." You see he can do not y as much as you can conceive or ask, but abundantly more. takes real faith to believe God can make you holy or Christ- e. But the Scriptures say he is able. If we cannot find rds with which to pray, we can point out these verses to Lord and in faith ask him to fulfil them to us.

Again, "Blessed are they who hunger and thirst after nteousness [righteous heart or character] for they shall be ed"—made holy. (Matthew 5:6) "And sin [sinful dis- itions] shall not have dominion over you, for ye are not der law, but under grace."—Romans 6:14.

So we see there is no question as to the standard now. is Christlikeness or holiness. And it is possible. And we can scarcely overestimate the importance of being thoroughly convinced of these two truths. If we are fully and deeply persuaded that we must become Christlike, or we cannot inherit eternal life, or the kingdom, and if we are also fully persuaded that we can become like Christ in character we will arouse ourselves to seek to attain it. If we indulge the thought that our desire to be good, to be holy, to be Christlike, is all that is necessary, we will never be willing to seek to become holy with sufficient earnestness, or willing to endure the trials and take the crosses that will perfect us in love. Do not let the enemy deceive you. But let this thought ring in your ears; I must become Christlike and I can. There is a path that leads to it and I will find and follow it.

Now we will consider a few Scriptures that show the necessity of developing Christlikeness. Since Christ's character is the standard to be reached, and since it is reached gradually, we must get busy developing this character; or sooner or later we shall become completely and forever separated from our relationship with the Lord. (John 15:2) "Every branch in me that beareth not fruit." You see the branch was in the vine and yet did not bear fruit—did not make the effort to become Christlike. What shall become of such branches? "Every branch in me that beareth not fruit, He taketh away." Your standing in the Lord is not because of your knowledge simply, but because you are becoming Christlike. Are you growing? Are you bearing increasingly the fruits of the spirit? Do you know what it means to become like Christ? Do you have a clearer insight into what Christ's character is like? Wake up, brother, before you are cut off! If you have not been developing the various qualities of Christlikeness, start now by surrendering fully to the Lord and begin active obedience to God's Word. No more excuses!

Again, we must develop more and more the spirit of the Lord in order to be useful now. First, by example. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4:12; Titus 2:7, 8) Are you growing? Are you becoming an example to others? Is the life, or spirit, of Christ being manifest in your mortal body? (2 Cor. 4:10) God expects this of you. The brethren need such an example and stimulus as you can give.

Once more: In Ephesians 6:18, we are told to pray one for another with all prayer and supplication; and in James 5:15, 16, we are told that the prayer of faith shall save the (sin) sick, and that the prayer of the righteous man availeth much. You see it is the prayer of a righteous man and the prayer of faith that is to bring results. A righteous man is not necessarily yet perfect, but he is obedient and growing. In John 15:16, you will notice that Jesus points out that the more we bear fruit (grow in holiness) the more successful will we be in prayer. Christ has chosen us to bear fruit, that whatsoever we ask the Father in his name he may give it us. You see, the more we develop in character the more we can serve the brethren by obtaining blessings and enlightenment and mercy for them through prayer. Have you the love that gives you the longing to thus help the brethren? or are you cold, critical and indifferent? If you are, you are in a dangerous position. Do you pray the prayer of faith and the prayer of the righteous man in behalf of the brethren? Does your love prompt you to this? You can have such a love if you will. (1 Thessalonians 3:12) "The Lord make you to increase and abound in love one toward another."

Once more: The great work that the Lord has for us to perform in the coming age demands that we become Christlike. No other character would do. We see how hard it is to deal with one another now owing to our lack in courage, faithfulness, patience, mercy, humility, firmness, etc. Nothing but the love described in 1 Corinthians 13 will fit us to deal with the fallen race. "Herein is love (to be) made perfect in us, that we may have boldness in the Day of Judgment, because as he is, so are we (to become) in this world." (1 John 4:17) God has a love that is not discouraged with the deepest moral degradation in his object, but follows the welfare of the sinner with an unchilled devotion, though he hates the sin with a hatred no less than infinite; and we are to be "filled with all the fulness of God." You must grow, grow, grow into Godlikeness.

One more reason: The very character of God demands that we become holy. Habakkuk 1:13 says: "Thou art of purer eyes than to behold [look on with approval] evil; Thou canst not look upon [countenance] iniquity." You see we must be purified from all iniquity and evil before we can have the approval of God. Every defect in our character is evil. So you see we must perfect character before God could eternally endure us. (Psalm 5:4, 5) "For thou art not a God that hath pleasure in wickedness; evil shall not dwell with thee—thou hatest all the workers of iniquity;" not only in its gros-

ser and outward forms, but in its finer, more polished inward forms. God detects the smallest deflection in our hearts, and his character is so holy that he cannot but hate it. And this fitness of character to meet God's approval must be accomplished while in the flesh. Death and the resurrection will not make any change in our characters. The new body will only give us a better medium of expressing our true selves. This argument can be summed up thus: God, being holy, could not eternally endure an imperfect character. Therefore we must in this life become Christlike, or perfect in character; or else we cannot eternally dwell with God. "Be ye holy, for I the Lord your God am holy."

* * *

The foregoing article in many respects is excellent, and fully in accord with our presentation in STUDIES IN THE SCRIPTURES—with but a few exceptions. In presenting the matter of holiness, perfection of character, Christ-likeness, we have been careful, in STUDIES IN THE SCRIPTURES, to point out that this does not signify a perfection in the flesh, which, the Bible shows us everywhere, is an impossibility. We have shown that it does mean a perfection of heart, of intention, of will, of endeavor. "Blessed are the pure in heart, for they shall see God." "Sanctify the Lord God in your hearts." "Be ye transformed by the renewing of your minds."—Matthew 5:8; 1 Peter 3:15; Romans 12:2.

All this may be exactly what Brother Toole had in mind; but since he has not stated the matter thus, there is, we believe, a danger that some might misapprehend his meaning. Some might think that he meant perfection in the flesh and might go to the extreme to which people have gone in the past of claiming that in act, in word in thought, they were perfect as the Lord. This might lead to a kind of spiritual pride which would be very injurious, as it is unscriptural. On the other hand, some of the more conscientious of the Lord's people, realizing the imperfection of their flesh—their conduct, words, thoughts—might become wholly discouraged and give up the race entirely.

Some might even go to the length of imagining that they would become so perfect in the flesh that they would no longer need the robe of Christ's righteousness. This would be a serious mistake, as illustrated in the parable of the Wedding Garment—which shows that the taking off or the rejection of the robe of Christ's righteousness would work the rejection of the individual from the company of the Lord's people. He would be cast into the outer darkness of the world—be cut off from the knowledge and illumination of present truth. We should always remember the force of the Apostle's statement, "Ye are complete in him" (Colossians 2:10), and the Master's words, "Without me ye can do nothing," and again, "If ye abide in me."—John 15:5,7.

The subject is a difficult one to many for various reasons. When first we heard the Gospel call we were "children of wrath even as others." (Ephesians 2:3) As we sought to reach the heavenly Father we found that he would not receive us except as we would come through the appointed Doorway—Jesus. We found next that Jesus would not accept us and become our Advocate and make it possible for us to come into the family of God unless we would make a full consecration of our lives to him—surrendering our own wills, engaging to bear the cross, and following in the Master's footsteps. When we made such a self-surrender our Redeemer imputed to us his own merit, covering all our blemishes and making us acceptable to God. This, his gift, is figuratively styled the wedding garment.

But this imputation of the Savior's merit was not given to the New Creature, but to the old creature. It was when we were thus robed by our Savior that we were acceptable to the heavenly Father, who justified us in spirit, in mind, and begat us with his holy Spirit. From that moment we were embryo new creatures, but without any proper spirit bodies. The Lord left us in the fleshly bodies covered with the robe of Christ's righteousness. It is the Father's will that while we as new creatures thus tabernacle in the flesh, we should grow in grace, grow in knowledge, grow in love—grow in all the fruits and graces of the holy Spirit.

It is not the flesh that is to grow up into the Anointed in all things, but the new creature. And the new creature never was a sinner. From its very start or begetting it was holy. The new creature, therefore, does not pass from sin to righteousness, but from one degree to another degree of knowledge and appreciation of righteousness. Every step of the new creature is progress in Christ—progress along spiritual lines. The Lord has provided spiritual bread and spiritual water for the new creature in the Bible, and its progress will be in proportion as these are recognized and assimilated.

Character-development is thus a daily, yea, an hourly, experience to these new creatures. The character of Jesus comes more and more their spirit, their disposition. If t maintain their original consecration, if they practise the sons of the Lord's Word, and if they grow strong in the L through partaking of the Lord and his Spirit, they are t becoming more and more copies of God's dear Son. T were copies of him, so far as purity and consecration w concerned, at the very start. Their testing is along the li of continued obedience, continued devotion, as they re larger degrees of knowledge of the Word of God, of the P of God. Like their Redeemer they must demonstrate t they are faithful, even unto death—fully submitted to heavenly Father's will, fully loyal thereto.

But we must not mistake these new creatures and closely identify them with the flesh. "Ye are not in the fle but in the Spirit, if so be that the Spirit of God dwell you." (Romans 8:9) The flesh has its natural tastes, ap tites and disposition through heredity. These will never overcome entirely. Hence, as the Apostle says, there is c tinually a warfare between the flesh and the spirit in new creation. The flesh warreth against the spirit and spirit warreth against the flesh; and the two are contra (Galatians 5:17) The new creature fights his good fight faith in that he stands loyal to the Lord and continues seek in every way the will of God, as did the Savior. T may mean various encounters with his own flesh. As St. P says, it signifies brow-beating himself—keeping his body und According to the Bible, it will be a fight to the finish. the flesh conquers, the new creature dies—and that will me the second death. If the new creature conquers, it will be the death of the flesh.

It is impossible for us to judge one another in this matt Some of the Lord's most loyal people may have a great fig with their flesh. Onlookers might be inclined to judge th severely and to think that they were not sufficiently loy But God alone knoweth the heart. In some instances, as Paul intimates, it is difficult even for one to judge hims aright—difficult to know to what extent the new creature h done all in its power to war a good warfare against the fle and to what extent the new creature may have been partia excusable for some failure to come up to its highest idea St. Paul says, "It is a light thing that I should be judg of you or of any man, yea, I judge not mine own self. Th is One that judgeth me." (1 Corinthians 4:3, 4) Sometim the battle is so closely drawn, sometimes the new creature so beset by the world, the flesh and the adversary, that victory may seem to outsiders to be rather ignoble. G alone knows to what extent better results were possible.

Every Christian, however, has recognized that, if his he has been faithful to the Lord and the victory has been o a partial one even, nevertheless valuable lessons have b learned by the new creature, and its faithfulness and end ance have demonstrated its loyalty to the Lord and the pr ciples of his righteousness, his government. We would perfect; but we, as new creatures, have this treasure earthen vessels, and they are imperfect; hence our results not satisfactory according to the flesh. They are satisfacto however, to the Lord, if we are loyally striving for righteo ness, laying aside weights and hindrances and seeking by eve failure to make ourselves the stronger to endure furt temptations, tests, trials.

The test of Jesus' character was humiliating, resignation the Father's will in everything, even unto death, even t death of the cross. This demonstrated his love to the Fath his loyalty to the principles represented in the Father's ch acter and government. These are the tests upon all the f lowers of Jesus. Whoever has this love and this loyalty to that extent, a copy of God's dear Son—not in the fle but in the spirit.

Let us all be fully agreed as to the grand perfection character of the heavenly Father and of our Savior and to the fact that this heart-desire must be in us if we wou have the mind of Christ. It is for the Lord to permit incre ing trials and tests to come upon us as we grow older a stronger. Sometimes he permits a great fight from within without, or both; and the new creature is put to the test endurance. It is not the Lord's intention that these tryi experiences shall crush the new creature; but, on the co trary, that the putting forth of endeavor to resist the adv sary and every evil shall make the new creature the strong We have the promise, "He will not suffer you to be tempt above that ye are able, but will with every temptation provi a way of escape."—1 Corinthians 10:13.

Thus it was with our dear Redeemer: At the very cl of his ministry came his most severe tests, and he cried an agony of spirit, "If it be possible, let this cup pass fr

." The triumph of the new creature is shown in the ceeding sentence, "Nevertheless, not my will, but thine, be ne." As with the Savior, so with the disciple—there is a uggle, a fight, to the end of the journey. With the Master ry trial brought a victory. With his followers, because of ir inherited weaknesses of the flesh, this is not so except the Lord by his grace turns a partial defeat into a victory. The new creature, even partially defeated, is exhorted by apostle to come with courage to the throne of heavenly ce, to obtain mercy and find grace to help for future eds. In doing this, he is doing what God intended and eordained for him. But "if we say we have no sin [and respects our flesh, no imperfection of act, word, thought] deceive ourselves and the truth is not in us. [But] if we nfess our sins [our shortcomings], he is faithful and just forgive us our sins and to cleanse us from all iniquity." John 1:8, 9) He is just, for this is his plan. This is the rangement he has made, that he might be just and yet be Justifier of him that believeth in Jesus.

In making this provision for the weaknesses of our flesh, d is not compromising with sin. And in accepting this ovision, we as new creatures are not compromising with sin, either. It is not the new creature that sins. Its hopes, aspirations, desires are proper. But because of the weaknesses of the flesh and surroundings of evil, the new creature cannot do all it would, but must be continually striving, attaining and setting its mark higher and higher, as clear knowledge of the divine will is gained. This is fruit-bearing, character-development, acceptable in the Lord's sight through Jesus Christ, but not acceptable in any other way; for our very best endeavors are more or less blemished by the imperfections of our flesh.

Thus we perceive the necessity for our continuing under the robe of Christ's righteousness—wearing the wedding garment which he has provided—until our glorious "change" shall come, the resurrection change. Then we shall be through with our flesh and through with every provision which God has made for the covering of its blemishes; for we shall be new creatures complete, spirit-bodied as well as spirit-minded. The Apostle emphasizes this, saying, "Flesh and blood cannot inherit the kingdom of God." We must all be changed. He explains the change, saying, "Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body."—1 Corinthians 15:42-44.

THE MACEDONIAN APPEAL

he first five paragraphs of this article were reprinted from article entitled, "God's Supervision of His People and His Message" published in issue of June 1, 1902. The remainder was reprinted from article entitled, "Come Over and Help Us" published in issue of May 15, 1909. Please see the articles named.]

A BLIND BOY'S WISDOM

AR BROTHER RUSSELL:—

I have been thinking of writing to you since coming into wonderful light of God's plan, through a young blind other, Arthur Page, 19 years old; but I have so far reined from doing so lest I might infringe on your time. wever, on reading the article in THE WATCH TOWER of rch 1st, Philip and the Ethiopian," I was so struck with comparison between Philip and Brother Page that I can longer refrain. His directness and quite apparent sincerity ested my attention and interest from the first.

Perhaps I may briefly tell what was clearly the work of loving Father: After working for three years as a lay ssionary of the Church of England, in Canada, in lumber, lroad and mining camps, under the Church Camp Mission Vinnipeg), I was returning last November from Dawson, kon, where I had been amongst the miners in the Klondike strict. Previous to going to Canada I had been four and e-half years at Trinity College, Dublin, finishing my divinity urse there. My object in returning was to be ordained for curacy in the city of Belfast, Ireland.

There being no Chaplain on board, I was asked to act in s capacity, and after the evening service in the third class ing room on our first Sunday at sea, I was told that a nd boy would like to see me. I was introduced to Brother ge, who asked if I would read to him during the voyage. vas glad of the opportunity, and on the following morning began. He asked to have only the Bible. Beginning at e Acts of The Apostles, I read the first chapter till, in se 16, I came to a mention of David, when he asked me ntedly, "Where do you think David is now?" Not know-, I said so, and he asked further, "Where do you think am is?" As I couldn't make out the point of the question old him that I didn't think Adam's whereabouts was of any portance. He smiled, and quietly pointed out his belief the matter, and I felt drawn by its reasonableness.

We discussed little more that morning, and for the reinder of the week we had no opportunity for reading, owing rough weather. However, on the following Monday morn- about a dozen passengers asked if they could be present ring our reading, as tremendous interest had been aroused the blind boy's knowledge of the Bible, especially when it s discovered that twelve months previously he couldn't ve quoted half a dozen texts. None of the hundreds on rd had been able to puzzle him on any point, so they med anxious to see how the "parson" would fare.

For the five remaining days of the voyage there was such erest that we had to have studies three times each day, bening immediately after breakfast. The study went on till steward came to lay the tables for dinner; then we adrned till after the meal, when we usually began again at continuing till "table-laying" again, when several invariably ed what time the evening meeting began. Seven-thirty was usual hour, and the time seemed to fly till a steward came at 11 o'clock to put out the lights. A couple of evenings we were allowed to continue till 12, provided we spoke low.

Every denomination seemed to be represented; all brought forward the various "pet" doctrines. Brother Page did the answering, while I endeavored to keep pace with him in looking up the numerous passages he cited. Right from the beginning not one was able to contradict his reasoning. Of course, I was very much astonished, but I saw that he could reason on points that we daren't touch. Once I grasped the fact that we are souls, instead of the former idea of our possessing a mysterious something, I seemed to realize how wrong had been my former view of this. Soon I was supporting Brother Page, unconsciously, against my own views.

There were always from 20 to 50 at the studies, and so keen was the interest that on one occasion so many crowded on the table the pressure broke the supports. There was a young, unlearned blind boy, calmly answering questions as fast as they could be put, from those who had been professing Christians for probably 20 years or more! Yet he was quite clear and convincing. Occasionally some one would attempt frivolity; Brother Page would rebuke him very directly, but lovingly, and his frivolity ended. It was easy to see from the faces of many who attended regularly that we all had similar thoughts—the holy Spirit of God was his guide.

We got to Tilbury on Saturday evening, and on Sunday I spent the afternoon and also the evening at the Tabernacle with Brother Page. When I saw the whole congregation going down for tea between the meetings I could scarcely believe my eyes; and the fellowship with all there felt like a foretaste of heaven. Before crossing over to Ireland I got Volumes I. and V. from Brother Hemery, whose kindness was an inspiration.

I had a rather stormy interview with the Bishop, under whom I had arranged to work. I felt a bit nervous as I went into his study to suggest what seemed very heretical, and I found myself quite confident when with him. It was very sad to listen to his arguments. The interview resulted in my being advised to read three books. I tried to do this, but I found that once having started Volumes I. and V., the old foggy "creed" books were an impossibility, every page seeming full of error. I felt no pleasure in the old books—rather a feeling of forced medicine. But with the Volumes I could scarcely realize that I wasn't dreaming, everything seemed so reasonable and delightful. Subjects that we read books on, and were lectured on for weeks in College were made beautifully clear in a few pages.

I have now left the Church of Ireland, and feeling that I could not offer the Lord less than my whole time, I have decided to take up the Colporteur work here, as the brethren feel there is work to be done. I have been at it for a week, and enjoyed it immensely. But as I hadn't read Volume VI., I decided to do so before continuing. Words cannot express what a help and pleasure the reading of this volume has

been! I have many a time put it down during reading to try to realize the wonderful love of God that it opens up; and how clear it makes such points as Baptism, Passover, etc!

Brother Lloyd is coming over from England to give me a few lessons in Colporteuring, so I am looking forward with much joy to this.

There seems to be no end to the Lord's goodness. He opened up the way for my going to Liverpool a few weeks ago to see the PHOTO-DRAMA, and this was very delightful, as well as meeting with and being strengthened by the brethren here.

Brother, I fear I have trespassed too much on your time. I find it very hard to write briefly, so this letter has grown beyond bounds; and even then I haven't told the half Lord's great goodness!

I feel glad that I had to give up a little in the w order to be with his followers. I feel I am a weak but I long to run so as to obtain the prize. It is gr be a "babe" with such loving, helpful elder brothe sisters! I would dearly love to thank you personall if I win in the glorious race I hope to do so then. while I give all the thanks to the Lord, and all his forever. I have been asked to send you the e cuttings regarding the "two horns" of the Image.

That the Lord may bless you and all at Bethel w fulness of his grace, is the constant prayer of

Your brother by His grace, T. H. BROW

INTERESTING LETTERS

NO PEACE TILL GOD SPEAKS IT

DEARLY BELOVED BROTHER RUSSELL:—

It is only because I know your time is precious that I refrain from time to time to write you telling of our appreciation of your faithful and untiring service. We wonder more and more, dear Brother, as we note the broadening avenues of service into which our heavenly Father privileges you to enter while the enemies of the truth are being hampered on every side—the waters of trouble rising higher and higher about them. We rejoice for you, and for the privileges which are ours through your faithful ministry.

We note your confession of some trepidation with regard to what you find it your duty to say through THE WATCH TOWER from time to time relative to the conduct of the war. We feel assured that those who have grasped clearly the harvest truth, and who still love it, will generally agree that you are fair and impartial. They will realize that your grasp of the history the nations have written, and of the principles supposed to underlie the conduct of international affairs, together with the course the different belligerents are all taking, require that you, as a faithful steward, speak as you believe the Lord regards the course of the nations. We feel that your utterances are heaven-directed in order that those who know the truth, and all truth-seekers may see the more clearly why the nations are at war, the necessity that all who are heart-proud, in their own interest as well as that of others, be humbled; and the absolute impossibility of peace until God speaks with authority.

Gratitude fills our hearts more and more for the privilege of knowing something of the Lord's plans, as a safeguard against pessimism, bitterness or discouragement, as we see these sentiments fastening themselves upon so many of those who do not know.

The war comes pretty close to us in Canada. The methods being employed in the recruiting campaign, every possible lever being pulled without regard to individual conviction as to what is right—in a fight which is claimed to be against militarism, and in a land where every citizen is supposed to be free—is an interesting study. We can, especially of late, hear a rising murmur of dissatisfaction—a revulsion of public sentiment—which in the light of the Scriptures we see to be the sure harbinger of coming trouble along other lines. The "little finger" of clerical power is rapidly marshalling secular pressure to its support, and correspondingly becoming the "heavy hand" of oppression.

Canada, as a whole, you already know is not lagging behind the United Kingdom. St. John is keeping well to the front, with a continual change of tactics. A strong coercive method at first was employed through recruiting meetings in auditoriums and in the open, at which dire threats were handed out to the people. Because of public resentment this gave place to something more like inciting the scorn of the gentler sex for what they termed "slackers." Then came criticism of the gentler sex because they did not get into line as fully as was desired; also criticism of their position as lacking the spirit of patriotism and of self-sacrifice. Then came "bill-posting" on telegraph poles and everywhere, and a freezing-out of men eligible for service from the various industries. Now we have a body of French-Canadian soldiers billeted here who are commissioned, individually, to button-hole young men everywhere, using whatever methods may be considered effective; those methods include the use of intoxicants. (I am not in position to say the use of intoxicants is authorized —but it is practised.)

I have just mailed to the office (File H) newspaper report of recent charge of Bishop Richardson (Episcopal), representing him as following the lead of the Bishops of London in debarring the clergy (so far as expression of sentiment goes) from the privilege of becoming actual combatan stating that it is their duty to "heap scorn upon any tion of selfishness or slacking" on the part of others. not know how long the temper of Canadians will stan I thank God for the power of the truth in my own c have felt that I could bear injustice toward myself wi siderable grace, but the wholesale measuring out of in to others has always brought to my notice an element make-up the effect of which would give me serious c in this day of aggravated injustice, were it not for the and spirit of the truth. Even while thus fortifie guarded I feel that probably my strongest test will com along this very line.

How secure we are in our "Strong City"! How sa any threatening storm! The friends in the Provinces a good courage. The participation in DRAMA and Con privileges of the past two seasons, especially, has bee in blessing to us all.

Sister Black joins me in expression of increasing l you, dear Brother, remembering you ever in our praye asking a continued interest in your prayers that we faithful unto death.

"We will rejoice in thy salvation, and in the name God we will set up our banners."

Your brother by Divine favor, W. W. BL

STRANGE STATEMENTS OF PREACHERS

DEARLY BELOVED BROTHER RUSSELL:—

It has fallen to my lot to have had not a few clergy audiences that I have been privileged to address, but had presiding elders and bishops among them has bee yet in at least three cases this has occurred. In each a special experience marked the occasion. It has occu me that it may be of interest to you to hear a report experience; therefore, I will write you a short account

The first experience was with an U. B. bishop. T course was on The Resurrection. He took elaborate not the end of the service one of the brethren, recognizi bishop, asked him how he liked the lecture. He repli like it first rate, but do not agree with the speaker. I like to divide the time with him before an audience. I ca ten verses to his one on the subject." (I had cited m chapter and verse over a hundred verses to prove our as Scriptural.)

At this remark the brother told him that the would, if the bishop desired it, enter a debate wit Leaving the bishop the brother came to me, telling me bishop's remark. Thinking that it would give the truth hearing, I said I would be pleased to debate with hi brother then returned to the bishop and asked to in him to me. After the introduction the bishop, assur that he had taught Greek thirty years, said that he to correct an ungrammatical remark that I had made Greek text. It turned out that the bishop was mistak admitted that the mistake was his. After several critic the thoughts of the lecture, and his manifest inability my replies, in response to my query as to time, place, the debate, he said that he thought no good would com a public debate, but a private talk over the matter yield good! With this he left. His attempt to unc the influence of the address miscarried.

The second case was that of a presiding elder, who ed a lecture on The Two Salvations. Introducing hi the conclusion of the lecture he invited me to call During the call he assured me that he did not bel eternal torment, though he preached it. Asked why preached, he answered that the people were not yet enlightened to be given the truth on the subject without

themselves, the church, the clergy and society. Asked why s was, he answered, "They would forsake the churches, leave ministry unsupported, and commit all sorts of excesses, estrained by fear of torture." What a commentary on the ral effects of the ministry's work! He confided in me the tement that he was a Universalist as well as an Evolu- nist and Higher Critic; yet he rebuked me for preaching inst eternal torment!

The third case was that of an Episcopal Bishop, who at- ded a semi-public meeting that I addressed this week on Overthrow of Satan's Empire. Before the service, in a versation that he held with the elder of the class that e the meeting, he very strongly defended the doctrine of postolic Succession and the divine right of the clergy. In s particular lecture the latter doctrine is attacked from ny points of view. During the course of the lecture I did deviate from my usual way of presenting the doctrine of divine right of the clergy. My remarks on the subject, ugh delivered very kindly, seemed deeply to cut the bishop. face became redder than the red in the Stars and Stripes t decorated the stage from which I spoke. The way he irmed in his chair one would have thought that he was ted on pins. He remained throughout the entire lecture, did not wait to meet me. I could not but think that we now judging the kings and princes!

By the way, there is another matter that I think might be l to bring to your attention, i.e., the friends by letter ask- the Pilgrims to answer questions. You will recall that ne time ago, in view of the fact that they travel on one- appointments, which scarcely leaves them time properly to the work at the places they visit, as well as in view of the t that the dear Lord, mindful of the needs of his dear k, has through the Correspondence Department at the pernacle arranged for the answer of just such questions, wrote the pilgrims a letter, which you afterwards pub- ned in the TOWER, asking them to refer the brethren who ed them questions by mail to the page in the STUDIES ere the subject is treated, or better still, to write their stions to the Correspondence Department at the Tabernacle. lging from the number of letters that I receive asking ques- ns, I have concluded that a large number of the friends e either overlooked or forgotten your letter on the subject. Feeling that it is for me to abide by your suggestion con- ned in the above-mentioned letter, I do not answer these stions, but write to them telling them the condition. This, course, consumes time for them and me, and is doubtless appointing to them. Is there not some way in which this tter can be brought to their attention, whereby they can be red disappointment, as well as save the pilgrims' time, and eive their answers all the sooner? I am glad to note their l to learn the good Word of God, and would gladly answer ir questions if this were in harmony with the Lord's will; under the circumstances it is of profit to nobody for them write to the pilgrims for their information. For this reason I thought it might be well to bring it to your attention, trusting that it may result in larger blessing to all concerned in the matter.

The dear Lord has been blessing me richly in many ways both by toward and untoward circumstances. Was very much pleased by the reports of the year's work of the Society. My prayer to the Lord is that he continue to bless his cause, people and servants, especially yourself among them. Rejoicing that I am privileged to be associated in this the best of fellowship and service with you, and sending you much Christian love, with the assurance of my continued prayers for, and co-operation with you, I remain

Your brother and fellow servant, PAUL S. L. JOHNSON.

"ABRAHAM SAW MY DAY AND WAS GLAD"

MY DEAR BROTHER RUSSELL:—

Greetings and love in the dear Lord! I take this opportunity of expressing my love for you, and for the service in which you are engaged so faithfully.

It was in the year 1908 that I began to read the STUDIES IN THE SCRIPTURES. From that time on I have not failed to find something to encourage, strengthen and uplift even though I have gone through many trials that have appeared more than I could bear, from outward observation.

I am continually reading the STUDIES, and the "Old, Old Story," which their pages forthtell with no uncertain sound, always appears new. I find each time I go through them something I never saw before. Recently I have been going through TABERNACLE SHADOWS again, and have been particularly struck with the thought that Abraham was justified by faith in Christ.

I should be glad, dear brother, if you will explain just how it was possible for this to be. The question has been raised several times here and I have not been satisfied with the answers given at any time.

Some have suggested that "If Brother Russell were writing TABERNACLE SHADOWS now he would not put those words in. . . . . " Is this correct."

I have also heard on various occasions, when studying the Volumes, that Brother Russell has left various points without a full explanation in order that we might study for ourselves. I am, dear brother,

Yours in the Anointed, ———.

EDITOR'S REPLY

"Your Father Abraham rejoiced to see my day; he saw it and was glad."—John 8:56.

Abraham knew that God's promise to bless all the families of the earth was sure to be fulfilled. He saw the day of Christ—the Millennium—and its glorious work by the eye of faith. Similarly he saw the great Messiah the King by the eye of faith; yea, more, by the same eye Abraham saw the millions of Adam's race blessed of God by the Messiah, his Seed, during the Millennium.

INTERESTING QUESTIONS FOR MATURE BIBLE STUDENTS

The Society is sending out to all pilgrim brethren a series questions respecting the teachings of the Bible. They are difficult for those who are well informed respecting the ine plan of the ages. The Society wishes, however, to see v clearly and concisely its representatives can answer such ries. The suggestion has come to us that others would like have copies of these questions and to have the opportunity presenting their answers. We would be pleased to have the matter so, and will send the questions to any of our subscribers, on request. We believe that the suggestion is especially good in respect to those who are occupying any position of influence or serving amongst the brethren. It does us all good to think, and helps to establish us as respects what we know well and what we do not so clearly know, and thus leads on to a clearer knowledge of the truth and to the graces which, properly, should accompany every step of knowledge.

L. XXXVII BROOKLYN, N. Y., JUNE 1, 1916 No. 11

TRAINING OUR AFFECTIONS HEAVENWARD

"Set your affection on things above, not on things on the earth."—Colossians 3:2.

In the natural make-up of humanity there is a certain ten- cy which we all recognize as a sort of mental sacrilege, al- ugh we are unable to philosophize upon it or to explain it. surely as we are men and women we have certain impulses affection, certain powers that go out toward other crea- es, other things; and it is very important that we see where y are tending; otherwise they will lead to idolatry. Just the little tendrils of a vine will take hold of whatever is hin reach, so our affections go out to various earthly objects; they need to be pruned and trained, just as a vine needs be. When you desire to have your vine grow a certain way, turn it in the proper direction, tie it if need be, and see t its tendrils take hold of the proper supports.

VARIOUS WORLDLY OBJECTS OF AFFECTION

Thus it is with each of us. These affections are proper, they are good; but they need guiding, training. If we did not have these affections, we could not love God. We must have them in order to a proper balance of character. Without them we could not hold together. The need for their proper guidance is manifest when we see some lady setting her affections on a little dog, giving it much time, care, choice food, etc. Some of the wealthy set their affections on poodle dogs, bull dogs, bird dogs or Angora cats. Some make pets of Canary birds, rabbits, white mice, etc. They spend upon those pets much valuable time, thought and care that might be much better spent in other ways—often treating them as if they

were children, and lavishing as much affection upon them as if they were human. Some do the same with flowers.

Although we believe in having a very kindly feeling toward dumb animals, and although we greatly admire flowers, yet we hold that as the Lord's people we should not treat any of these as if they were human beings, nor set our affections upon them to our injury and the neglect of much more important things. There are plenty of children to care for; and we should not put flowers, dogs and toys in place of them. Although it is very proper for us to think how good is our heavenly Father to give us all these things for pleasure, yet we should be on guard that we do not set our affections upon them and give them too large a place in our hearts. Where people do this, something valuable has been lost in their lives. If they are grown people, perhaps it would have been better if they had had children, rather than to set their love upon dogs and cats, and to waste precious time upon them.

As we look out upon the world of mankind, we see that some are much better balanced than others. We sympathize with the world; for most of them do not know the Lord. They are not Christians. Very many of them have poor, meager lives with little to fill their hearts and to brighten and enlarge their mental horizon. Many who spend little or no time upon pets, set their affections and thoughts upon a home. It is a great pleasure to them to be able to say, "I have a good home of my own." This longing for home is a natural craving of our beings. Phrenologists call this natural trait, inhabitiveness—love of habitation. But we are not to permit our affections to center even here. As children of God we should have far higher aspirations than the world has.

Many set their hearts upon having a large bank account. We have known people whose minds are so unbalanced that they would do almost anything to secure a good bank account. And when this is gained, they still are not satisfied. They continue to grasp after more, often resorting to very questionable or very dishonest methods to gain their ends. Such people are mentally and morally deranged. But we are to remember that the human family in their fallen condition are all more or less deranged. Only a thorough and radical course of treatment can remove the difficulty. The Lord alone can cure the malady that affects the entire human race.

LEGITIMATE AFFECTIONS LIABLE TO PERVERSION

There are still higher affections than those we have named which are also dangerous unless properly trained and guided. These are the affections of man for woman, woman for man, man for man, woman for woman, etc. All this is proper, of course, but we are to avoid inordinate affections, and are to have only that which is ordinary—that is, reasonable, proper. We are to beware of going to extremes. In his Word God has given us the proper outlines of conduct for his children; and we can know these only when we study his directions. Otherwise we are sure to take a wrong course. "Set not your affection on things on the earth."

It is God's arrangement that even husbands and wives should not set their affections too much upon each other. Thus the Apostle Paul enjoins, "The time is short: it remaineth that they that have wives be as though they had none." (1 Corinthians 7:29] The intimation seems to be that we should not reckon our earthly relationships as being the highest and best of all things. It is a great thing to have each other's support in the trials and difficulties of life. We are not wishing to say anything to weaken this blessed bond. But it should be held in accordance with knowledge of and in harmony with God's Word. It should not be permitted to be in any wise a hindrance to our running the heavenly race successfully. It should not become an earth-born cloud to veil from us the Father's face and approval.

By natural tendency we would all be inclined to go wrong; therefore we need to give careful heed to the admonition to set our affection on things above. Let each of us look around carefully and sweep before our own doors. We are not here simply to have a good time. We are here for the purpose of learning certain principles, certain lessons that the Lord would have us learn, so that we may more than ever shape our lives in harmony, therewith, that we may be able to see all the things of life from God's viewpoint. God's Word does not go into every detail of life; but it lays down important principles that touch our lives at every point; and it is for us to learn more and more how to apply these principles, to see what we need to restrain, what we need to cultivate, etc. The Lord wishes us to be intelligent children.

"GOD FIRST"

Those who come into harmony with the mind of the Lord have that wisdom from above, which is first pure, then peaceable, easy of entreatment, full of mercy and good (James 3:17) Each of us should scrutinize the affairs own life and observe whether to any extent he is setti affections upon earthly objects or things, even upon which are in themselves right and proper. One canno his wife too much, unless he permits her to come in Lord's place in his heart. If he should love her so muc he would please her rather than the Lord, then he is wrong. God must be first. Everything must be subor Everything should be brought into line with this: GOD —his will, his plan, his ways.

As husbands and wives, kindred and friends, there certain degree of love that is in full harmony with the he love, the Father's will; and there are other affections grees of affection that are not in accordance therewith ware of these latter. Every one is imperfect, and ea tendencies whereby he might be led astray. Our great sary goeth about seeking whom he may devour. If he he would be glad to devour us. The better Christian the better the adversary would like to get hold of him

To be a child of God does not mean that we shall b from all earth-born tendencies. The Apostle points ou there is a continual fight of the new creature against th (Galatians 5:17) The heavenly impulses, tendencies a pirations need to be fought for; they must be carefull continually cultivated. Not only must our affections b from their earthly props, to which they naturally clin they must be trained heavenward, and be held there b cords of love and devotion to God. Do not let them gra again earthward. There are many things on this eart are attractive, that are beautiful; but we need not s hearts upon them. We may see them and admire them we must go right along the narrow way. Our hearts a just so large; and if we fill them with flowers or pets or e ambitions or affections, how can there be room for th nitely more important and beautiful things?

FRUITS, NOT CHIPS, SHOULD FILL OUR MENTAL BAS

We all remember the familiar story of the boy wh very fond of reading novels, and whose father wished press a valuable lesson upon his mind. One day he said son, "John, empty that basket of apples in the corner go and fill the basket with chips." The boy did so, and b in the basket filled with chips. "Now," said the father all the apples also into the basket." The surprised boy "Father, I cannot put the apples in while the chips are "No," said the father, "and your mind is just like that It can hold only so much; and if you fill it with chips, will be no room for other and better things."

This was a wise father; he gave his son a good s tion. You and I, as new creatures in Christ Jesus, fill our minds with the glorious heavenly things—the he hopes, the heavenly ambitions, the heavenly affections these earthly things are but as chips in comparison mind and the heart filled with chips cannot contain the of the spirit. If we fill our baskets with the heavenly and joys, the spiritual treasures, we shall have that wh transcendently above any earthly love and joy.

Beware of earthly, spurious love; for it will be a hin to the heavenly love. The two should not be confuse mixed. The unselfish natural love, which is an element o fect human nature, will not, if kept in subservience heavenly, interfere with our spiritual interests. The on not infract or destroy the other. There should be a n love for husband, wife, children, parents, and the Lord have this continue; but he would have it in full subject the heavenly things. Here, also, God should be first.

SETTING AFFECTIONS ABOVE A GRADUAL WORK

In our text the Apostle is addressing Christians, the who are day by day training their affections heaven This matter of setting the affections on heavenly things ever, is something that must be repeated, persevered i the affections are inclined to slip off. We have nothin our old brains with which to do our thinking, and these have tendencies toward the flesh. Therefore the ne arises for a repeated and continual setting of the affecti the things above, until they become securely fastened fixed, established. Heaven is to be our eternal home, n earth, not the fleshly condition. All the precious pr center above. Christ our beloved King is there. W being prepared to enter soon into heaven itself, the co beyond the veil. The glories of the Holiest of all a ours by faith; and they will soon be ours in reality hold fast and continue faithful to our covenant with Go

The Lord has now through his promises given us a fo of the good things to come. We have "the earnest

' It is like the paying down of a hundred dollars to the purchase of a house. The balance remains due, and yer does not get the property until this balance is paid. e earnest money holds the place for him until the full nt is made. By giving us his holy Spirit God binds the et into which we have entered with him. In giving us dvance payment the Lord says, "Now prove to me how illy you will keep your part of the covenant into which ve entered. You keep your part, and I will keep mine." ful is he that calleth us, who also will do it." The only on is whether we shall do our part faithfully; for God rely do his part.

AREFUL PREPARATION OF THE BRIDAL GARMENTS

en we ponder on earthly things we see that they are not to be compared with the heavenly things. But there ger of spending consecrated time on things that are of lue even than flowers, etc. How much time do you think ould spend in reading the newspapers? How much does nable you to set your affections on the things above? of us is responsible to the Lord for how he uses every t of his time—God's time. We are not here condemning ading of important world-news which bears upon the ent of Scripture prophecy. It is not wrong for us to n touch with the progress of the great war, for instance, far as it is related to the incoming kingdom. But we need to read much to find out what is necessary.

ubtless if Jesus were here in the flesh now, he would be ted in noting how the world conditions are fulfilling the ony of the Scriptures. He told us to watch for these ents and to lift up our heads when we saw them coming s. But how can we lift up our heads if we do not see coming to pass? And how can we see them if we do ad that which will give us this necessary information? e are not to read for entertainment, nor are we to read is unprofitable to us as new creatures.

then, dear brethren and sisters, we see the course we pursue. We are to be the bride of Jehovah's great Son. fore we must be very diligent to get everything in readifor the approaching marriage. When we consider the ations which an earthly bride makes for her nuptials, ve a good illustration of how important it is for us to have arments all prepared, our robes spotless, our embroidery-all completed beforehand. You and I are privileged to most important part in the greatest, grandest wedding eld. Therefore we should be ready. We who were by children of wrath even as others are now privileged to ansed from all defilement by the precious blood of Christ. also we are to wash with the water of the Word. We be purified from all filthiness of the flesh and spirit, e fitted to become the bride of our heavenly King.

is preparation means a continuous work as long as we n in the mortal body. God's great program has been anged as to demonstrate who will be fit to constitute the of his Son. This decision in our case will depend on ligence in making ourselves ready. If we attend to this important work properly, we shall have no time to fritter We shall have little time for anything else than this ing. But the proper making of ourselves ready means lping of others as we have opportunity, especially the brethren who are walking this same heavenly way with us. We are to lay down our lives for the brethren. This is an important part of our preparation. We are to build up ourselves and also the brethren in the most holy faith.

We hope, then, dear friends, that we are getting ready for the marriage of the Lamb, for our marriage to the Lamb. Something that we may do or fail to do today may have a bearing upon our final readiness. Our minds are the foundation for everything in this matter. The Lord knows that we have imperfect bodies. So the testing will not be as to whether our bodies are perfect, but whether our hearts are perfect. If our heart is perfect before God, we shall bring our words, our actions and our thoughts into harmony with the law of love to the extent of our ability. If we see to it that we keep our hearts thus loyal, we shall become more and more a copy of God's dear Son, our heavenly Bridegroom; and we shall enter in due time with exceeding joy into our "house not made with hands, eternal in the heavens." Then our Lord will present us before the Father—the "bride adorned for her Husband"; he will present us with exceeding joy, BLAMELESS.

Oh, the blessedness of this thought! Can we be blameless? If we reach the kingdom, dear brethren, we shall indeed be blameless! Meantime, our characters are to be blameless here. God would never blame us for things we could not help, but only for the things we could help; and he has made an arrangement whereby if we have made mistakes we can go to the Fountain of cleansing. If we strive to do our best, and if we go daily, or oftener if necessary, to the Mercy Seat for pardon and cleansing, we shall be spotless in the Father's sight; and in his own due time he will give us perfect bodies like our Lord's. Then we shall be perfect in the most absolute sense.

So long as we stay in the imperfect flesh we shall need the throne of heavenly grace. We shall need mercy and assistance from the Lord every day. If we are faithful at heart, our mistakes will help us to be more watchful, more positive, than before. The Lord so arranges his providence as to teach us the necessary lessons. As we grow in the divine likeness, we shall more and more come to love as God and Christ love—to love character, to love the principles of righteousness. We have never seen God or Christ with our physical eyes, yet we love them above all else. (1 Peter 1:8) We have never seen the Apostle Paul, or the Apostle John, yet we love them; for we know their characters are lovable and worthy of admiration. We love the personality which shines from their writings, the beauty of their spirit. We love St. Paul because he counted all things but loss and dross that he might win Christ and be found in him. We are to love whatever is good and noble and worthy, and in proportion as it is so.

What do we love in each other? Is it the shape of the head, the symmetry of the features, the cut or style of the clothing? Oh, no! We love one another in proportion as we see the Master's likeness in each other. If one is much like Jesus, we love such a one all the more. This is the heavenly, the spiritual love. This is the kind of love which we are to cultivate day by day. All other affections are to be entirely secondary. Let our love and esteem be for the things that are highly esteemed in the sight of God; let these be more beautiful to us than all else, that we may become like unto our Father in heaven.

"THE KING IN HIS BEAUTY"

"Thine eyes shall see the King! The very same
Whose love shone forth upon the curseful tree,
Who bore thy guilt, who calleth thee by name;
Thine eyes shall see!

"Thine eyes shall see the King! The Mighty One,
The Many-crowned, the Light-enrobed; and He
Shall bid thee share the Kingdom He hath won;
Thine eyes shall see!

"And in His beauty! Stay thee, mortal song,
The 'altogether lovely' One must be
Unspeakable in glory—yet ere long
Thine eyes shall see'

"Yes! though the land be 'very far' away,
A step, a moment, ends the toil for thee;
Then changing grief for gladness, night for day,
Thine eyes shall see!"

THE PHILIPPIAN JAILER

JUNE 18.—ACTS 16:16-40.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Verse 31.

graphs 5 to 8 inclusive and paragraph 12 of this article as it originally offered in issue of June 1, 1916, were reprinted from article entitled, "Rejoicing in Tribulation" published in issue of December 15, 1902. Paragraphs 13 to 31 were reprinted from article entitled, "What Must I Do to be Saved" published in issue of June 1, 1909. The remainder below. Please see the articles named.]

hile the missionaries were day by day passing from 's home to the place of worship, outside of the city gate, were met repeatedly by a young woman known in Philippi Pythoness, or Sibyl—a fortune-teller. She was a slave ossessed by an evil spirit—one of the fallen angels—the working through her, divining, or giving intelligence of lost articles, telling fortunes, foretelling future events, etc. She was evidently well known to all the people; and the exercise of her profession brought large income to a joint-stock company that owned her—apparently a syndicate of influential men.

For several days, as the missionaries went to and from

the home of Lydia, attending to the Lord's work, this slave girl followed them, shouting, "These be the servants of the Most High God, which show unto us the way of salvation!" Of course, the girl did not know St. Paul and his companions; but the evil spirits did. To what extent they had forecast the results we may not know definitely, but quite possibly what occurred was what they had premeditated; namely, that the Apostle would cast out the evil spirit, and that this would bring upon the missionaries and their converts a violent attack from the owners of the girl and their friends, and all whom they could arouse to a frenzy of excitement, of wrath and of rioting.

It is also possible that the evil spirit may simply have told the truth without considering the possibility that the Apostle might command it to come out of the woman—perhaps supposing that he would be rather pleased with a testimony from any quarter. But we read that St. Paul was grieved as day after day this testimony was given—not that he was grieved that a testimony was made regarding the truth, but that it should come from such a source; for he knew that the evil spirit would have no respect for the truth. Any of the fallen angels who would have respect for God and for the principles of righteousness would not seek to obsess humanity when they knew that such obsession would be to their injury and contrary to the divine will.

Some teachers will probably suggest that this woman had hysteria, or that she was somewhat demented. But either thought is out of accord with the facts in the case as Scripturally set forth, and is quite contrary to the words of the Apostle. St. Paul said not a word to the young woman, assuming that she was not accountable. He addressed the evil spirit as such, and in the name of Jesus commanded it to come out of the woman—just as our Lord and the apostles under his instruction had frequently cast out these evil spir Mark 5:1-17; Matthew 10:1; Luke 10:17, etc.

The magistrates, who held office especially for the venting of rioting and for preserving order, were greatl cited and rent their garments as an indication of their tress and dissatisfaction that such a disturbance shou brought to their city. The thought was that the men ag whom the populace would thus rise up must be guil something and thus deserving of punishment. They not that the evil spirits had to do with the arousing o riot. As St. Paul elsewhere expressed it, "We contend with the flesh and blood [merely], but with wicked s in influential positions."

THE MISSIONARIES IMPRISONED

To satisfy the mob and to restore peace quickly, the istrates ordered the missionaries to be beaten, presumably rods, and then committed them to prison. Alas, what ward for missionary effort! What a recompense for sacri their lives for the Lord and the truth—that these noble should be evil-spoken of, evil-thought of and evilly treate

Let us remember that the God who changes not i God, and that he has supervision of the interests of the c today as then. Let us remember that he requires of us t as of those missionaries of old, that we be willing to repr him, willing to endure hardness and thus to make full of our ministry—of our service for Christ and his me Would it require faith on the part of the missionaries t cept such experiences as providential and not to think of as evidences of the Lord's disfavor or neglect? So mu learn similar lessons of faith in the school of Christ, a glad to follow in the footsteps of Jesus and the apostles must learn to rejoice in retribution as in prosperity.

FINALLY, BRETHREN, THINK!

JUNE 25.—QUARTERLY REVIEW.

THE POWER OF THE MIND, THE WILL—AS A MAN THINKETH, SO IS HE—THE POWER OF EVIL THOUGHTS—THE POWER OF THOUGHTS—THINK OF PURE THINGS—NOT EARTHLY THINGS—OF THINGS OF GOOD REPORT—OF THINGS OF VALUE—OF PRAISEWORTHY THINGS—EACH RESPONSIBLE FOR CARE OF HIS OWN MIND.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4:8.

Comparatively few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. Few mothers realize that their very thoughts have to do with the molding of their unborn children—giving them either helpful or injurious dispositions. Few fathers realize this, or seek to co-operate with their wives in the bringing forth of noble children—by stirring up the minds of their wives during pregnancy with noble thoughts, elevating ambitions, high ideals, with things of beauty, grace, art, purity, reverence, spirituality. When people come to know the power of the mother's mind for good or for evil toward the children, it will undoubtedly work a radical change in many homes; for it is our conviction that the majority of people would rather do right than do wrong, and that one of their chief difficulties and stumbling blocks is ignorance.

But while interested in mankind in general, we are never to forget that the Bible is addressed to the children of God, who have entered into a special covenant with him through the Lord Jesus Christ, and who have become new creatures through the begetting power of the holy Spirit. The world will be taught and developed during the Millennium. But now, in the present life, the only opportunity for development is on the part of those who have received the begetting of the holy Spirit, and whose great and only hope is a perfecting on the spirit plane in the resurrection of the just. As much, therefore, as we feel interested in the world, it is the Christian's duty to follow the example of the Lord and to be interested especially in his fellows, his brethren in Christ.

THE POWER OF THOUGHT

The Apostle's exhortation may be taken as a personal one by every Christian, and also as a general exhortation to the whole church—that they seek to build one another up in the most holy faith and along the lines indicated in our Golden Text.

Each individual is responsible for the care of his own mind. In becoming Christians we gave our wills to the Lord, agreeing that henceforth we would not follow the dictates of our wills; but that, ignoring these, we would follow the guidance of the Lord's will. It was on this condition that the Lord received us into his family; and any failure to follow these terms is contrary to our covenant. The Lord throug Word gives us the necessary instructions as to what hi is; and these messages, received into good and honest h bring forth fruitage of obedience, and this leads on t development of the fruits of the spirit.

"As a man thinketh in his heart, so is he." Many tians have learned to govern their actions, to refrain carnal strife. Many have learned to control their to in a measure, remembering that the same tongue with we praise God could be used in doing injury to fellow tures, as the Apostle points out. (James 3:1-10) B straint of conduct and of word is difficult unless the min will, be brought into line with the will of God. Henc shows us the reason for what he requires, and sets bef exceeding great and precious promises. These are int to work in us—to work in our minds and to work out i words and actions the Lord's good pleasure, the Lord's

QUESTIONS FOR SELF-EXAMINATION

The Apostle, in our Golden Text, points out the p course for us to take in getting control of ourselve thoughts, our words and our conduct. Every thought be challenged; for if an evil thought or a selfish thoug a mean thought, a depraved thought, be admitted, i germinate and bring forth a great defilement, which affect our words and our conduct, and will extend to o We may learn to do the challenging readily, even alon comprehensive lines which the Apostle lays down in th son. What at first may require considerable time for de will by and by be decided almost instantly:

(1) Is the thought which is seeking consideration i mind an honorable one? If so, it may pass in and be tained. If not, it should be immediately resented and out from the mind as an evil influence.

(2) Is the thought suggested a pure one—not se not selfish? If so, if it pass these examinations, it ma on for further consideration. If by these it fails to its purity, it should be immediately resented as a th likely to do great harm—as would the entrance int home of things infected with a plague.

(3) Is the thought lovely? Does it appertain to that are lovable? Does it excite lovable influences, or

tified more or less with hate, resentment, anger, malice? ovely, it may pass on. If not, it must be immediately ex-ed, not permitted to go further, to do harm to ourselves to others.

(4) Is it reputable? This cannot mean: Is the thing l spoken of by the world? For the Apostle himself and Lord Jesus were reviled by the world, who said all man-of evil against them falsely. The word reputable here t be taken to mean that which would be thought well of all reputable people, if they knew and understood every-g connected with the thought.

(5) Has the thought any virtue, or is it in any sense of word praiseworthy? If so, it may be admitted. If not, hould be repelled; for even if it be blameless otherwise, t fact that it is not of any value is a reason for its re-jection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground of our hearts, of our minds, needed for profitable things. Much novel reading is of this character—not evil, but not advantageous, not upbuilding.

Whatever we may be naturally, the people of God who follow the instructions of the divine Word surely become noble people, helpful people, possessed of the spirit of a sound mind; and these things will be only a part of their preparation for the kingdom and for the great work then to be entrusted to them as the servants of God under their Redeemer and Head.

HARVEST GATHERINGS AND SIFTINGS

[Reprint of article which appeared in issue of July 15, 1906, which please see.]

THE SCOPE OF THE ABRAHAMIC COVENANT

Question.—Which is the greater, the Abrahamic Covenant the New Covenant?

Answer.—The Abrahamic Covenant is an all-embracing angement. Everything that God has done and will yet do our race is included in that Abrahamic Covenant. The Covenant of Israel was added to this Covenant "because transgression." Although only a typical arrangement, ertheless the Law Covenant developed a certain faithful ss, to be made "princes in all the earth" during the Mil-nial age. This Covenant was represented by Hagar; and son Ishmael represented the nation of Israel. (Galatians 1-31) The Christ, the new creation class, was represented Isaac, Sarah's son. Sarah, Abraham's first wife, repre-ted that part of the Abrahamic Covenant which pertained the spiritual seed, the new creation, that which we some-es speak of as the Sarah Covenant. This Sarah Covenant he Grace Covenant, the Covenant of Sacrifice (Psalm 50:5) rings forth the Isaac class, the church, Head and body.

Even as Isaac was not born after the flesh in the ordinary se (Abraham and Sarah being too old naturally), but was pecial creation, so with The Christ company, the church. s "Isaac" class is developed as a distinctly new creation, med from members of the fallen human race. The divine itation to these is to present their bodies living sacrifices. y sacrifice their human nature that they may attain with their Head, the antitypical "Isaac," the divine nature—something never before offered. After this new creation is completed, the blessing indicated in God's Promise to Abraham will reach all the families of the earth. It will reach them, first through the "Isaac" seed, the new creation, and secondly, through the Ancient Worthies, developed in the ages preceding this age, under God's typical arrangements.

All kindreds and families of the earth will be blessed by the privilege or opportunity to become children of Abraham, children of God, whom Abraham represented in a figure. "I have made thee a father of many nations (Genesis 17:5; Romans 4:17), said the Lord to Abraham—"In becoming thy seed shall all the nations of the earth bless themselves." These will be blessed under the New Covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all.

The Abrahamic Covenant, then, embraces all the other Covenants, those Covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or promise is to be accomplished.

As we have elsewhere previously shown, Abraham took another wife, after the death of Sarah—Keturah. By her he had many sons and daughters. Thus the New Covenant is typed and its grand work of bringing many to life—to "the liberty of the sons of God."—Romans 8:19, 21.

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HOW THE GREAT APOSTASY WILL BE OVERRULED

ey received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness."—2 Thessalonians 2:10-12. Rev. Ver.

The Bible helps of our day are so numerous and accessible, the words in the original Scriptures translated Hell, so rly shown in these helps, that there is no reason why an est student of the Word of God may not see clearly what the le teaches on this subject. We are not to lay upon our God responsibility for the erroneous thought on the subject of ure punishment; for he is not the Author of sin or dark-s or error in any form. All his work is perfect; he is "right-s altogether," his name is LOVE. Such being the case he ld never create any being to torture it forever. Nor does responsibility for doctrinal error rest entirely upon hu-ity, who have no doubt been more ignorant than wilful in ect to this error of doctrine, though there seems to have a measure of wilfulness on the part of mankind.

The Apostle Paul, in the first chapter of Romans, de-es that when men knew God, they worshiped him not as , and did not wish to retain the knowledge of him in their ds, but willingly departed from him. (Romans 1:18-28) s same Apostle elsewhere assures us that "the god of this ld," "the prince of this world," Satan, who fell from his estate and became the adversary of God through unholy ition, has blinded the minds of mankind. (2 Corinthians ; John 12:31; 14:30) He is the great deceiver, of whom Lord said, "He was a murderer from the beginning [of 's creation] and abode not in the truth, because there is no h in him. When he speaketh a lie, he speaketh of his own; he is a liar and the father of it."—John 8:44.

Again the Master declared in Revelation, when telling us about the consummation of the Gospel age and in the inauguration of the age to follow, that at that time Satan should be bound for a thousand years, that he should deceive the nations no more until the thousand years were finished—thus intimating that prior to that time the people of the world had been deceived by him right along. Satan started his lies very early. His first great lie was told to our Mother Eve, away back in Eden. (Genesis 3:4, 5; 2 Corinthians 11:3) The lie that he told to Mother Eve he has ever since very assiduously propagated; namely, "Ye shall not surely die"—God has deceived you; nobody dies; what is called death is only the dropping of the mortal body as of a worn-out dress; merely the passing into another form of life—a more desirable change. But the Bible has all the while been assuring us that death is a reality, that death means death.

SIN'S RAPID DEVELOPMENT UP TO THE FLOOD

There is an irreconcilable conflict between the words of Satan and the declaration of God. But God has permitted man to a large extent to go his own way, just as St. Paul intimates in Romans, already cited. Mankind did not desire to retain God in their knowledge, so for a time he has permitted them to work all manner of uncleanness. (Romans 1:28-32) But while he has allowed the world liberty in regard to their own wills, nevertheless he has not abandoned them. From the beginning God has purposed that in due time, after mankind have learned the needed lesson, they shall be delivered from sin

and death—"whosoever will." For the time being he has permitted them to take their choice as to whether they would give heed to the voice of conscience still to some extent remaining in man, whether they would listen to his Word of instruction, so far as they were able to know it, or whether they preferred the words of Satan and the promptings of evil. The great majority have followed Satan, the opponent of God.

The adversary has propagated his falsehoods and deceptions in order to oppose God and righteousness. He succeeded so well from the start that in 1656 years from the creation of our first parents in Eden, many of the holy angels had fallen and had joined him in the debauchery of mankind. (Genesis 6:1-5) Eventually the world became so full of corruption that God destroyed all of humanity from the face of the earth, including the unlawfully fallen angels, and began anew the propagation of the human race from Noah and his family, who had remained untainted—"perfect in his generation."—Genesis 6:1-22.

SATAN'S EVIL WORK CONTINUED

But soon Satan again got in his evil work, so that in Abraham's day, only a few centuries later, the whole world was again corrupted by idolatry and sin. Evil spirits—the fallen angels—denied by the Lord after the deluge the power of materialization in human bodies, continued their deceptions by using human beings as mediums of communication with men, either by developing in them powers of clairvoyance, clairaudience, guiding their hands to write, etc., or by taking actual possession of their bodies and using these as if their own. All this has been done by Satan and the other fallen spirits over whom he made himself prince (Ephesians 2:2; 6:12), in order to prove to mankind that God had deceived them and falsified in his pronouncement of a sentence of death upon the father of the human race, to effect as well all his offspring. They wished to make men believe that people who had gone into death were not dead—that they had not ceased to be—but were more alive than before.

This gigantic falsehood has greatly hindered mankind from seeing the truth and the real facts of the case. God has all along been Master of the situation to the fullest extent, but has been permitting Satan and his legions to thus exercise power over the rebellious race that he may ultimately teach a lesson to both men and angels.

Four hundred and twenty-seven years after the great deluge, God called Abraham, and after testing his loyalty and obedience, made a covenant with him, as a reward for faithfulness, to the effect that in his seed all the families of the earth shall ultimately be blessed. In due time, the descendants of Jacob, Abraham's grandson, were chosen to be the special people of God, under the terms of the Law Covenant. These people were used to picture forth in types God's great plan for the salvation of all mankind. They were to be a separate people from the other nations of the earth.

Although God established a special covenant with the nation of Israel, and they promised full obedience to his law, yet they became, like the nations about them, idolatrous, and sought after wizards, witches and necromancers, mediums of the fallen spirits. This became so pronounced that God commanded that any amongst them who became such a medium should be put to death. They had agreed to be the people of God, and he had warned them to be on guard against these evil spirits.

In the days of our Lord, these fallen spirits had intruded to such an extent in Israel that many of his miracles were for the healing and deliverance of those afflicted of the devil, possessed by one or more of these wicked demons, and thus rendered insane. Israel had become to a considerable extent affected by the false doctrines of paganism, this being especially true of certain parties among the ruling class. The Sadducees were infidels, materialists, denying totally the resurrection of the dead and believing in neither angels nor spirits. The mental afflictions and confusion of mind amongst the people seemed more widespread even than were bodily diseases. In the time of our Lord, Grecian philosophy had attained great prominence, notably the doctrine of the immortality of the soul. Thus was Satan's great lie, "Thou shalt not surely die," prospered. Like all Gentile nations, Greece had many gods, divinities; and thus were the Greeks worshipers of devils, fallen angels.—Deuteronomy 32:16, 17; Psalm 106:34-38; 1 Cor. 10:19, 20.

JEWISH NATION UNWORTHY, CALL GOES TO GENTILES

Because of the world-wide prominence of the Greek language, Greek philosophy, "science falsely so-called" (1 Timothy 6:20), had become entrenched in the minds of thinking people generally. This was true to quite a degree in Palestine. Only to Israel had God sent his law and given his prophecies. To them he had said, "You only have I known [reco of all the families of the earth." (Amos 3:2) When came, he said, If you had received the witness of Joh would have been ready to be my disciples. Many of th had merely a form of godliness. They thought God save them by the law whether or no. But Jesus tol that they should not boast that they had Abraham fo Father, for God was able even of the stones about t raise up children to Abraham. He assured them th would find a worthy seed of Abraham.

The work of Jesus during his ministry was the s of this new seed. Jesus himself was the head of thi The special work of the entire Gospel age has been the and preparing of this spiritual seed of Abraham. The p was first to the Jews, but since they did not prove as a nation, God, after taking out the faithful "re from that people, turned to the Gentiles, to take ou them a sufficient number to complete the foreordained to comprise this seed, the church of Christ, the mem his body. After the accomplishment of this work, Chris would then be present in the world the second time, again visit the natural seed of Abraham, for their enl ment and blessing. But this blessing would come t through the spiritual seed of Abraham, the faithful seed.

Our Lord, in the parable of the Wheat and Tares, that of those who would constitute, nominally, the sp seed, there would likewise be but a faithful "remnant would prove worthy to be exalted to reign with Chris that the remainder, like the majority of the natural seed, love this great favor. The words of the Apostle Pau proven true, that "all that will live godly in Christ shall suffer persecution."

SATAN SOWED TARES IN THE WHEAT-FIELD

In this parable Jesus showed how after the Apostl fallen asleep the great adversary, Satan, would come a "tare" seed in God's wheat-field, the church. This ta would spring up and bring forth "tares," imitation "w who would associate with the true church and count them as of the elect. They would consider themselves a "wheat." In the parable, the servants are shown as to the Master and asking him whether they should not r the tares from among the wheat. But the Master replie they should not then do this, lest, in pulling up the they might also root up the wheat. He bade them le grow together until the time of "Harvest," when he again be present and would say to the reapers, "Gather gether first the tares, and bind them into bundles t them; but gather the wheat into my barn." The field was a wheat-field always; the tares had no right there.

This indicated a separating work to come in the the Gospel age, in the time called by our Lord the "ha The "field" in the parable, as Jesus said, represented the the masses of mankind. The evil seed which Satan so the wheat-field was largely the Greek philosophies. P this time, when the persecutions of Nero and, later, Dioc Roman emperors, came upon the growing church, there faithful company of disciples, which had held firmly truth and were loyal to Christ; and they endured much ness, many of them even unto death by violence.

But later came prosperity and freedom from perse and this proved the downfall of many. The church att the attention of the Greek philosophers. They said, Christians teach much that is good. Your teacher Jesus great man, a great philosopher. But we also have philosophers and teachers. We would like to come i you, but in order to do that we must all be broad-m none of us must be narrow. We must each be able to s great truths of the others. Socrates and Plato and oth our great teachers taught the doctrine of a future lif before Jesus was born."

So the Christians thought it would be fine if all th tiles could be united in religion. Thus the majority gra worked in with the Greek philosophers and fraternize them. Numbers of the adherents of paganism made a sion of Christianity, being reinforced later by many other the more northern tribes of Europe, these all joining s their heathen philosophies and theories with Christianity

GRADUAL RISE OF THE PAPACY

Thus it came about that the poisonous draught was which was poured into the "golden cup" of truth, an out to the world by the apostate "woman," the pro church of God. And she "made all nations drunk wi wine of her fornication." (Jeremiah 51:6-13; Reve 17:1-5, 15) As error spread and the spirit of ambition ally superseded the spirit of humility and loyalty to bringing the desire to avoid suffering and to be esteem

the church, as conditions favored her advancement, or-
ed itself as the Papal heirarchy. The Bishop of Rome
eclared pope, and claimed to represent our Lord Jesus to
urch and to the world. The pope sat upon a throne of
and became an autocrat in power; commanding kings,
uling as both a spiritual and temporal prince. The pagan
ne of the immortality of the soul, combined with the
also imbibed from paganism, of the torture of the wicked
death, was made the basis of the doctrine of the eternal
e of heretics and of the Purgatorial sufferings after death
ctically all Catholics to fit them for heaven.

ese ideas and theories were presented by Dante in his
epic poem, *The Divine Comedy*. According to his presen-
, it was written over the gates of the Inferno that all
ntered abandoned hope. This place was for those who
to suffer eternal torment. This included all heretics;
good Catholic entered that abode. Then there was an-
places—Purgatory—where different punishments were
istered for various sins, the process of purgation to vary
ne according to the degree of the sin and the masses said
em by their friends on earth and the money paid for their
rance. Thus the work went on, and the "tares" in the
h were multiplied. People were threatened with eternal
nt if they did not go to church, and support the hierarchy;
heir infants who died were denied salvation.

was the claim of the Papacy that the thousand years of
t's reign, the Millennium, promised in Scripture to follow
t's second advent, began in the year 800 A. D., under
Leo III., who claimed to be the representative of Christ,
icegerent, to begin Christ's reign in his stead. In that
the "Papal states" were ceded to the church by Emperor
emagne. Their "Millennium" ended, it was claimed, in the
1799, when Napoleon confiscated the territories granted
church and took the Pope, Pius VI., a captive to France,
he died. The succeeding freedom from Papal persecu-
and the widespread circulation of the Bible in the lan-
s of the people, was declared by the Papal leaders to
"little season" foretold in Revelation to follow the thous-
ear reign of Christ on earth; and they are hoping that
hey will regain their former power and prestige and once
reign supreme, and that their rule will be permanent.

is Papal Millennium is known in history as the "Dark
During that time many were the erroneous doctrines
ractices brought in and forced upon the peoples of Europe
e Papacy. Their theory was that they must conquer the
Then endeavored to do this by force, which led to great
utions, notable among them being the Inquisition. Dur-
hose dark centuries millions were tortured, exiled, and
ered in multitudinous ways, for refusing to bow to the
ates of the apostate church, under the leadership of popes,
ps and priests. Agents and spies were employed to appre-
and bring to punishment any who were found to express
nents contrary to the Papal hierarchy, or who failed to
n abject submission to their authority.

us were the nations of Europe paganized and steeped in
and superstition and in reverence for men who falsely
ed to be the special and authorized representatives of
n earth. Yea, these pseudo-apostles of God, as declared in
rophecy of Daniel (7:25), thought to "change times and
They presumed to have authority to alter the laws of
when it seemed advisable for them to do so. They sought
ange the time for the reign of Christ, as we have shown.
also set up the abomination of the Mass, which was the
g away of the continual [once for all] sacrifice of Christ,
ing that in the Mass Christ is offered again and again, in
odless manner. Thus they set at naught the SCRIPTURAL
ing that the one offering of Jesus on Calvary was all-
ent for the cancelation of sin. See STUDIES IN THE
TURES, Vol. II, Chapter 9.

e do not charge that these religious leaders of the dark
were all doing these things knowingly. We believe that
of them were themselves deluded by the adversary into
ing that they were doing the Lord's will. These errors
gradually fastened upon the church. The leaders became
large degree confused. God alone can judge of the cul-
ty of each one. By degrees this paganized Christianity,
cruel and relentless in its propagation and enforcement
even Paganism itself, was adopted by the European na-
and they became what was, and still is, known as
stendom"—Christ's kingdom. The glorious Scriptural
ine of the resurrection also fell largely into the back-
d; for what use had an immortal soul which could not
for a resurrection from the dead? Plato's doctrine
immortality of man was much more agreeable to the
than was the true idea of death. It was not pleasant
ink of death as the enemy of man, as the curse which
had pronounced because of Adam's sin.

WORK OF REFORMATION—"A LITTLE HELP"

The work of reform, which in spite of violent opposition gradually developed, in the sixteenth century, into what was known as the Great Reformation, brought some measure of relief to the persecuted, hunted, crushed saints of God—his true church. Even through the darkest years of the dark ages there were a few saintly ones who never bowed their knees to Baal. These sealed with their blood their declaration of faith in the vital doctrines of the Scriptures. However, in due time, their teachings gained sufficient headway to bring about the reformation by which the saints were "holpen with a little help." But their leaders were in time overcome with "flatteries," and also succumbed in a considerable degree to the desire to gain power and influence among the nations. See SCRIPTURE STUDIES, Vol. III., pp. 34-39 and pp. 108-113.

AN IMPORTANT QUESTION AND ITS ANSWER

Why has God permitted these appalling conditions, is it asked by some? Why did he allow his wheat-field to become so overrun with tares? Our Lord knew that these conditions would later develop, as it is shown in this parable of the Wheat and Tares. It was God's purpose to permit this experience as a great lesson to the church, to angels, and eventually to the whole world. These errors were to be permitted to be introduced, to grow and bring forth their bitter fruitage, and thus to manifest the terrible effects of error, unholy ambition and sin. It had the effect, too, of developing and separating in spirit the true saints of God from the great mass of tares. Both were to grow together in the Babylonian System, however, until the harvest time. They would come the entire separation of the two classes.

Now we are in this separating time. Now we whose eyes of understanding have been opened can see that these errors and evil practices are not of God, are not taught in his Word. Now we see that, as our Master forewarned, "The kingdom of heaven suffereth violence, and the violent take it by force." But the great majority of professed Christians are still largely blinded by the smoke of the dark ages which for so long has filled their eyes. Violence to the persons of the saints of God is not often indulged in today, because of present laws and public sentiment, though with some this persecuting spirit still exists as formerly, if only they could gain the power. But the same unscriptural doctrines are still preached, modified to some extent to suit the refined ideas of our day. The Bible doctrine of the resurrection of the dead is relegated to the scrap-heap.

Ministers of today, though they sometimes read passages of Scripture bearing upon the resurrection, straightway give them an interpretation utterly at variance with the Scriptural presentation. Some still preach that there is to be a final resurrection of the body, to be joined to its spirit—a doctrine nowhere taught in the Bible, and the veriest nonsense in view of their own theory of the immortality of the soul, which they say is translated at death to its eternal abode. The Bible teaches that the dead are dead, and there is to be a resurrection of the soul, the being, the Ego. Our Redeemer died to buy back the human race who died in Adam; and he was raised from the dead on the third day by the Father. If the body is "shuffled off" at death, that the spirit may be free from its encumbrance, why should the spirit come to need it again in the distant future? And what an eternal degradation this would be for a spirit which had been freed from its former animal body for years or for centuries!

The church systems of today are thoroughly permeated with all manner of pagan doctrines—Greek philosophies, Pantheism, Buddhism, Rationalism, Spiritism, etc. The doctrines of the immortality of the soul, a trinity of Gods in one, torment after death, re-incarnation of the soul after death, communion of the living with the dead—all these have been borrowed from paganism and are purely heathenish. Truly the nominal systems of today have become Babylon, confusion! And now in the harvest time of the age, God is calling his people out of them, and the work is nearly completed. He has spewed these nominal systems out of his mouth.—Revelation 3:14-20; 17:1-5; 18:1-24; 19:1-8.

At one time we wondered why it was God's will to permit this condition of things. But in the light now shining we believe we can clearly see the reason. We believe that God saw what we are now coming to see; namely, that people who had never known of the nature and results of sin, who had never known the baneful effects of these monstrous doctrines, could never have appreciated the truth as can those who have been influenced and bound by them.

What wonderful relief came to our minds and hearts when we emerged from this gross darkness out into the glorious light of God's truth as it is in Jesus! What a marvelous

impression it made upon us! We fancy that mankind, when awakened from the sleep of death, will be on the lookout, as they awake, for the conditions which they had been taught would be theirs beyond this life. Many will look around in terror to see the fiery flames and tortures, and will shout, "Where is the devil?" Then when the love of God in his wonderful provision for mankind shall be shown to them, when they are told that they are now under the righteous reign of Messiah, which designs only good for all men, when they come to realize God's matchless goodness, what a revelation of joy it will be to the poor, benighted, sin-cursed world!

Surely all who are sincere at heart, all desirous of doing right, when the conditions are made favorable for so d will appreciate, as they never could have done otherwise glorious character of our great Creator! We can see God has had a purpose in permitting for six thousand y the evil conditions which have prevailed—a purpose for church and for the world and for all his created intellige even those yet to be created. We hope and believe that God makes the matter fully plain all will see that his are just and righteous altogether. We are waiting for fully to demonstrate his character in due time; and time, we believe, is now very near at hand.

"THEY GO FROM STRENGTH TO STRENGTH"

"Be ye filled with the Spirit."—Ephesians 5:18.

Let us consider together briefly these words of the Apostle Paul, addressed to the church of Christ, the saints. They do not apply to those who are merely empty professors, having a form of godliness only, but to those who have fully accepted the terms of God's call, who have made the full consecration which alone brings us into the position of sons of God. These are the only ones who have the Spirit of God. These only are begotten from above. But St. Paul would have us remember that it is not sufficient that we receive the begetting of the holy Spirit, which comes to us at the very entrance of the narrow way. We should see that the holy Spirit of God abounds in us more and more as we go on in our heavenward course. The little spark of the new mind should grow stronger and brighter day by day.

If this development does not take place, if we merely stand still, we shall soon begin to lose ground; but if we progress, the natural man will gradually perish and the new man will thrive. Christian development should be steady and continuous. We are to be more and more filled with the spirit. Sometimes the Lord's children say, "I do desire to be filled with the Lord's Spirit, but it seems as if my capacity is so small. I wish to have his spirit in large measure, but I am unable to be what I long to be. I am not satisfied with my attainments." But if we are striving earnestly and prayerfully to become like Christ, let us not be discouraged. Let us remember that if we keep filled to our present capacity, this very infilling will enlarge our capacity. Then our earthen vessel will hold more of the holy Spirit. This, in turn, still further enlarges our capacity; and so the expanding and filling goes on. Thus it is possible for us to be filled continually.

If it were an impossibility for us to be filled with the spirit of God, the inspired Apostle would not have so instructed us. To the truly consecrated child of God this is possible, and not only possible, but obligatory. But as there are ebbs and flows in the ocean tides, so with our sense of the Lord's presence with us and his smile upon us. We may not always realize his presence to a large degree, but the Lord's saints must learn to walk by faith, to trust him and his abiding love and presence with us even though physical ill health or untoward outward circumstances or conditions may at times cause a mental depression. We are to rejoice in the Lord even though there may be for a time more or less heaviness of spirit.

DAILY SELF-EXAMINATION NECESSARY

In speaking of the glorious salvation of the church the Apostle Peter says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [trials], that the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1:6-8) And we can thus rejoice even in the midst of severe trials that cause pain and tears. There may be times when it will seem as though we are more filled with the spirit than at other times. But if we are striving earnestly to daily work with God, this will not really be the case. It may be only a difference of surface feelings. The true child of the Lord should steadily progress.

The spirit, or disposition, of the world will seek to invade the dominion of the new creature. But the new creature must be an the alert to see that his mind and body are freed from everything that would not be in fullest harmony with God's holy Spirit. Each one should seek to judge himself in this respect. We may not judge one another, but we should judge ourselves. We are to see to it that the spirit of the Lord is manifest in our words, our thoughts and our conduct. We should be able to do this more and more successfully, more and more continually, as we go on in the good and grow in grace and knowledge. This we shall do if we watching, praying, striving, day by day.

The spirit of the Lord dwelling in us in fulness, a should be, will cause our entire being to be so absorbed the principles of righteousness laid down in the Lord's W to be so in love with the heavenly things, heavenly ho heavenly prospects, that everything else will be of no valu us. And this will be more and more our blessed experi if we continue faithfully in the narrow way, if we "fo on to know the Lord."

But if, on the contrary, we find ourselves making vision for the flesh, making worldly plans; if we find selves inclined to lay up treasures on earth instead o heaven, we should take alarm, and should ask ourse whether we are deficient, whether we are neglecting the m of grace—prayer alone with God, study of his Word, m tation upon the glorious things to which we have been ca watching ourselves as to our growth in the fruits of spirit. If we find that we are considerably controlled the spirit of contention, we should ask ourselves, "Are seeking to deal justly and equitably with others—to give t their rights and not intrude upon them? Are we cultiva the love which is forbearing, forgiving and kind?"—2 Tim 2:24; Ephesians 4:31, 32.

If we find after close introspection that we are in sympathy with the spirit of love, and can see that we gradually developing this crowning fruit of the spirit, le rejoice; for we should greatly deplore the matter if it otherwise. If we find that we are controlled by this s of love, we may know that we are filled with the spirit. spirit of love will enlarge our hearts and minds, making broader and nobler day by day.

But we need to continually watch and pray; for ther constant danger otherwise that we may be tripped up stumbled either by our own faults or those of others. are never safe from being side-tracked unless we go ofte the throne of grace; we cannot be filled unless we keep close to the great Fountain from which our infilling co We must daily carry our earthen pitcher to this heav Fountain to be replenished; for we are leaky vessels. We not to feel discouraged if we do not find in ourselves rapid growth that we desire to see. Strong, sturdy trees can withstand the fiercest storms are not developed in a Their growth is a slow, steady process. We should show loyalty to the Lord by renewed effort every time we fail. is looking at us not to see if we are perfect in the fle for he knows that we are not and can never be—but to whether or not we have the spirit of earnestness and loy which daily and hourly seeks to keep the body under an cheerfully take up the cross.

BLESSED RESULTS OF SPIRIT'S INFILLING

The Christian is not to be like the worldling who s to drown his troubles and afflictions in drink or in pleas dissipations and frivolous diversions; but in every trouble is to fly to the only true Source of solace and comfort strength. This will drive away all anxiety and give him and peace even in the midst of trouble. Like the fa halcyon, which built its nest and brought forth its birdl in the midst of the sea, the true child of God can be at even amidst the billows and storms of life, and can pro as a new creature and accomplish all the good pleasur God's will.

This unwavering trust in the Lord, this abiding res soul, this zeal in God's service, is a matter of growth. "T go from strength to strength," the Psalmist declares of inhabitants of Zion. "First the blade, then the ear, a that the full corn in the ear," said our Lord of this c (Psalm 84:7; Mark 4:28) Notwithstanding the difficulti life, these can continue to make melody in their hearts

rd. They rejoice no matter what may be the outward conditions. They can smile even through their tears, ng that, according to his promise, all things are working er for their good. To attain this development is to be with the spirit; and each consecrated disciple of Christ reach this plane.

ne Christian writer has well said: "Wherever there has faithful following of the Lord in a consecrated heart, l things have, sooner or later, inevitably followed. Meekand quietness of spirit become in time the characteristics daily life. A submissive acceptance of the will of God, comes in the hourly events of each day, is manifested; ity in the hands of God to do or to suffer all the good re of his will; sweetness under provocation; calmness in idst of turmoil and bustle; a yielding to the wishes of others [where there is no conflicting principle involved], and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear—all these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is 'hid with Christ in God.'"

"Jesus, my Lord, Thou art my life,
My rest in labor, strength in strife;
Thy love begets my love of Thee;
Thy fulness that which filleth me.

"Mine effort vain, my weakness learned,
Weary, from self to Christ I turned,
Content to let His fulness be
An unbought fulness unto me.

ST. PAUL AT THESSALONICA AND BEREA

JULY 2.—ACTS 17:1-15.

"Him did God exalt with his right hand to be a Prince and a Savior."—Acts 5:31.

the exceptions of the following paragraphs, this article was a reprint of that entitled, "The Bereans More Noble," published in issue of June 1, 1909, which please see.]

Thessalonica the missionaries found a Jewish syna- and in harmony with their usual custom they attended p there. For three Sabbath days they reasoned with the gation from the Scriptures. The word rendered rea- in Verse 2 implies a dialogue or discussion. St. Paul sed the Bible with the Jews. The propriety of his course lent. The Jews were familiar with the Messianic pro- s; and although making their home amongst the Gen- nevertheless, as the Apostle declares, they were continu- oping for the fulfilment of the grand promises made to am, confirmed to Isaac and to Jacob—the Oath-bound ant.—Acts 26:7; Hebrews 6:13-19.

s form of preaching the Gospel has fallen considerably isuse amongst Christians. It is an excellent one. We ndeavored to revive it amongst the friends of present everywhere by especially commending to them the Berean Studies and such discussions of the Word of God with l of helps. The effect is excellent. In this way many clearer conceptions of the truth than they would get ny ordinary discourse. While we commend any kind of study, we especially commend this form which the Lord essed above all others for the enlightenment of his in this end of the Gospel age. This method is for the age of the entire class; for an able leader is not so nsable as with other methods. One danger with able is that sometimes their ability goes in a wrong direc- nd misleads the too confiding ones under their care.

this kind of Bible study both a textbook and a ques- ook are used. The textbooks are the STUDIES IN THE URES. In these volumes the teachings of the Bible have ought into an assimilable form. Each subject is treated atically, with references to various parts of the Bible ch these subjects are stated. It does not surprise us, re, that those of God's people who have learned the of this method of Bible study and who follow it have er understanding of the Word than have others.

"THE MORE NOBLE BEREANS"

next stopping place was Berea, and there, as usual, issionaries went first to the synagogue. They were ly surprised to find the Jews at that place very honest- l. We read, "These were more noble than those in lonica, in that they received the Word with all readiness d, and searched the Scriptures daily, whether these were so." The Greek word used here for "noble" to imply persons of the noble birth, a higher and nobler han those of the more commercial city. Nobility of er is favorable, wherever found and from whatever causes; and true nobility implies reasonableness, as distinguished from prejudice.

The Bereans were reasonable. Professing to believe all that was written in the law and the prophets, professing to be looking for the Messiah, they welcomed the servants of God who sought to draw their attention particularly to the "things written aforetime." With all readiness of mind they began to examine the Scriptures, not merely on the Sabbath, but daily, to see how well the Apostle's arguments were supported by the testimony of the law and the prophets. As we should expect, many of so noble a class accepted the good tidings. Indeed, the wonder is that any person of noble and reasoning mind, once becoming acquainted with the glorious message of God's love and mercy through Christ—his plan for selecting the church now and of blessing all the families of the earth through that church by and by—could disbelieve it or could attribute such a Gospel to any human source. Surely its internal evidences are convincing that it is not of man nor by man, but of the Lord!

We read that many of the noble Bereans believed—Jews and Greeks, men and women. Here is a suggestion to us all. We should have a judgment and conviction respecting the divine Word; but it should not be so unreasonable a one as to hinder us from receiving further knowledge from the same source. We are to "try the spirits," the teachings, the doctrines. This does not signify, however, that we are to be "blown about by every wind of doctrine." We should know in whom we have believed; and having been once convinced, we should not be easily turned aside from a properly grounded faith.

If we are satisfied that we have been building upon the Rock Foundation furnished us in the divine Revelation, we should expect that any further light coming to us would not be contradictory to what we have found to be Scriptural and harmonious with the divine character. On the contrary, we should expect that all further light from the divine Word would be consistent with the foundations of our faith. Anything that would set aside or make useless the first principles of the doctrines of Christ should be promptly rejected.

"Painful and dark the pathway seems
To distant earthly eyes;
They only see the hedging thorns
On either side that rise;

"They cannot know how soft between
The flowers of love are strewn,
The sunny ways, the pastures green,
Where Jesus leads His own."

THE THESSALONIAN CHRISTIANS

article was a reprint of that entitled, "I Will Come Again and Receive You," published in issue of August 1, 1897, which please see.]

OUR LORD JESUS' INSPIRING PROMISE

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

se are the words of our glorified Lord, given through n the Revelator on the Island of Patmos. This thrill- portation is given to the church, to those who have into a special contract, a special covenant with the Lord. The invitation of the present time, to suffer with Jesus that we may reign with him, implies the attainment of membership in his body. His members are his disciples; they have been invited to walk in his steps.

It is required of these that they continue to hold fast the faith that first led them to make a consecration. They are to continue in this attitude through evil report and through good report, to follow their Leader "whithersoever he goeth." They must not faint before they reach the end of the journey. The world, the flesh and the adversary will try to dissuade them and turn them back—try to cause them to think that the invitation they have received is an intangible, impossible thing.

A faithful servant is one who demonstrates himself worthy of his master's confidence, one who can always be relied upon. Daily we are proving our loyalty or our disloyalty. "The Lord your God doth prove you." He proves us to see if we are worthy—to see whether we love him best or love self best, to see if our confidence in him is such that we will lay aside everything else to win this great prize which he has offered, to see whether we are trying to grasp this beautiful thing, this crown of life, without appreciation of its cost.

In one of his parables, our Lord represents some who, when the sun of persecution arises, are not sufficiently loyal to the principles of righteousness to stand. They become offended. They wither away. So this word faithful seems particularly to signify loyalty, including also the thought of being full of faith. God's children are to be full of faith, and those in whom God can have faith—those proving worthy of his entire confidence.

Our Lord will say to such as are wholly faithful to the end of the race, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." These shall have "a crown of life." Their loyalty must be proven even unto death. This does not mean merely that they shall die as a consequence of their consecration to the Lord; for there will be two classes of those who thus die—the Little Flock will die sacrificially, and the Great Company will die through "the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

"Unto death," therefore, would in this text mean a fa fulness which would persist until the sacrifice is finishe death, a faithfulness ready to encounter death at any ment, which would lead to the performance of the cove of sacrifice even unto its consummation.

THE FADELESS CROWN OF LIFE

The thought in respect to the receiving of the crow that it confers great honor. In the Olympian games of o times a crown was given which was usually of laurel lea and great victors on battle-fields received crowns of laur the laurel being an evergreen shrub or tree, symbolizing which endures. The Apostle used this illustration as pic ing the high honor to be bestowed upon the faithful ch There is a great prize to be given. There is an election g on. It is for each individual to make his calling and elec sure.—2 Peter 1:10, 11.

Each one who is victorious will receive a crown of It will not be a crown that will soon fade, or one that last only a certain number of years, but a crown of everlas life. And not only so, but the Lord shows us that crown of everlasting life will be a crown of superior li life on the very highest plane. Those who attain restitu during the Millennial age will have everlasting life on human plane. The angels will have everlasting life on spirit plane. But this crown of life given to the "more conquerors" will be the very highest form of spirit life— mortality—far above all other planes of life, as the sp reward for being victors in this race. "Let us so run we may obtain. The goal is near!

"Run on, my soul, undaunted,
Where duty shines before,
Though deserts blaze around thee
And Jordans surge and roar;
The land on this side Jordan
Is not thy birthright blest;
Speed on, and find thy Canaan
And enter into rest."

THE ANGELOPHONE

Many of our readers got phonographs from us in connection with the "Eureka Drama" and the "Family Outfits." We have had considerable difficulty for the past eight months in filling orders. The demand for phonographs has been so great of late that all the manufacturers are behind with their orders. They give their special attention to the finer and costlier instruments. The cheaper ones for which there is the larger demand, are nearly always "out of stock."

In the Lord's providence we have made arrangements for obtaining a phonograph of up-to-date model, which we are enabled to supply to our readers at what are known as jobbers' prices—less than the wholesale prices. The retail prices are $25.00, $50.00, and $100.00 The wholesale prices are just one-half of the retail prices The jobbers' prices at which we are permitted to supply WATCH TOWER readers are still less— namely, one-third the retail price—$8.33, $16.67, and $33.33.

The "A" Angelophone, which would cost our readers but $8.33, is of very neat design and of good, full size, quite artistic looking. The spring is strong enough to run the record out rewinding.

The "B" Angelophone is still larger, more handsomely ered, and has a double-spring motor with worm-gear.

The "C" Angelophone is still more handsome in ap ance, with a cabinet case and lid, double-spring motors, gear, etc. All are rosewood-stained and varnished. Al supplied with excellent tone-arms and sound-boxes—and latter is so arranged as to play any kind of record—Colu Victor, Pathe, Edison, etc.

The name Angelophone signifies "The Angel Voice." appropriately, the manufacturers are preparing a large tion of religious music. This, however, is not yet on sale. will announce it later.

Any of our readers desiring to purchase at above p may address their orders:

The ANGELICO, % I. B. S. A., 122 Columbia Hei Brooklyn, N. Y.

INTERESTING LETTERS

CONSIDER ONE ANOTHER IN LOVE

DEAR BROTHER RUSSELL:—

Quite a number of the classes consider it wise to provide a supper at the home where the afternoon and evening meetings are held on the occasion of a pilgrim visit. They are frequently unwilling to have this a light luncheon, but rather an elaborate meal. Various sisters proffer their assistance to the one at whose home the meeting is held, but they fail to realize that even with their help she has many times as much to do as they have in getting house and dishes ready beforehand, and in cleaning things up later.

If the large majority of such meetings are held in a certain home because of its large rooms, etc., it means an oft-recurring burden to that sister, and especially so if she is not physically strong.

This week I have been in two different towns where almost identical conditions exist along this very line. One of these sisters, a noble, self-sacrificing character, told me that she was so nearly in a state of collapse after the strain of such an occasion that it had become a severe trial to hear another pilgrim was coming. But she is afraid to tell the class lest they misunderstand and think her selfish.

She was under such a physical and nervous strain as to get practically no good from the pilgrim's visit, and possibly while he was talking she would have to spend part o time in the kitchen.

I find that sometimes the older and more practical s see the unwisdom of this, but the younger ones who hav home cares, and better health, will insist on a more elab program, though in the end the major portion of the does not fall on them. Often it seems prompted by a that wants to surpass the hospitality of another class.

However, there are some sisters who have the matt a luncheon down to the point of ideality, and if the fr knew that such methods gave us the greatest satisfaction might adopt the same. Let me tell the method of a ce class where almost all the week-day meetings are held a home on the occasion of a pilgrim visit since it is the house large enough.

Probably 25 or 30 will sometimes stay over from one ing to the next. They do not go to the table, but are ask take seats around the room, leaving the middle of the open for passage. Then there is passed to each one a plate on which are two sandwiches (probably one is mea one cheese), a pickle, a piece of cake and a banana (or other fruit). Then tea or coffee or water is passed to On each plate is also a paper napkin.

There is no dish-washing, except of cups and saucer

ons. Even tin cups will simplify this. When all are red, everybody is free to enjoy the discussion of Scripture stions, etc. As each one is through he puts his cup on a venient table, from which sisters finally remove them in a moments.

In this way the friends have clearer minds for the evening ourse and are in a better state to take in the more spirit- food. If any feel a cooked supper is necessary they can go nearby restaurant.

At the class I have in mind the sister usually speaks to pilgrim brother earlier in the day somewhat like this: w, Brother, we know you must have little luncheons so n that something more substantial may be needed, so if tell us what you want, we will see you have it." How- , it suits me far better than a heavy supper, while there other places where a memory of the elaborate variety of vy food I am supposed and urged to eat, puts a little sure of fear into me when it is apparent I must endure ver again. If I had partaken of one-tenth of all the cake rich things offered me during the last fifteen years, I ld have finished my pilgrimage long ago.

These sisters at the place mentioned estimate the number e provided for, and then divide it up amongst themselves. brings 12 or 15 sandwiches, another the same, another a en bananas, etc., and thus the expense as well as the labor iled is made very light.

Many of the sisters making extensive preparations for en- aining have the best of motives; they thus desire to show r appreciation of the presence of the friends, the Lord's dren; but there is a lack of wisdom in it.

Another thing: When a home meeting is held the friends hey arrive are shown to a room where they can leave their s. If they get there early enough this is all right, but ometimes happens that even those coming in late are thus ted. Escorting them to where the wraps can be left, not keeps the hostess out of meetings, but also preserves fusion among those near the stairway or hall; at least it racts the attention of some. How much better if all such ed promptly to the nearest vacant chair, keeping their s with them as they would in a more public place!

I also desire to mention the fact that the classes are not particular to supply free literature to visiting strangers as once were. I have been to public services, even, when a single tract was on hand. It made me think of "Billy" day's comments on "the deacon who didn't deak." That ly is one of the things to which the deacons of the vari- classes should see.

It isn't my intention to complain of the classes, for they really in a glorious state, but there are some place where foregoing suggestions might make them still more of a sing to one another. With warmest Christian love,

Yours in the bonds of the kingdom, B. H. BARTON.

RE LOVE THE SUM OF ALL GRACES

DEAR PASTOR AND BROTHER IN CHRIST:—

Have thought many times of writing you since that most ful article on Love appeared in THE WATCH TOWER, and cially since you suggested that we write you stating the gress and growth we have made in the development of this mportant fruit of the spirit. And now as my cup of joy blessing is simply overflowing in gratitude to our dear venly Father, and to you, his faithful servant, for your ng ministry, I write you of my experiences.

Desiring more and more to become Christlike, I had been ving to develop more love. It became the burden of my ver. Then in the providence of God the article on Love eared in THE TOWER. It was just what I needed!—and it helped me! By God's grace I have noted growth in as I daily seek to walk in the Master's steps. It has ed me to be more and more patient, more sympathetic, to daily examine myself by this standard. Truly, the cles in THE WATCH TOWER become more and more to me at in due season," and I rejoice to see how wonderfully Lord is providing all things needful for them who love supremely. (Philippians 4:19) The Lord is indeed bless- us during this period of waiting, that the bride may e herself ready.

Would like to relate to you several experiences in the nteer work, which were a source of joy and help to me, we believe of interest to you. The other day, in serv- a nearby town with tracts, we learned in conversation a merchant's son how much he and his father enjoyed tracts. He said, "Father has been treasurer and a mem- of council of the Lutheran Church for many years, and have recently reelected him, but he will not serve any ; he is thoroughly disgusted with it all, because there so many hypocrites in the church. We don't want anything to do with it." A lady, hearing the conversation, said, "I haven't been in church for two years." We sought, by the Lord's help, to lend a helping hand. They received the literature with gladness and would surely read it.

The next day, going to another town, we met a gentleman on the train (a tract serving as an introduction), and he spoke freely concerning conditions in his (another Lutheran) church. He told me, "You would be surprised to know how many read these tracts. Why some of our members (mentioning names of business men) won't come to church any more. When approached about it they say, 'What is the use? I get Pastor Russell's sermon at my house every Sunday morning, and there I get just what I want, and I would not get that if I went to church.'"

No doubt the truth is reaching more people than we might realize. (Ecclesiastes 11:6) However this may be, these experiences awakened in me a deeper concern and appreciation as to our privileges and opportunities, and a greater diligence in the service of our Lord and Master.

Again asking you to pardon me for the length of this letter, and thanking you for your loving service, which is proving invaluable to me, and praying that our loving heavenly Father continue to bless and to keep you strong in the Lord and faithful unto death, I remain

Lovingly your brother in Christ, HIRAM P. KLEINHAUS.

LETTERS FROM FRENCH BRETHREN

In accordance with the invitation of dear Brother Russell in his wonderful and comforting article on "Divine Love," published in the last July (French) TOWER, I am intending to write to him.

May the God of all grace and peace be with each of you in your activity for the Lord's cause, till by and by above we shall sing an everlasting Halleluia to the honor and glory of our great Creator!

ELIE JERVILLE, Corporal at Bailleul.—Northern France.

I have received the PHOTO-DRAMA booklet, and wish I could eat it and know it by heart. Forward to my new address THE TOWER (French), the BIBLE STUDENT'S MONTHLY and Brother Russell's sermon. I am not very old, enjoying spiritual life only during the past five months. I never would have believed that such love could be found among God's children. I have known the Bible for ten years, and that it was God's Word, yet I was without knowledge, since darkness surrounded me. Is it possible that I could ascribe to the loving God the cruelty to torture everlastingly his creatures? Oh, how much I now bless the Father for having made known to me his love!

Believe me your devoted brother, ALFRED BLAS.

Wounded soldier in the hospital at Meung, France (newly interested).

This second message to you is to show my love and to tell of the change in my character since receiving THE WATCH TOWER (French). You have addressed to us an invitation which has greatly helped me, and since that time I pray every morning and evening, and run to the throne of grace to confess my failures and my progress. Dear brother, I can tell you I have received great blessings, and I ask your prayers to the end that perfect love—not the love of the world, but that for life eternal—may abide in me.

Your sister in Christ's love, L. R.

I thank the Lord with all my heart for granting me to know your excellent books and also the dear WATCH TOWER (French), which I value as a pearl. The Lord in his mercy has sent us his messengers with the torch of the true Gospel. Therefore, as Paul said to Timothy, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." Forgive my intrusion, but I wished to tell you how much your labor and devotion are precious to my soul. M. R.—Switzerland.

It is ever with keen pleasure and deep gratitude to our God that I receive THE WATCH TOWER (French), that messenger of good news which is as refreshing water. (Prov. 25:25) THE TOWER truly sums up our experiences, joys and hopes. As our face sees itself in a mirror, likewise the printed lines of THE TOWER reflect the truths we perceive in the Holy Word. Therefore, I more and more thank the Lord that I am among those having reached the 1335 days. I rejoice while listening attentively to the teaching of the faithful and wise servant.—Rev. 1:3.

The Lord bless you and keep you in his love through Jesus Christ!

Yours devotedly in him, F. JUPIN.

Non-commissioned officer, Northern France.

I hasten to give you my most sincere thanks for so graciously sending your journal, THE WATCH TOWER (French), to my son, Oscar, who is a war prisoner in Germany. I take

the liberty, sir, to present you my warmest felicitations for the work you have undertaken, which consists in giving to our associates spiritual meat in harmony with their faith and belief. I would gladly reimburse the expenses you have made for the services rendered to my son, who is very well pleased with THE WATCH TOWER and MILLENNIAL DAWN. Our correspondence with Switzerland not being allowed, I sen to my aforesaid son in Germany, who will transmit it t

Please believe, sir, in my deep gratitude and accep Christian greetings.

JOSEPH SERV

President of the Temperance Society.—Belgium.

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SIGNS OF THE PRESENCE OF THE KING

"But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire an fullers' soap."—Malachi 3:2.

The words of the Prophet given in our text refer to the close of the present Gospel age. It is the same day prophesied by the Apostle Paul when he declared, "The fire of that day shall try every man's work of what sort it is." (1 Corinthians 3:13) It is the day of which the Apostle Peter wrote so graphically when he said that in the great day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. (2 Peter 3:10) It is the day of which the Prophet Zephaniah spoke when he said that in the great day of the Lord all the earth should be devoured with the fire of God's jealousy. (Zephaniah 3:8) Isaiah, Jeremiah, and many of the faithful prophets of God prophesied of this day. The Prophet Daniel was instructed by the angel of the Lord that in that day there should be a "time of trouble such as never was since there was a nation." (Daniel 12:1) Our Lord Jesus himself verified this prophecy, and added that never afterwards should there be such a time.—Matthew 24:21, 22.

The Scriptures call this day "the day of the Lord," "the day of Jehovah," "the day of God," "the day of Christ," "the day of vengeance," "that great and notable day," etc. It is the day in which the old order is to perish and the glorious new order is to be ushered in. In foretelling this day, both the prophets and the apostles speak of the class which will stand in this day when all others shall fall. St. Paul says that everything which can be shaken down will be; and that only the kingdom which will then be set up, and which cannot be shaken, will remain. (Hebrews 12:25-29) The present order of society—the nominal church systems, financial institutions, political institutions—all—will go down.

During the Gospel age many who have not been Christians have associated themselves with the church. The civilized world of today call themselves "Christians," in contradistinction to the nations which they call "heathen," though from the Scriptural standpoint they are all heathen—Gentiles. Among all these various nations we find many religions, whose devotees claim that they have consecrated themselves to God. But the touch-stone by which these claims may be tested is the Word of God. See Galatians 1:6-9. To the true church of Christ alone will God give the Messianic kingdom. Some who really have Christ and his work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure, which the "fire" of this day will consume. The tare class in the nominal churches will be bundled and "burned," not as individuals, but as professed Christians; that is to say, their professions will be seen to be without foundation. They will come to see how grossly in error they were—how far removed from the truth.

"SAVED AS THROUGH FIRE"

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their ransom-sacrifice, and have consecrated themselves wholly to God through him. All these have been "called in one hope of their calling." (Ephesians 4:4) Many of these will fail to make their calling and election sure and will suffer great loss. They did not build properly upon this Foundation, Christ, a structure of gold, silver and precious stones of truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the kingdom, and through much tribulation will take a lower place, before the throne—not rulers, but honorable servants of the ruling class. All who have been begotten of the holy Spirit must, as we have shown elsewhere, either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born divine beings. Those not wholly faithful, and who miss the great "prize," though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterize the end of this age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the age. But apparently a large number of these are living now, at the close of the age; and these go through "the great tribulation" and must wash their robes and make them white in the blood of the (Revelation 7:9-17) They will have a blessed portion their purification, but far less glorious than that to they were called.

The Apostle Paul in his writings lays special em upon the fundamental importance of correct doctrinal ing. It made no difference whether Paul or Apollos o an angel from heaven taught anything, it must be in ha with the foundation doctrines which had been given th the Lord. (Galatians 1:6-12) He assured the churc what he had taught them was from God, and that even angel should bring them another Gospel, it would be a that such angel had deflected from loyalty to the Lord. Jesus Christ died to secure the redemption-price for and his race is the foundation doctrine of the church, was received from Jesus himself and from his faithful piece and which was shown in the divinely given types law. Whoever taught this fundamental truth faithfull a real help to the people of God. Yet even such a t might help them to build, even on this proper foundat faith and character structure which would not stand th of the great day of the Lord; for the fire of that day surely prove the nature of this structure. Conseq both teacher and pupil would suffer loss and be save "as through fire."

INVULNERABILITY OF THE TRUTH

This prophecy of our text is still in process of fulf The "refiner's fire" is even now doing its work, and tho and tens of thousands are falling all about us. The et's query is very pertinent at this time. We see th false teachings which have come down during these centuries since the apostles fell asleep have made hu incapable of reasoning correctly on religious subjects. past we have had our own experiences along this line. ever anything religious was mentioned we seemed to l common sense. Now we have lost our fear of the dre alty of using our reason. We have come back to the ings of Jesus and the apostles, and we find them gra beautiful.

Those who have been teaching errors will soon be a (Isaiah 66:5), while the fire of this day will only m the truth to all. Now power, no tongue, no pen, can s fully contradict the truth, the great divine plan of th It is strong before its enemies and before all who m saults upon it, and ere long the folly of its foes shall b known to the whole world. "There shall be weepi gnashing of teeth."

SIGNIFICANCE OF THE PRESENCE OF THE KING

The coming of the King to possess his kingdom will personal as well as a national and a church examinatio ment and treatment. It will mean, when the kingdom inaugurated, the suppression of vice in a manner and t gree never attempted by any earthly reformer. There no license to do evil in any form. The only liberty will be liberty to do right. It is no wonder that so perience joy at the proclamation of the return of earth' ful King to reign. To many it will mean the loss c present advantage over their fellowmen. To many mean the prohibition and cutting off of sins now indu and enjoyed.

Nevertheless, both the King and the kingdom are n coming, but are here; and the present troubles and s in church and state, and the general awakening of the are the results of influences emanating from that Ki kingdom. Though men know it not, it is the smiting kingdom of God that is even now preparing for the of all the kingdoms of the earth, that the way may be for the establishment of righteousness in the world, tha hearts may be humbled and prepared for the righteous ment which is to take control of earth. Worldly men

ze this; for this kingdom cometh not with outward ob-
ıtion—with outward show and display. Therefore they
ot say, "Lo, here," or "Lo, there."

n spite of the awful war now raging, growing fiercer and
deadly every day, these continue to hope for peace, try-
to convince themselves and others that the trouble must
be brought to an end, and that matters will then go on
ormerly. They blind themselves to the true conditions
refuse to believe that God has determined to permit this
ole to spread and involve the entire world and to bring
t the utter overthrow of the present order of things.
shness, pride and love of money have closed their eyes.
give here an extract from a poem written some years ago
Christian minister, which forcefully describes present
itions and the judgment of God which is now to be visited
the world for their lasting good:

e to the Age when gold is god, and law a solemn jest,
'hat helps the boldly vile to crush the noblest and the
best!
en Mammon o'er cheap millions flings his gilded harness
strong,
nd drives them tame beneath his lash down broad high-
ways of wrong;
ile Truth's shrill clarion down the sky peals faintly o'er
the rout,
nd dust and fumes of earth and sin shut Heaven's blest
sunlight out!
n look for lightning!—God's red bolts must cleave the
stifling gloom,
n righteous wrath to purge the world in Sodom's fearful
doom!"

ut we are thankful that while the judgments of a right-
God against sin must come at this time, yet the ultimate
lts will be glorious, when the world will come forth
tened, subdued, purified by the awful baptism of fire and
l; when they shall come to see that sin, selfishness, and
ıption have wrought their legitimate outcome. Then
kind will be ready to cry to the Lord and to long for his
erance, and he will be entreated of them and will lift
up and bless them.

ut the coming of the King means much trouble and the
ral overturning of the kingdoms of this world which,
e professing to be kingdoms of God, are really under the
rol of the "prince of this world," Satan, "the prince of
power of the air, the spirit that now worketh in the chil-
of disobedience." (John 14:30; 16:11; Ephesians 2:2)
eans the shaking of society in a manner and to an extent
r before known, and as thoroughly that another shaking
never be necessary. (Hebrews 12:26, 27) It means the
king in pieces of the empires and governments of the
d as a potter's vessel. It means the passing away of the
ent ecclesiastical "heavens," and the fall of many of its
bright "stars." At present the sunlight of the true Gospel, and the moonlight of the law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood."—Joel 2:30, 31.

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge as the Lord himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realized. He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R. V.) He will "bring down them that dwell on high, the lofty city [Babylon] he layeth low, . . . even to the dust." He will bring down them who have "made lies their refuge."—Isaiah 28:15, 17, 18; 26:5, 6.

LIFT UP TRUTH'S GLORIOUS BANNER!

It is written that the day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the heavenly King to come again in the flesh. They forgot that the only reason for his coming in the flesh at his first advent was "for the suffering of death" as man's corresponding-price; and that now he is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in spirit." (1 Peter 3:18) They forgot that the Apostle Paul also said, "Though we have known Christ after the flesh, yet henceforth know we him [so] no more." (2 Corinthians 5:16) The true children of God are coming more and more to see how the Master comes at his second advent, and are not expecting to see him in the flesh and with their natural eyes.

We who know that the King of Glory and his blessed kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this kingdom, rather than to the poultices of their own contriving which can do no real good. Tell them the meaning of present worldwide conditions, and how, beyond the troubles now overspreading the world, will come the glorious times of restitution foretold by all the holy prophets since the world began. Tell them that the death of Jesus was the redemption-price for the entire race of Adam, and that his return is for the purpose not only of delivering his church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.

SEEKING MEMBERSHIP IN GOD'S KINGDOM

"Seek ye first the kingdom of God and his righteousness."—Matthew 6:33.

t the beginning of our Lord's earthly ministry the Jew-
ıation were invited to become the kingdom of God. The
of God's chief blessing was "to the Jew first." For
y centuries they had been God's special people. They had
called to be unto God "a kingdom of priests and an holy
n"—a peculiar treasure unto God, composed of a priestly
and a chosen, holy people. (Exodus 19:5, 6) We do not
rstand that all Israel from the time of the giving of the
could have been of the heavenly kingdom, however faith-
hey have been. None could be of this kingdom class be-
Jesus came to earth; for he was the Forerunner of this
The offer was made to the Jews of his day. But those
e nation who lived previously, and who had been faithful
od, true to their covenant, shall be greatly blessed of the
on the human plane. They shall be used to bless all na-
under spiritual Israel—the kingdom of God now being
p.

od's special favor to the people of natural Israel in choos-
them above any other nation was especially because they
the seed of his faithful friend, Abraham. God had prom-
Abraham that because of his faith and obedience his seed
ld be blessed. It was not because they were of themselves
r or better than other peoples. (See Exodus 32:9-13;
eronomy 9:4-8) But for their fathers' sakes God chose
to be his people.

t our Lord's first advent the time had come for the offer
embership in the kingdom, for the testing of the whole
n of Israel, to prove whether they were ready for this
e blessing. Jesus was the One to offer this kingdom; for he had consecrated himself a sacrifice for sin, which would constitute a basis for the establishment of the kingdom on earth.

TRUE AND FALSE IDEAS OF THE KINGDOM

The sermon on the Mount, from which our text is taken, points out the earnestness and singleness of heart necessary in those who would become members of the kingdom class. The Master intimates that not all of this favored nation who heard his message would be ready to accept it. Many were absorbed in the things of this life—in what they would eat, what they would drink, what they would wear. But in order to be ready to receive the proffered blessing, in order to be acceptable to God, they must make the kingdom, their first interest. "Seek ye first the kingdom of God and his righteousness," enjoined the Savior, not the earthly things. If the kingdom was made first, all their earthly needs would be supplied; "All these things shall be added unto you," was his promise.

Not many of the Jews were ready for so drastic a Teacher. They had their own plans—business plans, political plans, social functions. Hence this invitation of Jesus to leave all to obtain a kingdom of which they knew nothing and which seemed so intangible did not find a very ready response. The twelve apostles were among the first to accept his offer. At the time of Jesus' death, something over five hundred had joined themselves to him as his disciples. Of these we are told that one hundred and twenty were gathered in the upper room on the day of Pentecost, where they received the begetting of the holy Spirit. After Pentecost some thousands

of Jews came to the point of decision to make the kingdom of God their first business. These, however, were but a small minority of the nation of Israel.

Throughout this Gospel age there have been a few who have heard the call and accepted the conditions, who have determined to make the kingdom of God the first consideration of their lives. Satan has tried to make many of these think that papacy is that kingdom, or that Great Britain or Russia or some one of the other kingdoms of earth is that kingdom. To others he brought a misinterpretation of the words of the Apostle, "The kingdom of God is righteousness and peace and joy in the holy Spirit," and endeavored to make them think that all there was of the kingdom of God was merely righteousness and holiness of life, having a godly life through the power of the Lord's spirit. How far all this is from the teaching of the Scriptures regarding the kingdom can be readily seen by a study of the subject of the kingdom of God as presented by the holy prophets, the apostles and our Lord Jesus himself. Truly we have a wily adversary!

HOW CHRISTIANS MAY KEEP GOD'S LAW

By these false ideas the true thought of the kingdom was obscured—the thought that God was selecting the members of the kingdom class, the thought that we not only make a full consecration of our little all to the Lord according to his terms, but that we should continually put this vow of consecration into practice, counting all other things as loss and dross that we might win a membership in this glorious company of which Jesus is the Head. This obscuration of mind still continues with the majority of those who have professed the name of Christ; but the full complement of body members of Christ is being secured, despite Satan's vigorous efforts to prevent it. Now the number is almost full; indeed the few now coming in, we believe, are merely taking the places vacated by some who by unfaithfulness have but the crown laid up for them; for we understand that the full number had accepted the offer and been begotten of the spirit when the general call ceased, in the fall of 1881. See STUDIES IN THE SCRIPTURES, Vol. III., Chap. 6—"The Work of the Harvest."

In seeking the kingdom of God we as Gentiles are to realize that the Lord has not changed from his original position when he made the proposition to Israel that in order to obtain everlasting life they must keep the law. There is no other way. God will not exalt to kingdom honors any who are violators of his law. The question then comes in, How can we keep the law? If the Jews could not keep it in all those sixteen hundred years, how could we keep it? And does not the Lord say through the Apostle that by the deeds of the law shall no flesh be justified in his sight? To understand this is to understand some of the deep things of God; namely, that "God is in Christ reconciling the world [those from the world who now accept the Gospel call] unto himself, not imputing their trespasses unto them."—2 Corinthians 5:19.

"YOUR BODIES MEMBERS OF CHRIST"

Christ kept the law and satisfied divine Justice for all who become his during the Gospel age; and his merit is imputed to those who keep the law in their heart and are hindered from keeping it absolutely by the weaknesses of their fallen flesh which they are unable to control. And so St. Paul says that the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit. First of all, through the imputation of his merit to their mortal bodies, their flesh, our Redeemer covers, their natural imperfections. Second, because that body so devoted, so justified, is sacrificed, he reckons them dead as human beings. They are then begotten to a new, a spirit nature. Thenceforth their mortal bo counted as the body of the new creature, no longer as a h body; for this was sacrificed. Actually, however, it is c ened to be the servant of the new creature. Being still ally human, it must be given a robe of righteousness to until the end of the present life. This is furnished b Savior.

The Apostle Paul, in speaking of our human bodies the standpoint of our new relationship in Christ Jesus "Know ye not that your bodies are members of Christ?" Corinthians 6:15) God no longer counts our fleshly bo the body of a human being. It is a member of Christ property of the spiritual new creature. This new cre keeps the law of God. Wherein there is failure, it is no new creature that fails, but the imperfect flesh, which is ered by the pure, white robe of Christ's righteousness. looks upon it as the spotless body of this new creature. we stand perfect before God's law; thus the righteousne the law is fulfilled in us who are walking, not accordi the flesh, but in the footsteps of Jesus.

LIBERTY IN CHRIST NOT THAT OF MEAT AND DRIN

Our text enjoins that we seek God's righteousness. seems to imply that for those he is now calling God has vided a righteousness. This righteousness is in Christ it must be accepted by every one who comes to God; o wise, not having the righteousness of God and the assis that goes with it, he will not be able to attain unto the dom.

The new creature is so in accord with the Lord th will seek to bring his mortal body fully under the cont the law of love. He will seek to be altogether just to his fellowmen, toward the brethren, and kind and me toward all. His entire life will be given up to attaining bership in the heavenly kingdom. This will lead him to the cause of God's righteousness. Wherever God's plan set aside, he would be called upon to defend them in reasonable way. He will be on the side of righteousness truth. All who truly seek the kingdom have this dispos

When the Apostle Paul says that the kingdom of G not meat and drink, but righteousness, peace and joy i holy Spirit, we are to understand him to mean, as s in the context, that the privileges of those who are of kingdom class do not consist merely in liberty to eat and things forbidden to those under the law or to those in bo to heathen superstitions, but our liberty is far superior to Those Jews who became followers of Christ were informed they were now free from the regulations of the law whic stricted their food, etc. As to whether they would no pork or something else was thereafter to be regulate conditions and circumstances. They had liberty in Christ they had not, as Jews, previously enjoyed.

But St. Paul points out that this is not the chief li —to be able to eat oysters, pork and other things forb by the law. This permission would not be much of a ing. The chief element of their freedom in Christ was true righteousness and holiness which is the blessing and fort of all those who are the sons of God. Nor was i Apostle's thought that righteousness, peace and joy cons the kingdom, but that these are the blessed results of me ship in the kingdom class. They are blessings which ar heritage of those who are heirs of the kingdom, even they are still under age, as it were, still being tutored prepared for kingdom service beyond the veil. All o Lord's people are now to rejoice in true righteousness righteousness of God, and to seek it above all else.

ST. PAUL AT ATHENS

[This article was a reprint of that entitled, "Worshiping the Unknown God," published in issue of June 1, 1909, which p see.]

GOOD, BETTER, BEST IN BIBLE STUDY

Every influence which makes for respect for the Bible as the Word of God is commendable. The Bible study practised in Great Britain and Ireland fifty to a hundred years ago; namely, the committing to memory of verses and chapters and the use of the Book as a reader in the Schools, had its advantages. Those who thus became familiar with the text of the Bible had a valuable store of information, if later they became Christians and sought the meaning of God's messages.

Other Bible study attempts were made in various denominations in so-called Bible study classes. These, however, were hampered by the denominational creeds. Occasionally able teachers informed their classes respecting the historical setting, discussed the writer of the epistle, the journeyin periences, etc. Sometimes he ventured off into doctrine on such occasions, unless he was very discreet and held the class, the result of the lesson was somewhat of a dis and a general tangle, which left the class more confused before.

Another style of Bible study which for a time found f consisted of a number of Christian people reading a cha verse about. Each, after reading his verse, would make comment as he pleased. If there were forty verses in chapter there were as many little comments. When the ing closed there was a feeling of a measure of refresh in having handled the Bible, having read some intere

s, and having communed with each other; but very little ledge of God or his plan of the ages was gained by such study.

t is only of late—within the past ten years practically—the Bible has been studied after the manner we mention Berean Studies—searching the Scriptures. Now all over world Berean Classes are in operation. Great blessing great enlightenment are resulting. For this kind of Bible y, a textbook is used and also a question-book. The ooks are the various volumes of STUDIES IN THE SCRIPS. In these volumes the teachings of the Bible have been ted and brought into an assimilable form. For instance, e lesson appertains to the holy Spirit, the study on the ect brings together the teachings of the Bible from every and sets these in orderly array before the class. If the ect be "The Man Christ Jesus," it is similarly treated. e subject be "The Logos," it is treated in like manner. e subject be "Justification," "Sanctification," "The Glorion of the Saints," each subject is treated systematically ought to the minds of the class and laid open for discus- with references to various parts of the Bible in which things are stated.

t does not surprise us, therefore, that those of God's peo- who have learned the value of this method of Bible study and who follow it have a clearer understanding of the Word of God than others. While, therefore, we commend any kind of Bible study, we especially commend this form which the Lord has blessed above all others for the enlightenment of his people in this harvest time. This method is for the advantage of the entire class. An able leader is not so indispensable. One danger with able leaders with any other method of Bible study is that their ability sometimes goes in a wrong direction and misleads.

These Berean Studies, however, place the entire class in a position of advanced scholarship in the Word of God, because they have the entire subject under discussion open before them. Nevertheless, even in a Berean Study and when the questions are used, a skilful leader, who is humble-minded, will prove a great assistance to the brethren. And this is the case in nearly every class the world around. We want the dear readers of THE WATCH TOWER to know just why we so earnestly recommend to them this Berean form of Bible study. Nor should we wonder if the adversary would work against a method which has been so blessed of the Lord. We urge upon all a comparison between the results in their minds, their hearts, their lives, as between Berean Bible Studies and all other kinds of which they may have knowledge or have tried in the past.

ST. PAUL AT CORINTH

[first three paragraphs of this article were reprinted from article entitled, "Paul at Corinth," published in issue of February 1, 1903. The remainder was reprinted from article entitled, "I Have Much People in This City," published in issue of June 15, 1909. Please see the articles named.]

GLORYING IN THE CROSS OF CHRIST

JULY 30.—1 CORINTHIANS 1:18-2:2.

"Far be it from me to glory, save in the Cross of our Lord Jesus Christ."—Galatians 6:14.

CROSS OF CHRIST NO LONGER PREACHED—REDEMPTION FALLING BEFORE EVOLUTION THEORY—THESE TWO THEORIES ANTAGONISTIC—FEW UNDER THE BANNER OF THE CROSS WITH JESUS AND THE APOSTLES.

one can dispute that the preaching of the cross of Christ ying out. Those who still preach it give the impression at the most it means renouncement of sin and the inci- al self-denials. Rare indeed would it be to find a minister ur day preaching the necessity for the cross of Christ—necessity for Jesus' death as the redemption-price for the of the world.—1 Timothy 2:5, 6; Matthew 20:28.

Why is this? Some would answer that they have become stian Scientists, and no longer believe that there is such ing as sin, and no longer believe that there is such a thing eath; and that hence they could not believe that Jesus for sin. Others would answer that they have gotten too to believe any longer that in the divine plan the death esus was necessary that in the redemption and reconcilia- to the Father. Their view is that the apostles and Jesus, etting forth the cross, were laboring under the delusion he darker time, which present day education shatters un- a brighter light. Still others would say that they have me Evolutionists and Higher Critics, that they no longer ve the Bible at all, and that they adopt the opposite ry to that of the Bible—namely, the Evolution theory.

From the standpoint of Evolution there could be no jus- no propriety of any kind, in a ransom-sacrifice by a Re- er. Why? Because, according to the Evolution theory, is surely developing, and is not yet perfect and not yet y for trial along perfect lines; he is merely merging from ute to an intelligent creature. Evolutionists would claim without any redemption or any interference whatever up- God's part the process of Evolution will continue until by by there will be a family of mankind that will reach an tocracy of wisdom, efficiency and power which will enable to live everlastingly by their own wits.

Small comfort is there in this for Evolutionists of today f the past. If they boast of their children of the future of the everlasting life to which those children will be ually evolved, they admit that personally they have noth- beyond the truth—that any future life on their part will epresentatively in their children. And as for their parge, they have nothing to boast of there, although some of seem to boast of their ancestry, after all—that their fathers were monkeys, frogs and, earliest of all, simply oplasm.

SIGNIFICANCE OF THE CROSS

These theories are the products of human wisdom, and ate a misunderstanding and neglect of God's Word. How tiful is the Gospel of the cross as compared with any r! It assures us that God made man in his own image and likeness; and that man's fall from that perfection to his present condition of demoralization came as a result of disobedience to divine law and of the enforcement of the divine penalty—"Dying, thou shalt die." (Genesis 2:17, margin) For six thousand years our race has been dying, not only physically, but also mentally, which includes the moral qualities. With all the experiences of the past and with all the education of the present, nobody has hope that our race can be lifted up out of its present unsatisfactory condition back to perfection. All that we can do is to combat the evil in ourselves, combat disease and death, and help others along the same lines.

But meantime, God had from the very beginning planned the blessings of the cross—planned that in due time he would send forth his Son, who would die for human sin, "The Just for the unjust," and thus open up the way for man's return to divine favor and everlasting life. Thus it is written: "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

For four thousand years the world waited for the redemption accomplished at Calvary. For nearly two thousand years the results of that redemption have been confined to a special class of humanity, under a special call, or invitation, to be the bride of Christ—"the church of the first-born, whose names are written in heaven." (Hebrews 12:23) The Scriptures assure us that this selected company is to be associated with Jesus in the great kingdom of God, which the Bible everywhere shows is to roll away the curse and, instead, bring back favor.

The kingdom cannot come until the royal family is ready to take the throne. Jesus, indeed, has long been ready; but in harmony with the Father's plan he has waited and has been doing a work in the preparation of the church, his brethren, who are to be his joint-heirs in the kingdom—otherwise styled "the bride, the Lamb's wife." (Romans 8:17; Revelation 21:9, 10) Then for a thousand years the restitution privileges will be open to the whole world of mankind. It will no longer be necessary to preach; for all will know the Lord, from the least unto the greatest, and unto him every knee shall bow and every tongue confess. (Jeremiah 31:34; Philippians 2:9-11) All this is to come as a result of the cross.

EARTHLY VS. HEAVENLY WISDOM

No wonder the Apostle makes the cross of Christ the center of his preaching, declaring; "Without the shedding of blood there is no remission" of sins! (Hebrews 9:22) As the

Prophet hath declared, "By his stripes we are healed." (Isaiah 53:5) Our lesson quotes briefly the divine prophecy that the worldly-wise would not appreciate the divine plan, and especially the center of that plan—the cross of Christ. Worldly wisdom would look in an entirely different direction.

However, God is not seeking the worldly-wise, but those loving righteousness, full of faith and obedience. Hence the majority of mankind, including the majority of the wise, are still to be found on the side of the wise, are still to be found on the side of the world; and only comparatively few have come properly and truly to the Lord's side, accepting the wisdom from above. These, in the eyes of the world, are foolish; but in the eyes of the Lord, they are wise. The wise, the great, the noble, the rich, the learned, are so well satisfied with what they have that they are not hungering nor thirsting, nor seeking after the divine arrangement. Hence those who accept the Lord's arrangement are usually the poor, the unlearned, etc., who realize their lack of wisdom and seek it from the Fountain of wisdom and through the channel of wisdom—the Bible.

The whole world is perishing because of original sin; and to nearly all of the world the cross of Christ is foolishness. We who believe God's message are said to be saved—to have passed from death into life—because we have come into relationship with the great Life-giver "through faith in his blood." To us the great Redeemer is the wisdom of God personified, and that wisdom is shown in the Master's cour sacrifice. When we accept this, he becomes our Justifier being justified by him, we are granted access to the Fa who receives our consecration sacrifices, and imparts to begetting of his holy Spirit. Our salvation continues as by day we abide in the Lord and grow in grace, know and the holy Spirit. Eventually our salvation will be pleted; as it is written, our salvation shall be brought us at the glorious appearing of our Lord and Savior Christ.—1 Peter 1:13; Titus 2:13.

When the royal priesthood shall have entered into heavenly glory, then will begin the new dispensation of siah's kingdom, which will utterly scatter the errors of wo wisdom and cause all the world of mankind to hear "the small Voice" of God. The Lord will then turn to the p a pure message, that they may all call upon him and him with one consent. (Zephaniah 3:8, 9) Then, durin Millennium will be the world's trial time; as now, during Gospel age, is the Church's day of trial, testing and pre tion for the fulness of Jehovah's favor and for everla life.

With such an appreciation of the value and the nece of the cross of Christ, we can join heartily with the Ap Paul in the Golden Text of this lesson: "Far be it fro to glory, save in the cross of Christ."

LESSON OF THE BLIGHTED FIG TREE

"Have faith in God."—Mark 11:22.

As Jesus and his apostles passed along the road from Bethany to Jerusalem preaching the Gospel of the kingdom, they had seen, en route, a fig tree. Our Lord, being hungry, went to the tree, seeking fruit thereon; for the time of figs was not yet past. But he found that the tree was barren. Then he pronounced a curse, a blight, upon the tree. The next day as they passed by Jesus' disciples noticed that the fig tree had withered from the roots. Then Peter said, "Master, behold, the fig tree which thou cursedst is withered away!" Jesus answered, "Have faith in God." (Mark 11:13, 14, 20-22) Then he called their attention to the fact that it was not merely himself who had blighted the tree, but that the heavenly Father was to be recognized as behind him in this. He ascribed always the honor to the Father. He was merely the Finger of God. "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."—John 5:36; 14:10.

REAL OBJECT OF JESUS' MIRACULOUS WORKS

Some of the people of that time, as now, had malignant power; and Jesus' act might have been attributed to that source. So he would direct the minds of his disciples to the things that he did as being always of God—thus differentiating his power from that of Satan. Some might wonder that God would take notice of a tree because it was not bearing fruit. But Jesus was not an ordinary person. His course was not an example for us to go along the street and, seeing an unfruitful tree, say, "Cursed be this tree; it shall not bear any more fruit forever!" Should we adopt this course, we might be finding fault with trees and with everything else. But our Lord was especially sent of God. He was accustomed to do good as he went about. He healed the people and taught them, giving them forceful object lessons.

It was necessary that the disiples of Jesus be thoroughly convinced that he was sent of God before they could have developed in them the needful faith. They must continue this faith, consecrating their hearts and lives to God, before they would be ready for the Pentecostal blessing. Hence many of our Lord's works were of an outward, visible kind, intended for the enlightenment of his followers, for the establishment of his Messiahship, and for the manifestation of his future work for the world. Of his conversion of the water into wine, it is written, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his [coming] glory; and his disciples believed on him."—John 2:11.

St. Paul points out that the natural man cannot see the deep things of God because they are spiritually discerned. (1 Corinthians 2:14) Hence there was a necessity for teaching of this outward, material kind to Jesus' disciples; for they were but natural men. Although they recognized him as the Messiah, they did not realize this clearly at first. Jesus asked them on one occasion, "Whom say ye that I am?" And Simon Peter answered, "Thou art The Christ, the Son of the living God." Jesus said, "Blessed art thou, Simon Bar-jona flesh and blood hath not revealed this unto thee, bu Father which is in heaven." (Matthew 16:15-17) It w grand course of education, then, that Jesus gave his apo

And so as regarded the fig tree, the miracles of he the sick, raising the dead, casting out demons, feeding thousands, etc., it was not so important that certain pe be physically healed at that time, nor so important tha multitudes should not go hungry over night, nor that d displeasure should be visited upon an unintelligent tree. it was important that the disciples should get the n lessons and see that the Lord's power could and woul exercised on their behalf; that, with the realization tha Lord was on their side and would guide and protect they would be able to exercise great confidence. It wa portant also that we should have this assurance of Father's love and care over us as his children. It wa portant that our Lord's coming glory during his kin reign should be illustrated and shown forth.

THE FIG TREE A SYMBOL

There is a further thought as regards the fig tree. believe that the fig tree is a representation of the J nation. This nation had been God's fig tree. In due God sent his son seeking fruit from that nation, but he none. The tree was barren. He found a few faithful viduals, but nationally nothing—no fruit as a nation; an blight, or curse, of the Lord came upon the Jewish n because with all their privileges and advantages they ha brought forth the proper fruits. Our Lord Jesus, five before his crucifixion, pronounced their house desolate. hold, your house is left unto you desolate!"—Matt. 23:38 Luke 13:34, 35.

Ever since that time, the Jews have been desolate blighted as a nation. But there is a promise that this bli fig tree shall again become a living tree—a living n They are to be restored to divine favor, after their "do of disfavor has been fulfilled. [See STUDIES IN THE S TURES, Vol. 2, pp. 217-230] This "double" we understan been accomplished, and this is the meaning of the awakening now among the Jews, and of the great Zi movement.

Speaking of the time of his second advent and o nearness then of the kingdom, Jesus said, "Learn a pa of the fig tree: When her branch is yet tender, and pu forth leaves, ye know that summer is near; so ye in like ner, when ye shall see these things come to pass, know it is nigh, even at the doors." (Mark 13:28, 29) The J nation has been having a long winter time. But the s time of this nation is now at hand. We already see th tree putting forth leaves. So we see that the lesson o blighted fig tree was not merely a lesson for an hour, lesson to all the Lord's people from that time even until

LOVE IN THE CLASSES

'Love one another, as I have loved you," is the Master's ruction. (John 15:12) "We ought also to lay down our s for the brethren," writes the Apostle. (1 John 3:16) that loveth him that begat, loveth also him that is be- en of the Father." (1 John 5:1) As a matter of fact, all belong to the church of Christ have the spirit of love at time of their spirit-begetting. And if progress be made preparation for the kingdom, that spirit of love will in- se and abound more and more, until it will be perfected the resurrection. Then we shall have our new bodies, ch will permit our loving hearts to manifest themselves y. But in the meantime, how frequently the dear brethren he Lord seriously try each other, vex each other, and fail provoke to love and good works—inciting rather to strife! While we should properly attribute such weakness, not to new creature, but to the old, nevertheless we are never forget that the growth of the new creature means the h of the old creature, and hence in proportion as our is not dead to sin and selfishness, in that same propor- we, as new creatures, have not yet reached the ideal for ch we strive.

The Editor frequently receives letters from elders of ses, asking advice as to how they shall deal with the ses, and from members of the classes asking how they ld deal with their chosen elders and deacons. The chosen ants of the classes frequently feel that their brethren, who ted them, do not repose a sufficiency of confidence in them entrust them fully enough with the management of the irs of the class—that the class wishes to manage its own irs and merely to have the advice of the elders. In such s we recommend that the elders be fully content with a condition—that it is the class as a whole which repre- s the Lord, and that no servant of the class has the ilege of exceeding the authority which the class gives to by its vote.

It is our experience that the Bible students feel a great l of protecting their rights and fulfilling the obligations ch the Lord has placed upon them. Surely they are excus- even if they seem to exercise too great care in this mat- —in view of the examples all around us, amongst both testants and Catholics, of the power of priestcraft, and inclination of ecclesiastics to grasp power and authority to ignore the ecclesia.

On the other hand, frequently the classes feel that they being ridden or "bossed" by their elders—whether this is ly so or not. They complain sometimes, for instance, that elders get a fever for preaching and desire to give lectures every possible occasion, sometimes even turning prayer and imony meetings and Berean study classes into lecture op- tunities. If intimations are given that Berean lessons are ferred, and that changes from the class order are not reciated, the elders sometimes take offense with the whole s, declaring that they are not appreciated; and other times either take offense at the individual who has had the rage to kindly mention the matter to them or fancy that is an exception and that they are pleasing the class—a of too much self-esteem sometimes.

PASTORAL ADVICE

It is difficult to know how to advise classes in such cases re the elders seem to have lost, not the spirit of the Lord, the proper balance of a sound mind. We generally refer irers to the extended treatise on the subject in SCRIPTURE DIES, Volume VI., and ask them to read afresh and act ordingly. But even after reading, some of the Lord's dear ep do not know how to obtain proper Scriptural order and ntain the liberties of the class and refrain from permitting elder to injure himself and the interests of the class!

Our general advice to the brethren is that they take such tters to the Lord in prayer, while watchful of any and y opportunity to promote what we believe to be the Lord's in the classes. On the one hand, we must admit that it ld be entirely wrong for a class to permit an elder to ss" it or, as St. Peter said, "to lord it over God's herit- " (1 Peter 5:3) It would be injurious both to the elder to the class interests.

On the other hand, the classes should seek to avoid cap- sness and faultfinding. They should esteem the spirit of Lord, the spirit of devotion, the knowledge of the truth talents for its presentation, wherever these are to be found, and should gladly help one another to opportunities for development in grace, knowledge and utterance—each according to the talents which the Lord has bestowed upon him and in harmony with the directions of the Lord's Word. Forbearance, one with another, a willingness to wash one another's feet, symbolically, and to esteem each other for all Christ-like qualities, should be cultivated.

While the will of the class should be carefully sought by every elder, and fully expressed by every class in respect to all the order and arrangement of its affairs, nevertheless we should not be over-exacting in respect to how the will of the class is expressed. In other words, we should consider what is satisfactory to the majority of the class. Elders are not to be found fault with simply because the class satisfaction has not been expressed in some special, particular manner. In other words, a minority of the class should not feel at liberty to distract the class and stir up strife simply because methods which the minority prefer have not been accurately followed. Each member of the class has full liberty to express his conviction at opportune times—especially at election time; but he should be fully satisfied, after expressing his thought and preference, to abide by the preference of the majority, whether expressed positively or negatively.

JUSTICE FIRST—THEN LOVE

Let us, dear brethren, ever remember that while we are striving after love and its bond of perfectness, nevertheless our own course of action should be squared first of all by absolute justice, and then love may add to that as much as it may please. For instance, at an election some brother may unwisely nominate, for some service of the class, a brother who is not qualified for the position. We must not find fault with the brother, for he has his liberty of making the nomination and manifesting his unwisdom; but, on the other hand, we should not feel bound by his suggestion, nor should we allow fear of offending the nominated brother to hinder us from expressing, by vote, what we understand to be the Lord's will in the matter. And if voted down by the class, the nominated brother has no right to take offense, but should rather admire the courage of the brethren, as expressed in his rejection.

One thus rejected by a class has no right to inquire either of the class or of any member of it why they voted against him. That is their business and none of his. They merely exercised the right which they had according to their own conscience. It was a matter of justice. Love, in the sense of human sympathy, has no place in the deciding of such questions where the Word of the Lord lays down the rules to be followed by each member of the ecclesia. A failure to recognize principles of justice—righteousness—seems to lie at the foundation of nearly all class difficulties. We request that all who get into such troubles take the matter to the Lord in prayer and then consider the matter along the lines of absolute justice.

We have advocated in the Sixth Volume of STUDIES IN THE SCRIPTURES that, if possible, the will of the class be expressed by the majority—at least eighty-five per cent. of the whole number. This, however, does not mean that either justice or love would turn over all of the affairs of the class to the remaining fifteen per cent and allow them to dictate, as for instance, to permit them to determine that there shall be no elders or deacons elected because the minority would hold fifteen per cent. of the whole amount and insist that its ideals should be met or that the whole work of the class should come to a standstill. This would neither be loving nor just, and should not be submitted to.

The majority rule is the standard of justice, and what we suggested in excess of that was a concession of love—an attempt to meet the tastes and preferences, if possible, of the entire class, or at least a large majority of the class. The majority should lovingly desire to regulate the class affairs, so far as possible, to suit every member of the class; and to whatever extent there is a failure to do this there is an invitation to discord and to a split in the class. While, of course, a division of the interest into two classes is always deplorable and should be striven against, and sacrifices be made by all to maintain a "unity of spirit in the bond of peace," nevertheless a division of the class for a time would certainly be preferable to a continual strife, which would hinder the spiritual progress of all concerned.

A FOURTEEN-YEAR-OLD MARTYR

A letter has just been received from Wellington, New land, saying that one of the Bible students of that vicinity, teen years old, had been imprisoned for refusing to register for military service because of religious objection to participation in war in any sense of the word. He was permitted to come out of his prison to partake of the Memorial

Supper, April 16th, and then returned to prison. It seems very remarkable the hold that militarism is gaining.

Word comes to us from England that some of the Bible students there were ordered to report for military duty. These registered their objection, but were refused immunity from service—receiving, however, the assurance that they would be put in non-combatant positions in the war. This promise was afterward neglected, and they were put into regular ser at once. We are not to forget that practically all the w is claiming to be Christ's kingdom, and yet that any who to follow the Words of Jesus seem to be thoroughly d spected and hated of all men and all nations. What a p we have here that Messiah's kingdom is future! How we are that it is nigh, even at the door!

"LET HIM BUY A SWORD"

Why did our Lord say to his disciples, "He that hath no sword, let him sell his garment and buy one" (Luke 22:36, 38), and then afterward say to St. Peter: "Put up thy sword into its place; for all they that take the sword shall perish with the sword"?—Matthew 26:51, 52.

We should remember the circumstances. Jesus knew that his hour was come in which he would be betrayed, made prisoner, and the next day be crucified. It was necessary to show that his capture was not made by force, but that he voluntarily permitted himself to be taken and crucified. The Father might know, the angels might know, and his disciples might know that he had power to ask of the Father legions of angels for his defense and protection from the hands of his enemies; but others could not know this. It was desirable that it should be clearly manifested that Jesus and his disciples could have defended themselves, as St. Peter, indeed, started out to do when he drew his sword and cut off the ear of the high priest's servant. Jesus promptly healed the ear and instructed Peter to be non-resistant, and surrendered himself, merely requesting that his disciples be not molested.

The circumstance demonstrated that our Lord surrendered himself voluntarily, and therein was the lesson. Had t been no swords in the company of his disciples, it might been claimed that no defense could have been made. having of the swords made possible the exhibition of courage of the disciples, and the willingness of Jesus to sub

When Jesus said that if necessary their garments sh be sold to purchase a sword, the apostles responded that had in their company two swords; and Jesus answered, "I enough." They were intended merely for a demonstrat and not for a defense.

Nothing in this Scripture seems to give any warran warfare, nor to the implication of some that Jesus des his followers to take the sword. True, not all who have ta to the sword have perished by the sword, and not all have avoided the sword have preserved their lives, but i a general principle which the Lord discusses. He who pares himself for warfare and trouble will be pretty sur get plenty of it, according to the general course of the fa human nature. On the other hand, the Lord's disciples enjoined to "follow peace with all men, and holiness, wit which no man shall see the Lord."—Hebrews 12:14.

INTERESTING LETTERS

WAS DISGUSTED WITH MAKE-BELIEVE RELIGION

DEAR PASTOR RUSSELL:—

A deep feeling of love for you, the honored servant of our Father in heaven, prompts me to express my thankfulness just this once for having been brought into the light now shining so brightly. Hitherto I have sought to quell the desire from a realization that you receive many thousands such letters, and that I should not encroach upon your valuable time. Please do not feel obligated to answer this.

I first came in contact with present truth in 1902, through reading several of the volumes; and a profound impression was made upon me. At that time I was teacher of a large school in Jamaica, Catechist of the Church of England, Sunday School Superintendent, Choir Master ,and the rest of it. Pressure on all sides was brought to bear, and my desire to embrace the truth was squeezed out of me. For nearly ten years I never came in contact with so much as one of your tracts. I became intensely worldly; and, thoroughly disgusted with myself and the make-believe religion, I quit the whole thing in 1907 and started anew on the Isthmus of Panama.

In September, 1911, my wife bought a copy of "Daniel and the Revelation." Trying to read this book caused me to root out an old paper covered Volume V. which had followed us around these many years. It was in trying to compare the two books that I got a fresh start; and the Lord, almost miraculously, supplied the other volumes. Determined that the opportunity should not slip this time, I carefully made up my mind, and offered myself in full consecration to God on January 1st, 1912. My dear wife also consecrated about the same time.

Since then our path has been continuously upward. We have read hard, prayed much, and endeavored to live Christ; and oh, the blessedness! Only those who have been with Jesus and have learned of him can appreciate this wonderful transformation of mind.

Next to the Lord Jesus our thanks are due to you, as our consecration was solely the product of STUDIES IN THE SCRIPTURES, and your writings have been the most important element in the development of our characters.

Enclosed are four questions which have caused a good deal of division of thought among us of the Panama class. I am aware that all of them have been treated by you time and again. But we are so dull of comprehension and so leaky!

I close with warmest love and appreciation for you and the Bethel family, whom we remember daily in prayer.

I am yours by his grace,

G. L. HARRY.—*Balboa, Canal Zone.*

Questions. (1) When the Apostle Paul says, "Let your women keep silence in the churches" (1 Corinthians 14:34; 1 Timothy 2:11, 12), does he include giving thoughts in a Berean study?

(2) Does the church belong to the order of Melchizedek during the Gospel age, actually or prospectively? In ei case, where does the "reigning" come in? Or are we in s way connected with the Aaronic Priesthood?

(3) What is meant by "intuitive knowledge"? Does Lord Jesus now possess this kind of knowledge, and will church eventually attain to the same?

(4) Since all must "honor the Son even as they h the Father," wherein is Jehovah's superiority? Is it a su ority of mental power or merely of seniority?

ANSWER TO ABOVE LETTER AND QUESTIONS

Your welcome letter of the 3rd inst. is before me rejoice with you that the Lord has pursued you through mercy and love, and that you have surrendered to him trust you may continue to abide under his shadow an serve him and to thus have the necessary preparation f share in the heavenly kingdom.

Replying to your questions: We understand that t would be no violation of the Apostle's injunction in the ters' taking part in a Berean study. If there are no co crated or competent brethren present, I see no reason the sisters might not lead a Berean class. The churc association with her Head will be the Melchizedek Pr during the Millennial age. That Priest, Prophet, Tea is not yet fully raised up from amongst the people, but be entirely raised up by the close of this age, perfected in first resurrection. (Acts 3:23; Eph. 2:10-16) Conseque no reigning takes place as yet, except as our Lord is takin himself his great power and beginning his reign—the maj of the church already with him on the other side the veil, we on this side gradually passing over.

Intuitive knowledge would be a direct apprehension, w out the process of reasoning, or the necessity for proof. Bible assures us that all power is possessed by our Lord J since his resurrection. This would seem to include intu knowledge. The church has the promise that in the resu tion she will be like her Lord. It is further written: " we know in part; then we shall know even as we are kno

To honor the Son even as we honor the Father does mean necessarily to give him the same degree of honor; rather we might state it, "We honor the Father. Eve let us honor the Son also—as the Son, as the Father's L and Chief Representative."

With Christian love to yourself and all the dear fri with whom you are associated or come in contact, I re

Your brother and servant in the Lord.

RE SOME CLASS BUSINESS METHODS

DEAR BROTHER RUSSELL:—

Ever since our class has been organized much time been consumed each month in our business meetings, but all matters are decided by the class, under present arra ments, we do not see how such meetings can be avoided less time spent.

We believe that with your wide and varied experience, you ld give us a few valuable suggestions along this line and would be glad if you would give us some advice.

Praying the Lord's rich blessing upon you daily, we remain Yours in his service, ST. JOSEPH [MO.] CLASS.

In Reply

Where a class finds, after trial, that one or more of its rs or deacons possess good business acumen and faithness, it sometimes proves a good plan to make a Business mittee of such and leave much of the business routine such committee. Care, however, should be observed not out matters too fully out of the hands of the class. Care should be observed not to put too much power into the ds of any who evidence a desire to grasp power and to eed the wishes of the class. In all matters the easiest smoothest way of obtaining results is advisable; but the hority of the class should be recognized. Any one ignor- the class and its wishes would better be left without any cial service as elder, deacon, etc.

DEAR FRIENDS:—

In THE TOWER of February 15, I read some quotations from alleged German sermons, extracted from the *Methodist Times*, and supposed to be faithful translations from these sermons. Since reading them I received a package of newspapers from my home, Copenhagen, in one of which is an alleged truthful explanation of those sermons.

Pastor Loebel, of Leipzig, does not even exist. Professor Rheinhold Seeby should be Seeberg; he denies absolutely to have said anything of the kind quoted; and, while Philippi's expressions are not absolutely denied, their authenticity is very doubtful.

I enclose the article from the Danish paper *Röbenhavn*. If you so think, a correction in THE TOWER might help remove some of the added bitter feelings against Germans in general. My sympathy is rather on the side of France and England; but I desire justice to all.

Yours in his service, C. PETERSEN.

. XXXVII BROOKLYN, N. Y., JULY 15, 1916 No. 14

"LEST WE FORGET!"

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12:14.

Although the Lord's people are counseled by the Lord's rd to be peacemakers, and to pursue peace, nevertheless are forewarned that they must fight. On the surface these nctions seem paradoxical. It seems strange that we should admonished to be peacemakers and then be told that we to fight. These conflicting statements may be harmonized ever. If we are loyal to the Lord and to his cause, our lty will bring us into opposition with whatever is contrary God. It is not that we are to strive with people; but the fact that we are counseled to be peacemakers implies that e will be opposition.

How is it that when one wishes to do right and is doing to the best of his ability he meets with opposition? It so with our Master. Although he was perfect, yet he had osition. We need not be surprised, then, if we who are erfect should have similar experiences. What did Jesus o cause people to do evil toward him? He did only good sought to bless all. His loyalty to the Father, however, e it a necessity for him to rebuke sin and error. This ght upon him the antagonism of those who upheld these and errors. The darkness hates the light because it is a tant rebuke to the darkness.

Then we not only have the opposition of the spirit of the ld, but also the opposition of our own fallen flesh and the lent opposition of the great adversary and his hosts. What ower this all means! At one time in our lives we did not w what it meant to have the opposition of the world, the and the devil; but we are learning what this means, dear hren. Our great adversary is a very wily foe, and is on alert to seize every opportunity to ensnare and entrap us, ut our enemies in antagonism against us, and to stir up inds of persecution and opposition. One might think that n would be satisfied to have taken the wrong course him- ; and that he would ere now have been ready to say, "I had enough of it." Why does he not say this? It is use he is so implacable a foe to God and to all that is l. He has so hardened his heart to all that is holy that he ot be renewed to repentance, to change about and take an osite course.

LET US TAKE WARNING FROM SATAN'S COURSE

What a solemn warning this should be to use to resist tly and unequivocally the very beginnings of sin, to resist approach of temptation to be disloyal to God in the slight- degree, by hastening to the throne of grace in every time danger! The adversary's designs seem to be especially nst the saints of God. He steadfastly opposes all those desire to walk in the footsteps of Jesus, rather than those walk according to the course of this world; for the latter already more or less under his control. He does not seek m after them or seek to entrap them. All he needs to do keep them from the light.—2 Cor. 4:4.

Satan does not wish the glorious light of God's goodness to into men's hearts; for wherever the light of truth goes rings a transformation. We become changed men and en as soon as the truth shines into our hearts; and this sformation goes on day by day. When Satan sees this, xerts all his power to blind the one who has gotten out under his domination, and to weave his web around him n. When the fly begins to struggle to escape, the spider at once proceeds to strengthen the web around him. If the fly escapes the snare, the spider will again entrap him, if possible.

But in spite of the foes with which we have to contend, the foes without and within, we are perfectly safe so long as we keep close to the Master. Stronger and greater is he that is on our part than all they that are against us. We have learned something of the character of our heavenly Friend. At first we saw that God was a great Being, deserving of our reverence; but now we are coming to see more and more how just he is, how wise he is, how loving and lovely he is. As we come to thus appreciate his glorious character, it inspires within us a great desire to be like him, and we find that the injunction of Scripture is that we should be like our Father in heaven. Jesus was like him, and we are instructed to become copies of God's dear Son. "Be ye followers of us," said the Apostle, "even as we are followers of Christ."

SELF OUR SPECIAL BATTLE-GROUND

We are now God's special representatives in the world, fighting a good fight of faith against sin and evil, especially in ourselves. We are not at all commissioned to clean up the world. The Bible gives us no such instructions. The Lord will use us to do this work by and by, when we reach the kingdom. We cannot now quite get ahead of the evil that we find in our own flesh, and so we need to turn our forces against sin entrenched in our mortal bodies. We need to exercise great care lest, while we preach to others, we ourselves should become castaways. What a thought that is, that, after having told others about God, his love, his power and his salvation in Christ, we should ourselves become castaways from this glorious salvation!

As new creatures we should be very vigilant, should continue to grow, should increase in power to overcome the flesh. Then we shall be safe. Self is to be our special battle-ground. Many of the Lord's people have a great deal of natural combativeness. This is a good trait if controlled and turned in the right direction. Combativeness is necessary, or we could never overcome. But we need to restrain ourselves that we do not fight the brethren; and we are not to enter into a personal combat with the devil. We are no match for him. But we are to resist him. The Lord will soon take hold of him and bind him up for a thousand years. He will conquer the adversary and will undo all his works. But it will require the entire thousand years to accomplish fully that work. We need not hope to overthrow Satan or his works while we are in the flesh. It is not our mission. What the Lord has given us to do is to conquer ourselves, to control this body which is of the fallen race of Adam, to keep ourselves that that wicked one touch us not.—1 John 5:18.

We all have natural inclinations toward sin. It is necessary, therefore, that we overcome the inclinations of the flesh, the disposition of the flesh—all these things that war against the spirit. From the moment that we surrender ourselves to the Lord and were begotten of the holy Spirit, we were new creatures. Old things have passed away, and all things have become new. We no longer belong to the old family, the family of Adam; we are an entirely new creation. We have passed from death unto life, from condemnation to death in Adam to a new life in Christ. The continuation of this new life will

depend upon our faithfulness as children of God. We must show our loyalty to the Lord by resisting everything that pertains to the old life.

SCRIPTURAL ENCOURAGEMENTS TO COME OFTEN TO GOD

None of us can fully do the things that we would. Some are more and some less fallen by nature. If we think we are succeeding fully, it is because we are more or less blind to our own deficiencies. We would do perfectly, but we cannot. But by fighting a good fight, we are to prove to the Lord that we are doing the best we can. We are not merely to make a little effort, but are to put forth all our strengh, which will be supplemented by the grace of the Lord. If, then, in spite of our best efforts we come short, as we surely shall, what then? "The blood of Jesus Christ his Son cleanseth us from all sin."

Thus we are to continue "without spot or wrinkle or any such thing." This does not mean that we are to keep from ever getting any spot or wrinkle upon our garments; for we could not avoid so doing. But God's wonderful arrangement is that we may come to him and claim the merit of the blood of the Savior who died for us. We need not permit a spot or wrinkle to remain so as to blemish our glorious wedding robe. When we first came into the Father's family we received merit to cover all our past sins; but we have weaknesses and sins of the present, and we need the blood for these also. Thus the Lord has provided for our need. With this knowledge of the love of the Father and of our Lord Jesus, we are to come boldly —courageously—to the throne of heavenly grace.

Some may feel that it is rather presumptuous to come thus to the Lord for continual cleansing from all earthly defilement, for the forgiveness of our daily unwitting transgressions. But we are instructed to the contrary by the Apostle. We need the encouragement of God's Word thus to come to the Lord to be forgiven. The flesh says, "Do not go very often to the throne of grace." When we first made a mistake it was comparatively easy to take it to the Lord. We came without much difficulty, or perhaps without any. We told the Lord that our transgression was not wilful, and that we were sorry; and we realized his forgiveness. But the second time it was not so easy; and it becomes more difficult the oftener we have to come, every time we sin. We told him at first that we would try to be more careful; yet we continued perhaps to come short of the standard which we recognized. So we were tempted not to come to God with the matter.

NEVER PRESUME UPON GOD'S MERCY

We all need to refresh our minds with the promises for our encouragement in continuing to come for mercy and grace to help in every time of need. Thus we are made stronger for the difficulties of the future. We are not, however, to presume upon the mercy of the Lord by becoming measurably careless as to our words and thoughts and deeds; for if the Lord sees anything of this spirit, he will not readily forgive us and restore us to favor. He will withhold the assurance of his forgiveness; and we may come to him again and again before we realize the sense of his love and blessing. This will make us more careful not to be thus derelict another time.

The condition of those who fail to keep their record clean before the Lord is a very sad one. After the first or second offense they say to themselves, "I cannot go to the Lord again; I will go to sleep and forget it." They wake up in the morning out of harmony with God. But they think, "Well, I cannot help it." At night the thought that all is not right with the Lord comes again. "I know that I have had plenty of difficulties today and more failures; but I cannot go to God. It is of no use." So the breach widens. They forget the great mercy of the Lord. They forget that he has said, "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust."

This is a wrong course, fraught with extreme danger. We should clean up our accounts with the Lord every day. We should retire every night just as we should wish to do if we knew that we would not wake up in the flesh. In the morning before we arise our first thought should be, "How can I please the Lord today and be helpful to others, and especially how can I overcome myself?" Some who fail to take advantage of the grace offered for every time of need gradually get so far off from the Lord that by and by they scarcely think about it any longer They have a reverence for God, but they do not love him. He is not close to them, and they know it. They know the right way, but they feel that they cannot walk in it. They realize that they have spots on their robe, but they try to put the thought behind them. If this course continues, where will it end?

These are not the things to put behind us. The things that the Lord has forgiven should be put behind us; but the th for which we have not sought forgiveness should troub until they are settled. It is not a good plan to wait evening to go to the Lord if we realize that we have displ him. If we can go to our closet at once, we should do so not, we might close our eyes for a moment and get into munication with our Father in heaven through the merit our Savior. Let us keep in constant touch with the Lord, tell him about all our affairs, our mistakes, our unwitting passes. There are probably many trespasses committed that we do not recognize. But daily application for the of cleansing will keep our garments clean and white.

CARELESS ONES UNFIT FOR THE KINGDOM

Those who get spots upon their robes and leave there will not be fit for the kingdom of God; for the bric Christ will be composed of only those who will be "without or wrinkle or any such thing." Jesus is to present this blameless and unreprovable before the Father. They did walk perfectly, without a blemish; but they were carefu keep their garments unspotted by going often to the L They let nothing keep them away. This is the spirit of bride class. We each wish to be of that class, dear fri If any of us are not sure just now as to our standing with Lord, let us make haste to go to him and see that the r is cleared by our dear Redeemer and Advocate. Let us wait, but go at once.

The faithful class is pictured to us in Revelation 7: and 14:1-5. These are the 144,000 who have the Fat name in their foreheads. They sing the new song, which can sing but these 144,000. Oh, we long to be among th We cannot afford to be anywhere else. The outcome i in our own hands whether we succeed or fail, after God given us his holy Spirit. It will be our own fault if we the kingdom. There will be no blame to attach to the L for he has arranged for our continual cleansing day by His grace is provided for us at every step of the way; an loving, protecting providences are continually about us i are trustful and obedient to the best of our ability.

The other class who allow spots to accumulate upon robes, is a "great multitude, whose number no man know (Revelation 7:9); that is, they are not of an ordaine fixed number as is the bride class. These must through tribulation wash their robes, all spotted and soiled, in blood of the Lamb. These will then stand before the th will serve God day and night in his temple. The bride will be The Temple; or, in another figure, they will be se upon the Messianic Throne with their Lord and Bridegr These different figures give different phases of the honored tion and work of the Body of Christ in glory. These are sp of as wearing crowns, the others as merely carrying branches, indicating final victory.

How glad we are that our dear heavenly Father has cifully provided for those who through lack of sufficient and faithfulness lose the "Prize of the high calling"! W joice that even the "foolish virgins" do not lose all, but through tears and travail of soul yet come wholly back to Lord. They will finish their course in death. Theirs i enforced destruction of the flesh. Although they covena to sacrifice it willingly yet they failed to do so. They the Lord and love righteousness, but not sufficiently t thoroughly loyal and faithful; and so they must be sev scourged, that their spirits may be saved in the day of Lord Jesus.

EARNEST EXHORTATION TO FAITHFULNESS

No one has been called of God to the Great Company "We are all called in one hope of our calling." Let us walk with the Lord in white every day, dear brethren and ters. Let us keep our robes spotless. It is easier to get on them than to get the spots off, and each spot will be difficult than the previous one. We understand spots to be result of a measure of carelessness. "It is impossible fo to keep my robe from ever getting spotted," you say, "b am very thankful that the Lord has provided a way whe the spots may be removed when I earnestly apply for cleansing."

Each experience of this kind should make us more hu more careful, more alive to our weaknesses and more wat to avoid getting spots on our white robes. Otherwise Lord will chastise us by withholding for a time his peace, we think that we may be careless, and then may have the removed without any trouble. The Lord wishes us to re that this is no light matter. Then let us each be very f ful, that we may soon hear the Master's sweet "Well do

WHAT IS UNIVERSAL REDEMPTION?

e are asked whether or not we believe in universal redemp- and what we consider to be the full scope or meaning of rm. We reply:

our understanding, many who use the expression, "Uni- Redemption," fail to understand clearly its signification. mean universal and eternal salvation, which is another r entirely. We believe that the Bible teaches universal ption in its statement that Jesus Christ, "by the grace of tasted death for every man," and that he "gave himself som for all, to be testified in due time." (Hebrews 2:9; nothy 2:5, 6) Again, "He is the propitiation for our church's] sins and not for ours only, but also for the f the whole world." (1 John 2:2) All these texts speak e redemption of mankind; and all clearly and positively e that it will be universal—that is, that it will apply to member of our race.

e universality of the redemption, having been thus estab- , our next question would properly be, What is included in word redemption? The answer is that in the Greek, as as in the English, the word has the significance of pur- —of the acquiring of something by the giving of some- else in its stead. This thought is emphasized several in the Bible. Not only are we told that we are bought a price, even the precious blood of Jesus, but we have word for it that he gave himself a corresponding price inners. (Matthew 20:28) The word used in the Greek *tron-anti,* signifying a price in exact offset. St. Paul exactly the same thought when he says, "the Man Christ , who gave himself a ransom-price [anti-lutron] for all." imothy 2:5, 6) St. Paul again emphasized the same ght when he says, "As by a man came death, by a Man s also the resurrection of the dead; for as in Adam e, even so all in Christ shall be made alive."—1 Corinth- 15:21, 22.

hus we have the matter of redemption and the redemption- for mankind emphasized and particularized. It surely iversal; it covers every member of our race. The sin by one man, and he alone was sentenced by the great nly Court to die. His wife and his children share with in this penalty—not by direct sentence, but indirectly; for neasure of life which we have came from Father Adam, it was only a spark, its right to exist having been for- l before it came to us. It was thus, however, that our Creator provided universal redemption. By this decree st one person he made it possible that one perfect man t redeem the condemned one. It was to this end that our , the great Logos, left the heavenly Courts, humbled him- and was made flesh, the Man Christ Jesus, who tasted death very man. His death is sufficient for the satisfaction of laims of Justice against the first man; and all the results at sentence in that man's race are provided for.

UNIVERSAL REDEMPTION DEFINED

n order to see what Adam and his race may expect as a t of this universal redemption, we must notice what Father n was before he sinned; for redemption implies the bring- of him and his race back into the condition in which he before he sinned. Note, therefore:

1) Adam had fellowship with his Creator.

2) He lived under divine blessing, which provided for very need and maintained him in life as long as he was ient.

3) His claims had not been decided as respects eternity. was in the school of experience, gaining knowledge, and assured of a continuance of his life as long as he re- ed obedient and used his knowledge in harmony with his tor's will.

4) He was, therefore, a probationer for eternal life. It r understanding that had Adam continued obedient under in tests he would have been recognized as a graduate in school of experience and as no longer properly subjected to and trials. But he never reached this position. He d in this trial time, and never attained his graduation from.

Universal redemption, therefore, means a bringing of n and his race back again to the probationary state in h Adam was when he sinned. That which was lost is which was redeemed, and which is to be restored. God's ision, the Scriptures tell, us, is for "times of restitution"; those times, or years, of restitution are for the bringing of m and his race back to all that they at first had. The ptures intimate very clearly that the experiences of man- —first, under the reign of sin and death; and secondly, r the restitution blessings of Messiah's kingdom—will give such ample knowledge of God and of his plan that at the conclusion of Messiah's reign every member of the race will have had his probation in full—full knowledge, full opportunity.

The Scriptures show us that some, when granted all these blessings, will resist them and, sinning wilfully, will be accounted as unworthy of any further favor of the Almighty, and will be destroyed in the second death. They show us clearly that in the end of the Millennial age, some, even of those who will attain full human perfection, will not be accounted worthy of eternal life, but on the contrary will be destroyed in the second death, because, having enjoyed their share in the universal redemption, they have not improved the opportunities for such character development as would meet the divine requirements. Their destruction is shown in Rev. 20:7-10. It is also pictured in the destruction of the goat class in the parable of the sheep and goats.—Matt. 25:31-46.

UNIVERSAL SALVATION EXPLAINED

But some one will inquire, Will not the redemption which God has provided still pursue them and recover them from the second death? We answer, No! During the Millennium Christ will give to all every assistance necessary and proper. "The world will be judged in righteousness." (Acts 17:31) Besides, to suppose anything further to be done for these after they have gone into the second death through their own wilful course, would imply another sacrifice for sins. The sin which brought death to Father Adam was wilful sin. This the death of Jesus will fully offset; but the sin which will bring the second death will be individual, wilful sin on the part of every one who will die the second death; and the cost of redeeming each one of those sinners would be the death of a sinless one as a sacrifice for each.

The case of Adam is altogether different from what it will be with the race then; for each one of those sinners would be equally as guilty as was Adam himself; and each one will be personally condemned to the second death. If each one were to be redeemed again, he would need a personal Savior. The Bible intimates a considerable number of goats at the end of the Millennial age, who will come under the second death penalty; and it would require an equal number of perfect sacrifices for their redemption from that sentence. What good would that do if they had not profited by all the experiences of the present life and all the experiences of the Millennial restitution time? We could not imagine their profiting by any experiences.

Evidently, therefore, the divine plan is the only wise one; and no redemption will be given for the recovery of such from the second death, nor is there any kind of hope for them. Who would die for them? Who would redeem them? Not Christ; for the Apostle distinctly points out, "Christ dieth no more." (Romans 6:9) Would a company of the holy angels voluntarily die for them under all these circumstances and conditions, seeing that they had sinned against such light, knowledge and loving provision? And would any of the church, the bride of Christ, die for them? We believe not. Would any wise or intelligent being give his life a corresponding price for one who was incorrigible under such favorable conditions? We think it unreasonable so to suppose.

A WORD OF WARNING

It surprises us that any who have once tasted of the good Word, and have been made partakers of the holy Spirit, should be liable in any degree to be entrapped by such sophistries of the adversary. We are to remember, however, that the adversary is very alert at the present time to find snares for the Lord's people. We are led to write these words by the inspired suggestion of St. James, "Brethren, if any of you err from the truth, and one convert him, let him know that he that converteth such from the error of his way [course] will save a soul from death and hide a multitude of sins." (James 5:20) This does not signify that God's people might not be more or less ensnared with errors; but it does signify that the course or tendency is to lead off more and more from the truth, from the way of life into the way of death.

We are in the day of the Lord mentioned by the Apostle; and instead of casting aside the armor or of trying to make some improvement upon the plain statements of the Word of God or of permitting ourselves to take our own or other men's philosophies instead of the Word of God, we must be buckling on the breastplate, fastening our helmet, girding up the loins of our minds, grasping the shield of faith and taking a firm grip upon the Sword of the Spirit, which is the Word of God, in order that we may be able to keep standing in this evil day; and not only so, but that we may help others to stand against the wiles of our great adversary.—Ephesians 6:12-18.

"CALLED"

"Partakers of the Heavenly calling."—Heb. 3:1.

"Holy brethren, called and chosen by the sovereign Voice of Might,
See your high and holy calling out of darkness into light!
Called according to His purpose and the riches of His love;
Won to listen by the leading of the gentle, Heavenly Dove!

"Called to suffer with our Master, patiently to run His race;
Called a blessing to inherit, called to holiness and grace;
Called to fellowship with Jesus, by the Ever-Faithful On
Called to His eternal glory, to the Kingdom of His Son.

"Whom He calleth He preserveth, and His glory they shall
He is faithful that hath called you; He will do it, fear not
Therefore, holy brethren, onward! thus ye make your ca
sure;
For the Prize of this High Calling bravely to the end end

"THE GREATEST THING IN THE WORLD"

[The first two paragraphs of this article were reprinted from article entitled, "Love is the Principal Thing," published in i of February 15, 1903. The remainder was reprinted from article entitled, "The Greatest of These is Love," published in issue of August 1, 1909. Please see the articles named.]

THE GRACE OF GIVING

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the L Jesus, that he himself said, It is more blessed to give than to receive."—Acts 20:35. R. V.

GIVING TO THE POOR—LENDING TO THE LORD—THE SECRET OF ISRAEL'S BLINDNESS TO THE GOSPEL—THE BETTER CLASSES OF GENTILES ATTRACTED BY THE TRUTH—SYSTEMATIC ALMSGIVING BETTER THAN SPASMODIC CHARITY—GENEROSITY INCULCATES BREADTH OF MIND AND HEART—DEGREE OF PROSPERITY SHOULD BE MEASURE OF OUR CHARITY.

Christian benevolence—almsgiving—is the lesson inculcated in today's study. The general disposition of the fallen nature is to give adherence or support to the strong and to expect weaker ones to rally around and uphold us. This is self-pleasing—the way of the fallen nature. But the method of the new creature in Christ is to be the reverse of this. He is to be on the lookout for the welfare, the interests and the comforts of others, especially of those in his own family and of the weaker members of the household of faith. The stronger of the brethren in Christ should take pleasure in helping the weaker and the less able, and so far as possible in bringing all up to the stature of manhood in Christ.

Our study is addressed to the Corinthian Church, and is on behalf of the Christians in and about Jerusalem. Naturally the question arises, "Why should collections have been then for the Christians in Jerusalem any more than for the Christians at Corinth? There were three reasons why this should be done: (1) A severe famine had prevailed in the vicinity of Jerusalem; (2) Jerusalem was not a commercial city, and therefore money was less plentiful there; (3) Apparently those in and about Jerusalem who received the Gospel were chiefly the poor.

Moreover, from the open persecution of the truth there we can readily judge that there was also a great deal of quiet opposition to all who sympathized with the Gospel of Christ. As small shop people, they were probably boycotted; and as laborers, they were probably rejected as far as possible, except as necessity might demand their services. On the contrary, the cities of Asia Minor, Macedonia and Achaia were prosperous; and as far as we may judge, the class which accepted the Gospel was in many cases the better element. For instance, we recall the conversion of Sergius Paulus, the deputy governor at Paphos; that of Dionysius, one of the professors in the University of Athens; that of Damaris, of the same city, that of Justus, of Corinth, and of Crispus, the chief ruler of the synagogue of that city.

BLINDED BY RELIGIOUS PRIDE

The question naturally arises, Why should the same Gospel attract the well-to-do classes in Asia Minor and Greece and repel the majority outside the poor class in Judea? The answer would seem to be that amongst the Jews, who had been long acquainted with the true God and his gracious promises of Messiah, a religious pride had developed, especially amongst the wealthy and the learned. Moreover, because their religious system was in advance of every other religious system in the world, the learned attributed a like superiority to themselves individually. They "trusted in themselves that they were righteous, and despised others."—Luke 18:9.

This was the secret of Israel's blindness to the Gospel. The religious leaders and theologians were so self-conscious, and relied so implicitly upon their interpretations of the divine promises as centering in themselves, that they could not regard the humble Nazarene and his unlearned followers except as impostors. Later, when the Gospel began to be preached to the Gentiles, the opposition of the Jewish theologians was increased; for it was utterly contrary to every thought of their religious pride that God would accept either the humble Jews or the Gentiles to his favor, and reject themselves, the leading representatives of his cause and work.—John 7:43-53.

Amongst the Gentiles, however, the case was very diffe While the illiterate masses were firmly bound by the supe tion of their various religions, those who were of an h mind amongst the better educated were quick to discern many features of their own religion were merely superstit Probably they had been somewhat attracted to the Jewis ligion as being much more reasonable than their own; fo find that the Gentiles readily resorted to the Jewish synago But the Jewish religion would necessarily be unsatisfacto them, since it would appear to be very narrow, limiting divine blessings in a special manner to Israelites only—a p whom the Greeks considered rather inferiors in the arts of time. But the Gospel, throwing wide open the door to who desired righteousness—of every nation, people, kindred tongue—would naturally commend itself to the class w we are describing as being the most reasonable explanatio the Jewish doctrines and their grand eventual outcome, meaning of which had long been hidden.

THE BENEFITS OF SYSTEMATIC CHARITY

At all events, the saints at Jerusalem were poorer were the saints at Corinth. Therefore it was appropriate the Apostle should suggest to the latter the propriety of ing a gift to the former. Living at a time when the con ences for transferring money were very inferior to the poorest known today, the various congregations could send gifts only at the hand of the Apostle when he should g Jerusalem the following year.

St. Paul's words intimate that the suggestion which he made to the Corinthian brethren nearly a year before had well received, and the collections zealously entered upon. this reason it was superfluous for him to write in this co tion any of the particulars respecting the necessity for collection. But he hints to them that there was a bare p bility that the work zealously begun a year before migh have been patiently carried out; and that after he had bo somewhat to others of their love and zeal for the Lor would regret, when he came to them en route to Jerusale it should be found that, after all, they had failed to have donation ready.

In his previous letter to the Corinthians, the Apostle suggested methodical charity, saying, "Now concerning collection for the saints, as I have given instructions t churches in Galatia, even so do ye. One the first day o week let every one of you lay by him in store, as God has pered him, that there is no gatherings when I come."—I rinthians 16:1, 2.

It was the Apostle's experience, as it is the experien all thoughtful people, that systematic charity is better spasmodic giving. Not only is the result generally larger the influence upon the giver is more beneficial; for it before the mind an object, a service to be rendered as unt Lord. With many, almost the only opportunity for servin Lord's cause is that of contributing money. Of course, a consecrated child of God can do so, it is far better th should give to the saints after the manner of St. Paul an traveling associates—giving spiritual gifts and blessings, by public preaching or by house-to-house visiting—prese the truth either by the printed page or by tongue or both

But there are those so circumstanced in life through

alent or of strength or of opportunity—hindered by prior tgages upon their time in the way of family obligations— practically their only chance for serving the Lord and ifesting their love for him is through their gifts to his e and to his people. For such to be deprived of the opportunity of exercising themselves in the Lord's service in this ner, either through lack of a case needing their assistance hrough lack of instruction respecting this method of divine ice, would be to deprive them of an important opportunity ervice, and correspondingly to deprive them of the blessings h follow every service rendered to the Lord.

LIBERALITY AN INDEX OF LOVE

We notice, therefore, that the Apostle felt very free to mmend to the church the grace of giving and even to press n them the fact that their liberality, in proportion to their ity, would in a large degree be an index of their love for Lord and for the Gospel. But here we note, in contrast, fact that the Apostle did not ask alms of these believers n first they received the Lord's grace, lest they should in degree get the impression that the Gospel was being ached from mercenary motives—for filthy lucre's sake. Acingly we find that rather than mention money the Apostle ached to these very same Corinthians for more than a year hout even a suggestion as to remuneration; that rather than hargeable to any, he labored with his own hands at his trade tent-making.—2 Corinthians 11:7-9.

Let us also note the change which the full appreciation of Gospel wrought upon the believers at Corinth. At first were so negligent of their privilege that seemingly they er even thought of volunteering financial assistance to the stle while he was serving them by the labor of his own ds and receiving some assistance from believers in other es. But after the grace of God had entered more fully their hearts, they began to appreciate the value of the h which they had received and to realize that it had brought n priceless blessings of hope, joy, faith and character. n they had a zeal, a "forwardness," to do something finanly in the Lord's service.

And now that the Apostle was absent from them, and after course had proved to them that he sought not their money themselves, to do them good, he felt free to draw their ntion to the great blessing which would result from libery in the Lord's cause in proportion to their ability and . To impress this matter, he gave them a parable, saying, that soweth sparingly shall reap also sparingly; and he soweth bountifully shall reap bountifully." This reminds f the proverb, "There is that scattereth, and yet increaseth; there is that withholdeth more than is proper, but it tend- to poverty. The liberal soul shall be made fat; and he t watereth shall be watered also himself." (Proverbs 11:24- The evident lesson is that the Lord is pleased to see his ple cultivate breadth of heart as well as of mind—genery in proportion to their knowledge of him and of his gensity.

OUR LORD'S ESTIMATE OF OUR GIFTS

The Scriptures nowhere declare that cases of absolute prion amongst the Lord's people are proofs that at some time their past life, when possessed of means, they failed to use ortion of it in charity, in the Lord's service. But the ined words above quoted come very close to giving this lesson. all events, it is profitable that we lay this testimony to rt and that every child of God henceforth shall be earnestly eful that out of the blessings of the Lord coming to us day day some measure be carefully, prayerfully and lovingly l aside as seed to be sown in the Lord's service according to best wisdom and judgment which he will give us.

How many have such carefulness for themselves, either in ng every penny as fast as it comes or in being so interested aying by for the outworking of future plans that they feel t they can spare nothing for charity! How many such can erward see that they made a great mistake in so doing! en their accumulations suddenly vanish, either through sick- s or through accident or bank failure or otherwise, then y have good reason to regret that they sowed no "seed" er the manner described by the Apostle in Verse 6 of today's ly.

Our Lord showed us how he measures our gifts—that he ems them not according to the amount given, but chiefly ording to the spirit which prompts the gift—when he drew ntion to the poor widow who cast two mites into the Temple asury. (Luke 21:1-4) From the standpoint of his estima-, that poor widow had cast in a larger sum than had any the wealthy who had given merely out of their abundance, and not to such an extent that they felt it. How many of the Lord's people would be more "fat" spiritually today, if they would give attention to the exercise of this talent, this opportunity for service, we cannot say. The Lord alone knows. But today's study makes it incumbent upon us to point out a privilege in this direction which is within the reach of the very poorest of the Lord's people.

A THANK-OFFERING TO THE LORD

Seldom is it necessary to caution people against over-much giving. Yet in some instances such caution is proper; and in some instances in Scripture giving has been restrained. No one should give to the extent of causing privation to those dependent upon him. Nor should any one give to such extent as to bring upon himself financial bankruptcy and cause losses to others. The Apostolic rule for giving we have already quoted. The "laying by on the first day of the week" should be general —"according as the Lord hath prospered him." The degree of our prosperity should be the measure of our charity. Upon this, as upon every subject, the Scriptures inculcate the spirit of a sound mind.

"The Lord loveth a cheerful giver." Gifts bestowed in any other than a cheerful spirit might just as well not be given; for they will bring no blessing. The Lord does not appreciate such giving. In his estimation it has no "sweet odor." To be appreciated of the Lord, the gift must be a thank-offering, prompted by a realization of our debt of everlasting gratitude to him from whom cometh every good and every perfect gift. And to such, the Apostle assures us, "God is able to make all grace abound." Whoever gives anything in the divine service —time, talent, strength, money or influence—will find himself proportionately abounding in the different graces; for such are in the right attitude of heart to grow in grace.

The Apostle seems to imply that such will have "sufficiency in all things," as well as be able to "abound in every good work." Sufficiency may not mean luxury and every comfort; but "all sufficiency" is gained always where there is "godliness with contentment." In proof that he is inculcating no new theory respecting the divine care over those who are seeking to scatter to others a portion of the blessings that come to them, whether temporal or spiritual, the Apostle quotes from Psalm 112:9.

In Verse 11, the Apostle speaks of "being enriched in everything." We are not to understand him to mean that all of the Lord's people will be enriched financially. St. Paul himself was an example of the fact that the Lord's people do not become wealthy. He is speaking of the enrichment of the heart. In another place he speaks of himself and his co-laborers in the Gospel work, "as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Corinthians 6:10) These faithful servants of God made many rich in hope, rich in faith, rich in love and in all the various concomitant graces which these qualities imply.

Our Lord Jesus Christ is the grandest Example of self-denial in the interests of others. He was rich in the possession of the spiritual nature with all its glory and honor. Yet for our sakes he became poor, taking the human nature in order that he might redeem mankind. To this end he surrendered life itself at Calvary, that through his sacrifice we might become rich—possessed of divine favor and the riches of divine grace in Christ—even joint-heirship with him who now is our exalted Lord at the right hand of divine Majesty. But to attain this joint-heirship with him, we must study to be like him, to have his spirit and to share with others whatever he may give us of either temporal or spiritual favors—either to feed or to clothe others (particularly those of the household of faith) temporally or spiritually, as circumstances may dictate.

"Thanks be to God for his unspeakable Gift!" That Gift is our Savior, our Redeemer. (John 3:16) In this connection it is impossible for us to tell the riches of divine grace toward us—the numberless blessings and mercies which are ours through our Lord. He represents to us the very fulness of every divine provision for our eternal welfare. As the Apostle elsewhere says, "In him dwelleth all the fulness of the Deity bodily." (Colossians 2:9) As yet, only the church can now give thanks to God for his unspeakable Gift. But by and by the whole world of mankind will be in a condition to recognize that Gift and to render thanks. When, at the close of the Messianic reign for the restoration of the Adamic race to their original perfection, all wilful sinners shall have been destroyed, then "every knee shall bow and every tongue confess, to the glory of God." Then every creature in heaven, on earth and in the sea shall be heard saying, "Praise, glory, honor, dominion and might be unto him that sitteth upon the throne, and to the Lamb, forever!" for the Unspeakable Gift.

OFFICE OF ADVOCATE AND MEDIATOR CONTRASTED

The fact that the church is "the Mystery of God" has become more clear within the last twenty years. We know that Christ and the church are separate and distinct from the world in every particular. They are neither under the old Law Covenant nor under the New Law Covenant, but are a peculiar people, called, sanctified, developed, under a special covenant by themselves, in which none of the world will ever participate. This the Scripture styles the covenant of sacrifice: Gather my saints [holy ones] together unto me [saith the Lord]; those that have made a covenant with me by sacrifice." (Psalm 50:5] This special class of saints, or holy ones, who make the covenant of sacrifice have as their Head the Lord Jesus himself. When this company shall have completed their covenant by sacrifice, this present age will end. Moses of the Law Covenant given to Israel represented specially the Law Covenant which will be given to the world through the antitype of Moses—The Christ. In other words, the Mediator of the Law Covenant was one man; but the Mediator of the New Law Covenant of the Millennial age is the new Man, of which Jesus is the Head—and the Apostle declares that the members are made up of those elected both from Jews and Gentiles.

From the time of Jesus down, the Mediator of the New Covenant has been in process of selection, and the "better sacrifices," as the basis for the New Covenant have been in process of offering. During this Gospel age Jesus has not exercised his office as Mediator for the world; and the world has no relationship with God, but still lies in the wicked one. The Mediator himself has been in process of development. As the Apostle declares, God raised up Jesus first and since has been raising up the church, and soon will finish the raising up. It is this Mediator or Prophet of whom St. Peter speaks in Acts 3:22, 23. (See also 1 Timothy 2:5, 6) No mediating ca done until the Mediator of "many members" has qualified the office. His qualification consists of his sacrificing, acc ing to his covenant of sacrifice. The Christ, Head and b are, therefore, the Mediator for the world in a prospec sense—in the same sense as Jesus, the Babe, could be spo of as the Savior and the King. He is only now becoming King and has yet saved only a few of his people.

There is a wide distinction between the work of a medi and the work of an advocate. The Great Mediator betw God and man—The Christ of glory—will fill his mediato office for a thousand years and complete it only by the en that time, when he will deliver over to the Father, fully re ciled, all who can be brought into harmony with the divine rangement. The work of an advocate is different, and acc ing to the Bible, relates only to the work which Jesus acc plishes on behalf of the church during this age. The ch will need no advocate in the future. The world has no a cate now. "We have an Advocate with the Father, Jesus Ch the Righteous." It is Jesus individually who is the Advo for us—"the church, his body." He advocates our cau first of all by imputing to us the merit of his sacrifice, making us presentable in the Father's presence and accept as sons of God. Because of this Advocacy, we have rece the holy Spirit and are new creatures in Christ. As new c tures we still need our Advocate, because we cannot do things that we would—perfectly. We have imperfections the flesh, which, as new creatures, we cannot fully con Hence we need a throne of grace and an Advocate thro whom we may maintain our present relationship with Father, and thus not be condemned with the world.

CONSCIENCE AND THE WAR

In perhaps all the armies participating in the present war men have been shot or imprisoned as a penalty for refusing on conscientious grounds to take up arms as soldiers. We are not, therefore, to think of the British course at the present time on this subject as extreme. The fact is that, so far as we are aware, the United States and Great Britain are the only countries which have proposed by their law to recognize conscientious scruples on the part of their citizens as a reasonable basis for being excused from military duty.

Of course, no country forces aliens into the army; and were it recognized that true Christians are aliens as respects earthly governments, the whole question might solve itself. The Bible Students' claim is that the followers of Jesus have their citizenship in heaven, and that by giving their obedience to the heavenly Lord they renounce in a degree their allegiance to earthly kings—governments. It is for this reason that we have long advocated that the fully consecrated abstain from voting on political issues. If they so vote, they are identifying themselves with the earthly kingdoms, and might properly enough be called upon to shoot as they vote—to support the government which they helped to create.

On the other hand, the Scriptural proposition is that while our citizenship is in heaven and we are aliens, strangers and foreigners in the world, with allegiance to the heavenly King, nevertheless, like all other foreigners, we are to be subject to the powers that be—subject to the laws of the country in which we may be living. But if obedience to the laws does not imply military service on the part of the foreigner, so obedience to the laws on the part of Bible Students does not imply military duty. Similarly with the oath of allegiance required by those who enter the Army—they are required to swear allegiance to the king and obedience to the officers of the king in all things. This oath is not required of aliens, foreigners, and is objected to by Bible Students, not because they are opposed to law and order or unwilling to be regulated by the government under which they live, but because they have already given allegiance to the higher power—the heavenly Lord. To them his words his commands, etc., are paramount.

Of course, such aliens could not object to deportation, nor make any stand for personal rights which any other alien of any other government might not request.

PUBLIC SENTIMENT AROUSED

The papers inform us that the matter of conscientious objectors to military service is deeply stirring the British people and has led to several wordy battles in Parliament. The claim made is that the laws of Great Britain provide for the consciences of all British subjects and that while these laws seem to be complied with by the appointment of commissioners to hear the conscientious objections, nevertheless the laws are really disregarded, because the judges appointed are military judges, whose interests are not judicial but military. Some those who refuse on conscientious grounds were sentenced prison for two years at hard labor. Others were forced to on military uniform, and were kicked and bruised by c panions in the ranks, either because of their conscient loyalty to the Word of the great King or because they ref to swear allegiance to the British king and obedience to officers. Others were sent to the army in France, the th being made that if they did not do their duty they would shot forthwith.

All this is arousing British sentiment on this subject— and against warfare. No doubt the courage, the witness, martyr spirit on the part of the Lord's consecrated people exercise a great influence and will lead to a more careful st of the commands of our King and the rules governing all are under his banner. Whatever hardships may come these dear brethren, we believe that a blessing will result showing forth the praises of him who has called us out of d ness into his marvelous light.

In the meantime, it is not for us to exert force in opp tion, nor to shout loudly about our rights. We are to remem that, in becoming soldiers of the cross, we voluntarily gave all earthly rights in order that we might be participators the Captain of our salvation, who permitted all of his ri to be taken from him, even unto death. As the followers Jesus are made a spectacle to the world and to angels, are also permitted to strengthen and build up one anothe the most holy faith by their love and zeal for the Lord and message. We may well remember our privilege of pray one for another under such circumstances. We may not p for the Lord to hinder others or ourselves from having t or tests along these lines, for it is for the divine Wisdom determine what these shall be, but it is our privilege to p for each other and for ourselves—to pray for that grace help in every time of need which the Lord has promised he grant.—Hebrews 4:16.

May a very faithful witness, then, be given with g humility and with great sympathy to those who take a diffe view from ourselves! They hold that Christ's kingdom been set up; and that the present kings of Europe are divine appointment, as they claim upon their coins, and for them to be at war is for God's kingdom to be at war; that their soldiers are God's soldiers. Inconsistently they to see that if their contentions be true, God's kingdom divided and God is fighting against himself! A little wh and the dawning of the new dispensation will be clearer. T all nations will come to see that the need of mankind is rule of the heavenly Lord with all power. By that time bride of Christ will have passed beyond the veil. Crowns glory and palms of victory will have been bestowed, and time for blessing the world of mankind will have come.

AT PEACE AMONGST YOURSELVES

/e have all heard the proverb, "Diamond cut Diamond." ewels are very hard as well as very pure. This hardness nces their value. The Lord's people are all jewels—not are they purified by the Lord's grace, but they have crys-ed characters. This being true, as we have previously ed out, there is more danger of cutting and scratching they are together than there would be with materials ard. Putty and clay do no cutting—neither do characters utty-like quality.

emembering this, the Lord's people should be very sympa-c with each other and very appreciative of each other. earn to appreciate, as the Lord does, positiveness of char-, strength of character, fixity of purpose, even though at these qualities of character may cause some trouble. No ler then that Berean Bible Classes have their difficulties times, as well as do worldly organizations!

THE LORD'S PEOPLE NOT STRIFE-BREEDERS

Nevertheless, the Lord's people are to remember the special ction of their Master that they should be peace-makers not strife-breeders. It requires no great skill to stir up ole. It requires considerable of meekness, gentleness, pa-e, and the other qualities of the holy Spirit amongst the 's people to prevent strife, even with only the best of tions prevailing. How much we all need to be on guard the adversary tempt us, mislead us from the paths of e!

t requires considerable experience and the wisdom that eth from above to enable us to judge rightly whether a er of difference between others and ourselves is a question rinciple, where some fundamental truth is at stake, or her it is merely a question of opinion and preference out principle being involved. In the latter case, we should illing to submit to practically anything for the sake of e, whereas we could not do so where principles would be lved. However, the delusion is often presented to us that preferences are always backed up by principles of truth righteousness. We must learn from experience that this is a mistake, and must critically examine every such suggestion, asking the Lord's wisdom to enable us to see the difference between that which is merely our preference and those questions which involve principles and teachings of divine origin.

For instance, in a class there are often brethren or sisters who critically insist on a matter being done in a certain way, because that had been the previous custom or because they believe it to be the better way. They are ready to precipitate a quarrel unless their preference is followed. The wiser course is to waive our preference in favor of the preferences of others, if they are insistent, provided the right result is reached—namely, provided the will of the class is really attained; for the will of the class is to be taken as the will of the Lord—or if not that the Lord will overrule the matter and bring a lesson to us of it for the class.

Each and every member of a class should earnestly strive to promote in a class fruits of the holy Spirit—meekness, gentleness, patience, brotherly-kindness, love, joy, peace. This promoting is to be done by remembering these qualities and exercising them ourselves, thus setting an example to others and showing forth the influence of the holy Spirit operating in our own hearts and lives.

A FREQUENT MISTAKE

Too often the mistake is made of thinking that the whole weight of responsibility rests upon us—forgetting that our responsibility ends when we have exercised our judgment and have acted upon it.

Lack of faith in the Lord is closely associated with the error of bringing strife into a class on some technical grounds. We should remember the Lord's interest in the class and in all of his people, and that he is able and willing to overrule our experiences for good—likewise the experiences of others. If, therefore, matters are not going exactly to our pleasement in the class, it will be better for us, and often for all, that we take the matter to the Lord in prayer, rather than that we should be continually nagging or fault-finding with that which is or which appears to be, satisfactory to the others, or at least to the majority of the class.

MILITARISM AND CONSCIENCE

Vhile Christians are enjoined to be subject to the "Powers be"—the kings, governors, magistrates, etc.—nevertheless is not to be understood as meaning the renouncement of fidelity to the King of kings and Lord of lords. He is our -Lord. Our allegiance to earthly lords and powers and commands is merely to the extent that they do not con- with the commands of our Over-Lord. The Jews in re-icing Jesus cried, "We have no king but Cæsar"! The stian's position is, "Render unto Cæsar the things that are ar's, but unto God the "things that are God's." Whenever ar and his laws conflict with the divine requirements, all soldiers of the cross are left no alternative.

t is not for us to set up standards for others. Conscience individual matter. It would be as wrong for Bible stu-s to antagonize earthly governments, and to oppose enlist-ts in the army and navy under the call of earthly govern-ts, as it would be wrong for others to force their opinions Bible students, contrary to our conscience. Let every be fully persuaded in his own mind. Bible students are emember that they are citizens of the heavenly kingdom and not to specially insist upon their earthly rights, except such might be reasonably expected by foreigners. Messiah's dom is not to be established by the sword of Bible stu-s, nor by their angry declamations against others, nor by violation of the laws of the land in which they may be ling, nor by any hostility to the governments which under- to guarantee their lives and happiness. We are to be sub- to these governments. We are to appreciate them. But his will not break our relationship to the heavenly King his commands. These come first with Bible students—according to his own conscience in respect to the meaning he Lord's Word.

At the present time in Great Britain many of the dear hren are enduring trying experiences with great loyalty. risonment at hard labor is severe punishment for a law-ing alien who merely refuses to engage in war because his -Lord has so commanded. Yet the sufferings of the faith-are, perhaps, still greater in other directions. One is in ry trying position when the finger of scorn is pointed at when he is proclaimed a coward; when he is discharged the employment which brings him daily bread, while rs who take to the sword are cheered. Not questioning the r and courage in the latter, we believe that it requires still e courage to be in the ranks of the former—to stand loyal to the King of kings when opposed by the scorn of our neighbors and friends.

We are sure, nevertheless, that the Lord is bringing a blessing to all who are seeking faithfully to know and to do his will. We believe, moreover, that a witness is thus going out in a great land to a great people—to a God-fearing people as a whole—such as they have not had since the days of persecution. How much the Lord may use present experiences for the finding and ripening of the wheat class of the British people is not for us to say.

The brethren of the London Office have very properly bestirred themselves to meet the conditions prevailing around them. They have sent out letters to the different classes advising that the regularly-elected elders of the class may properly claim exemption from military duty as ministers of the Gospel, and advising that they so report when called upon and that the classes report the names of their elders. A petition signed by about five thousand has been forwarded to the government as follows:

A PETITION

To The Rt. Hon. H. H. Asquith, M. P.

Sir:—We, the undersigned members of the International Bible Students Association, beg to present this Petition on behalf of the young men associated with us in Christian fellowship, who are affected by the Military Service Measures now in operation, but whose deep religious convictions prohibit their engaging in such service. Many have already proved their fidelity to conscience by suffering, and their numbers are being augmented daily. We know of none who, were they given the opportunity, would refuse work of National importance under the supervision of the Committee appointed by the Government.

We earnestly petition that those who conscientiously feel bound to refuse military service of any description may be recognized as loyal and law-abiding citizens, and be given an opportunity of effecting service for the country apart from the machine of war, and that they be not treated as criminals.

Your good offices and influence to end the present intolerable situation will be ever greatly appreciated by each of the undersigned. Signed by 5,000.

Accompanying this petition and signatures went the following letter. We have not yet learned the outcome. Our prayer is that the Lord's will shall be done, that his name shall be glorified and that his people shall be sustained with the neces-

sary strength and grace to meet whatever divine providence may permit. The situation of our brethren in Great Britain may possibly find some parallel later amongst the brethren in Australia and in Canada. And who knows but that the same conditions may ultimately prevail in the United States? How thankful we are for the divine promise, "My grace is sufficient for thee; my strength is made perfect in weakness"!

CONSCIENTIOUS OBJECTORS

To THE RT. HON. H. H. ASQUITH, M. P.

SIR:—As a British Chartered Association known as The International Bible Students Association, and as law-abiding citizens of the United Kingdom, we desire to petition you, the Head of His Majesty's Government, craving your good offices to secure consideration at the hands of the Government for those members of this Association whose consciences will not permit of their undertaking Military duties of any description, to the intent that they be granted permission to undertake work of National importance as prescribed by the Government Committee, and already granted to some other citizens who are also Conscientious Objectors on similar grounds. We think it right to explain that no pressure of any kind against Militarism is brought to bear upon its members by this Association; all alike are free to act as led by their own conscience, so that their cases are those of genuine personal conviction.

At the present time there are at least 40 of our me in Military Prisons under sentences varying from a few to two years with hard labor, and we are informed that have been sent to France. These men state that nothin cause them to change their attitude towards Militarism their actions, thus far, are in harmony with this state Almost every day adds to the number incarcerated, an extension of the Act to affect married men will increas number still more in the future. Permit us to submit for sideration the fact that these men are at present an exper the country and a trouble to the authorities, whereas services are available for the public weal if permitted to t take work apart from Military control.

We feel it is only proper to state that this Associ which is affiliated in its religious work with the WATCH T BIBLE AND TRACT SOCIETY of America, is not allied wit other body—political or religious—which is opposed to tarism, and to state further that we have no intentic allying ourselves with any such body.

Accompanying this we send lists containing 5,000 signa to this Petition; also a list of names of those of our me known to us as being incarcerated, praying the Govern to extend to these their clemency by granting them als desired exemption from Military control.

Yours faithfully,

INT. BIBLE STUDENTS ASS'

BEREAN LESSONS AND PILGRIM VISITS

Some inquire what they shall do when a pilgrim visit happens to be on the same night as the regular Berean study—explaining that sometimes they must get behind as to Berean lessons. Our advice is that unless there is some essential reason against it, the Berean lessons should take precedence and the pilgrim brother conduct the meeting, giving example of a profitable Berean lesson. The same thing applies to the Wednesday evening prayer and testimony meeting. This should go on as usual, the pilgrim leading, unless for some special reason; as, for instance, if the pilgrim's appointment be but for one night. We esteem that there are not more important services held by Bible students than these two, and regularity is an important feature in connection with these meetings.

We take this occasion to express the hope that all the dear friends who have taken the Vow read it publicly or privately every morning, and that the MANNA Text every morning be not forgotten. Some additionally read the MORNING RESOLVE. Thousands of letters from dear brethren and sisters all over the world testify the great blessings in connection with these endeavors to keep close to the Lord. The prayer circle formed by the Vow is perhaps one of the most wonderful things that has ever been in the world. Think of it! ap mately twenty thousand consecrated people of God prayin one another and for the harvest work every day. The bl that this is bringing to them is almost inestimable; it blessing that maketh rich indeed.

Those who are not using the Manna daily are losi great blessing; and those who do not participate i Wednesday evening testimony meeting whose topic is the M Text of the preceding Thursday are missing a rich bl As many as believe that we are now in the evil day of s trial upon the church of God should appreciate these me —drawing very near to the Lord and to each other daily you have not done so before, we urge that you make a forthwith.

While thus exhorting, we are prompted to remind our readers in general that quite a good many are making practice to read at least twelve pages of STUDIES IN THE S TURES each day, thus completing the entire six volumes year. Reports show that great blessings of knowledge a grace follow this course.

PILGRIM BARTON GONE HOME

Brother Benjamin H. Barton has been on the pilgrim staff of the WATCH TOWER BIBLE AND TRACT SOCIETY for quite a good many years, and is widely and very favorably remembered by our readers. Although always apparently frail, Brother Barton had a strong voice, and by the Lord's grace was able to do very efficient service up to about June 1st. We then heard from him that he had not been very well and was obliged to cancel future appointments in Oregon. He was kindly entertained by the friends, and everything possible for his comfort was attended to, but he continued to grow weak and, without special pain or suffering of any kind, so far as we have learned, passed away on Saturday, June 24th. His remains were shipped to the residence of his parents in Philadelphia, where they were interred Monday, July 3d.

The Editor has most kindly remembrances of dear Brother Barton, not only as a faithful servant of the Lord, of the truth, of the brethren, but also as a personal friend. The knowledge of the truth, heart-abounding grace, the spirit of a sound mind, all contributed to the development in Brother Barton of a very noble character, highly esteemed amongst the friends in general and especially amongst those who knew him best. We will miss him greatly; nevertheless we also greatly rejoice on his behalf, believing that he has passed beyond the veil, has experienced his resurrection change, and with the others of the faithful will henceforth be forever with the Lord. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14:13.

As one by one the number beyond the veil increases and the members this side correspondingly decrease, the great privilege of being servants of God and being found faithful as such looms larger and larger before our mental vision. We know not which of us will next be called to enter into the joys of our Lord in full, but we trust that all o truly consecrated are in the waiting attitude, expecting, ing, longing for the resurrection change, which the A assures us is necessary, because "flesh and blood cann herit the kingdom," shortly to be established.—1 Cor. 15

It is remarkable that as we near the consummation o age, and the completion of the church, the opportunitie serving the household of faith seem to increase. And old, active servants are passing beyond, new, loyal, ze successors are being found by the truth. Thus the wo this side the veil is going grandly on.

Well did the Apostle write that the Lord's true peopl lightened, encouraged and fortified by the promises i divine Word, "sorrow not as do others" in the presence o great foe—DEATH.

BROTHER BAKER'S REPORT

This morning, June 24, at Portland, Ore., Brother B passed to his reward at 1:15. His end came suddenly, though his low vitality and weakness gave evidence o grave condition. Friday he appeared somewhat brighter usual, sitting up for twenty minutes, after which he ask lie down to sleep, as he felt tired. That evening he hearty meal (for him), and talked hopefully of starting soon. The brother's mind was apparently clear until the but he could not articulate well, owing to trouble due slight stroke of paralysis about four weeks ago. As deat proached the cares of his season of illness seemed to v and his features relaxed, and, with a smile on his lip passed into the kingdom. Friday afternoon he express Sister Baker his love for the brethren at the Bethel and ticularly for dear Brother Russell, and that it was his ho see them again. His only care has been his mother. The

ɔe and comfort her again probably did much to retain the ıt hold he had on life for some weeks.

The opportunity of serving the brother has been a great sing to all here, and while individual privileges of service ı limited for obvious reasons, the privilege of serving his spiritual interests through prayer has greatly blessed all. His cheerful, patient endurance of his physical disability, his desire to please and his efforts to keep himself from being burdensome to those about, will prove a lasting lesson to all. Our loss has been his gain. How appropriate today's MANNA.

THE ST. LOUIS CONVENTION

Although the attendance at the St. Louis Convention—e 22-25—was not large, it was an enthusiastic gathering gave strong evidence of the Master's blessing. The stle's exhortation, "Be ye filled with the Spirit," seems to ɔ been quite well realized by those in attendance. The ex-tions of the PHOTO-DRAMA OF CREATION in the evening ɔ a very happifying feature of the convention. The pic-s and the lectures—the Bible story from creation to restora-—seem to have a charm for Bible students everywhere. ɔ the charm of God's Word, they never grow stale.

The convention attendance varied from three hundred fifty to six hundred and fifty, aside from the public meet-on the closing night. It was held in the Odeon Theater was addressed by the Editor of this journal. The house crowded to its capacity, twenty-three hundred, and at the e time an overflow meeting of Bible students was held in the Convention Hall to the number of about six hundred. At the close of both meetings, about 10:30 p. m., Brother Russell came into the Convention Theater. He was welcomed with the Chautauqua Salute—the waving of handkerchiefs, while the familiar old hymn was sung with zest:

"Blest be the tie that binds
Our hearts in Christian love."

After a few words of greeting and reference to the convention and its conclusion and the hope for blessings upon those present and the dear ones at the home towns represented by them, Brother Russell arranged the Love Feast, in which nearly all participated with many manifestations of earnest Christian love and zeal. Thus happily, joyfully, the first general convention of the season came to an end.

. XXXVII BROOKLYN, N. Y., AUGUST 1, 1916 No. 15

HOW WE ATTAIN DEVELOPMENT AS NEW CREATURES

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans 8:13.

Mortification of the deeds of the body through the holy rit of God is here declared by the Apostle Paul to be ntial to the attainment of everlasting life. But to some ɔ had become his disciples, the Lord said, "He that be-eth on the Son hath everlasting life." Again, "Verily, ily, I say unto you, he that heareth my Word, and believeth him that sent me, hath everlasting life, and shall not come ɔ condemnation, but is passed from death unto life." (John 6, 5:24) The Apostle John in his first epistle says, "We w that we have passed from death unto life, because we ɔ the brethren"; and "He that hath the Son hath life."—ohn 3:14; 5:12.

We must not understand St. Paul to contradict our Lord the Apostle John. Our Lord Jesus and St. John were aking from the standpoint of God's reckoning—from the ıl standpoint. Those who have accepted Christ, and have ɔived of his atoning merit, have come out from under the ımic death condemnation. Their present imperfections, as l as their past sins, are covered by this merit. Through secration and begetting of the holy Spirit they have be-ıe new creatures in Christ. Hence the everlasting life vided for such is already considered as theirs, while they de under the robe of Christ's righteousness. They are now ved by hope."

The Apostle Paul is here speaking of the matter from the ıdpoint of its full accomplishment, when the church shall e obtained their spiritual body and are absolutely perfect, have received the actual fulness of unending life. This l be attained only in our resurrection. No life can be rlasting, in the strict sense, unless it is to last forever; and ɔ is not determined until we have made our calling and tion sure. But it is reckoned to us so long as we are hfully meeting God's terms and conditions. Life could last forever under present earthly conditions, even though penalty of death were entirely removed; for these condi-ıs are not favorable thereto. Conditions and environments st be radically changed before life could last eternally and enjoyed in its fulness.

The embryo of life that we have received from our beget-g as new creatures is perfect so far as it has progressed; it must continue to grow and develop, to make progress, il we are finally born perfect, complete, new creatures in first resurrection. "Blessed and holy are they that have t in the first [chief] resurrection. On them the second th hath no power."

OPERATION OF THE HOLY SPIRIT IN US

The many exhortations addressed to this class of spirit-otten ones would not be at all applicable to the world in eral. The Apostle Paul is telling us as God's spiritually otten sons how we are to make ourselves ready for our ch in due time. He says that we are to accomplish this at preparatory work through the spirit, through the power God. The spirit, or power of God, operates in various ɔs. For instance, God's message of truth is given to us, embodying the different features of God's great plan, showing us what is the will of the Lord for us. The more we study and understand this plan, the greater will be the operation of this holy power of God in our hearts. The deeper our consecration, the more sympathy shall we have with all the purposes of the Lord and the more fervently shall we desire to do the divine good pleasure.

God through his holy Spirit is not operating at present upon any but this special class. Whatever there is in the world of nature is all the result of the operation of God's power, his spirit, in a general way; but the Apostle in our text is referring only to the influence of the spirit of God upon the soul. In the New Testament writings the work of the holy Spirit refers only to those who have become God's people under the terms laid down by our Lord Jesus Christ. All such are under the Lord's special care. God began this good work in us. It is not of men nor by men. Therefore we must look to God to complete this work which he has begun, and must give him our full and hearty co-operation.

We are to go to God's Word, and are to study it prayerfully, using all the helps which his providence has furnished thereto, seeking thus to learn the meaning of that Word, seeking to put it into expression in our lives. Just as it is necessary to partake of natural food that we may have our bodies strengthened and sustained, so God has given us spiritual food, that we may get spiritual sustenance and strength and may understand his will. This operation of God upon us and in us through his holy Spirit is a gradual work; that is, after we have been begotten. Many of us have been so beclouded with the errors of our former beliefs that we are unable to see the deep things of God at the first glance. Therefore we need to study, and to meet together with those of like precious faith. If this is not possible for some, because of isolation, they can at least meet with the brethren by means of the printed page.

THE SIGNIFICANCE OF CONSECRATION

As we come to understand more clearly all that full consecration to God signifies, our thought on the subject gradually changes. When first we came to God, many of us had the thought that God's will for us was to accept Christ as our Savior, and then to live a good, decent, moral life, to enjoy ourselves in any legitimate ways, to take good care of our bodies, and to attend church on Sunday, and perhaps other meetings. We thought that all who did not do this would be lost, that there would be no future hope for them. But this is not God's plan at all. We have learned better now. God has shown us that the only way by which the church of Christ can ever attain to the heavenly inheritance is by the destruction of the human nature and its interests, by the relinquishing of all earthly hopes and ambitions.

At first this is a new thought to us, and the question presents itself, "Does God wish me really to mortify, kill, my human nature? Am I not to seek to cultivate all my natural talents and make the most of them? Am I not to live a

natural life, so long as I do not sin?" One not begotten of God's holy Spirit would say, "Why, certainly; follow the cravings of your nature, so long as you keep within bounds. If you would enjoy a good theatre, or a game of base-ball, go; and have a good time. If a glass of liquor does not hurt you, take it. If you have a natural talent for music or painting or whatever, it is your duty to make the most of it." This is worldly counsel.

In Jesus' Parable of the Talents, the talents given by a certain lord to his several servants represented opportunities of service for that master. The master placed an opportunity in the hands of each servant and expected him to improve it. So our heavenly Lord and Master places before his servants certain opportunities to be improved to his glory, and to be used as each has ability. These opportunities are given in harmony with natural ability and not in violation of it; but this does not mean that every ability we may possess, whether its use would glorify God or not, must be improved and employed. As new creatures we are to employ all our powers to God's glory. If they cannot be so used, we are to sacrifice them and spend ourselves in directions that would be in harmony with our covenant of sacrifice.

HOW THE HUSBANDMAN DEALS WITH HIS VINE

To each consecrated one who has entered upon this heavenly way we would say, You have placed yourself in God's hands. You have asked the Lord to transform you, to renew your mind, to make you entirely over, that you may be fitted and prepared for the glorious position he has promised. So all your powers are to be turned in the direction toward which you are to be trained by your Master. If the grape-vine under the husbandman could reason and speak, it would probably say, "It is natural for me to develop an abundant supply of foilage and to throw out branches and tendrils in every direction to support me." But the wise husbandman vigorously prunes off these superflous branches and tendrils that dissipate the strength of the sap, that develop only wood and leaves, and that cause the vine to cling to improper supports. The husbandman seeks for fruit, rich, abundant fruit; and everything which would hinder this attainment must be sacrificed. The vine would tend downward. The husbandman trains it to grow upward. So does our great heavenly husbandman train his spiritual vine, that we may bring forth abundant fruitage to his praise.

We no longer belong to the world. Our course now is to be that which God has marked out for us in the Scriptures. If we do not mortify, kill, the deeds of the body, we shall never gain the eternal life promised to the faithful overcomers alone. In order to attain eternal life, the life now held out to us—glory, honor, immortality—we must conform ourselves to the instructions given us by our great Training Master. We are not to do this in our own unaided strength. This would be impossible. But our heavenly Father has promised to work in us while we work out our salvation with fear and trembling.

MORTIFICATION OF THE DEEDS OF THE BODY

The real thought of the words, "Mortify the deeds of the body," is not what some have thought—to mortify our body. According to history, and according to some present practises, we learn that some have imagined that they must torture and punish their body. They use whips upon their flesh until they draw blood. Then they wear hair jackets. Sometimes their bodies fester from the pricking hairs that torture the raw flesh. Some mortify their bodies by actually lying down for others to walk upon them and to wipe their feet upon them. We cannot question that those who do these things have a motive in so doing; and we could not think it a bad motive. But they have entirely misapprehended what is the Scriptural mortification.

The Apostle tells us that it is the deeds of the body we are to mortify—the natural practises of the fleshly nature. "It is my nature to do so and so," says one. But the Bible says we are not to go in the way in which we were born; for we were all born sinners. We now have the spirit of God, the holy Spirit, to guide us in the way in which we should go. We are to mortify everything in us which is not fully endorsed by our new mind, everything that would hinder the death of the old creature—already reckoned dead—and hinder the growth of the new creature. Certain elements of the mortal body are to be destroyed, warred against at all times. Other qualities of the human body are to be utilized in the service of righteousness. We were once sold under sin. But we have been purchased back, and now we have the mind of Christ.

We are now to treat our human body as an earthen vessel to be used to the glory of God. Under the direction of the holy Spirit we are to know how to use this human vessel. We are to remember, first, that it is reckoned dead as a hu body, having been sacrificed with Christ when we made consecration to be dead with him; second, that while reck dead, this body has actually been stimulated, quickened vivified, to serve the new creature, as its property, its ser in lieu of the spirit body which we are to have, but have yet obtained. Every property of this body which can be in the interests of the new creature, is to be utilized.

We are not to say, "If I use a certain natural talent w I possess, I can bring comfort or pleasure to others, or promote some work of reform." The question for us is, " the use of this natural talent or power assist me as a creature or assist in the work of gathering out and prepa the bride of Christ for her future work?" This is our pre mission. There are those who can do the other things. we find that the process of developing ourselves as new tures and of assisting in the building up of the brethre the most holy faith requires our undivided attention, means a continual warfare of the new nature against the The Apostle calls it the warring of the spirit against the Our development into the likeness of Christ requires tha do good unto all men as we have opportunity—where it not interfere with our consecration vows—but especiall the household of faith, as the Apostle tells us.

As our flesh is only reckonedly dead, and not actually are to be continually on guard. Our tongues are liable, u carefully and prayerfully guarded, to speak slanderousl perhaps to make cutting remarks. All of our members a be brought into harmony with God and his will. We ar have the sentiment of the hymn we often sing:

"Let mine eyes see Jesus only."

We are to continually look to him to be directed. We ar thus seeing him, to become more and more conformed t glorious likeness. We are to endeavor to see everything the divine standpoint. We shall never become perfect in flesh; but so long as we are tabernacling in this body, our duty and privilege to compel the body to do the wi the new creature.

Our human body was once a slave to sin, a slave to things of this present evil world. Now we are to say, " body belongs to the Lord. I must control it to his glory am determined to increase day by day my power over body, that I may use it more and more fully in the ser of my King. I am not to do foolish things. I am not to from the pinnacle of a temple to see if God will not pr me while I am trying to show that I am a special favori heaven. But under the guidance of the holy Spirit, I a get the most out of this body that I can, in the servic him whom I have accepted as my new Master.

All this is necessary to our development of the char required for our great future work, not only for the co age, but for all eternity. We are called to joint-heirship Christ. We can scarcely grasp what this means. We w never be prepared for such an exaltation if we did not p overcomers. And this means that there is something re overcome. Overcoming means the development of chara growing strong in the Lord. He declares that he is ca for only such as do thus overcome.

DIVINE RECOMPENSE TO THOSE WHO SACRIFICE

The world will have a thousand years to bring their b into perfect harmony with the Lord's will, and they will be required to sacrifice the legitimate desires of their f But we are required, after we have accepted the present to sacrifice the interests of the flesh; and we have but a limited time in which to develop the necessary character. is now selecting and directing those only who of their will wish to lay down their lives with Christ. They love supremely; and he is pleased to call these holy ones jewels. No good thing will he withhold from these. " hath not seen, nor ear heard what God has in reservation these who love him." These are going on from grace to g living not after the flesh, but after the spirit.

To the world it looks as if these are having a hard t Moreover, the Bible says, "Through much tribulation shal enter into the kingdom." And again, "Yea, and all that live godly in Christ Jesus shall suffer persecution." (2 T othy 3:12) Unless a man deny himself and take up his c and follow Jesus, he cannot be his disciple. But, on the o hand, all true Christians will agree with the Apostle tha is possible to reach that degree of development where will rejoice in all these experiences, rejoice while the fles being mortified, deadened. It is not that we are naturall different from other people that we would enjoy what dislike, but that we see a reason why we should rejoice. know that this is God's plan for us; and that by this mo

n of the will of the flesh, of the things of the flesh, we rowing in God's favor.

Great peace have they that love thy Law, and nothing offend [stumble] them." So these have the peace of God g in their hearts. They have the knowledge that all of affairs are under divine supervision. The world have troubles and fears. Some who are rich in this world's s worry for fear they will die in the poorhouse. Many rs have been found dead with a large amount of money ted about them, having feared all their lives that they d come to poverty and want. Some have had various forebodings. But those who have put their trust in the have a peace that the world cannot know and cannot away. It is superior to anything the world can offer. ut we cannot explain this to the world. They would be le to comprehend it. The world sometimes say of the Lord's consecrated people, "Is he a fool?" They cannot understand our hopes, which are so blessedly real to us. Those who have entered the school of Christ, and who have learned of him, know. We all know that for everything which we deny ourselves now our God gives us abundant compensations in our spiritual blessings and joys even here; and then we have all the unspeakable glories promised to his saints awaiting us just beyond the veil.

"Then let our hearts be surely fixed
Where truest joys are found;
And let our burning, loving praise
Yet more and more abound.
And gazing on 'the things unseen,'
Eternal in the skies,
From glory unto glory,
O Savior, may we rise!"

RE PARTIALLY WILFUL SINS BEFORE CONSECRATION

in is to be viewed from two different standpoints. The declares that all are sinners; for in Eden the whole was judged and the whole race was condemned. These ers may more or less sear their own consciences by doing gs which they know are wrong, and may thus further de- e themselves mentally, morally and physically; or they strive against sin and their own weaknesses and try to ove their character and their life. To whatever extent do either the one or the other they are advancing or iorating.

ut with the world God is not at present taking account ther of these courses. He has provided that all who will back into harmony with him shall have the favorable isions of the Millennial age, restoring them fully to God's e and favor. That will be their trial time. It is not mankind do now that will determine their eternal ny, although their present course will affect their char-, making them more or less likely to respond to the rtunities of the next age. The present lives of some seem so hardening them that many stripes will be necessary he age to come before they can be brought into an ient and teachable attitude, if, indeed, they ever respond come into heart-harmony with the kingdom arrangements. t men do now may degrade or elevate them, but will not g them either eternal life or eternal death; for the world all under sentence of the first death, all under the Adamic lty.

od has plainly declared that there is to be a future life, ture hope, and why this is so and how release from this ence is to be brought about. Moreover, he has given a ial message during this present age to which some of us gladly responded. We have determined that if God thus iously designs to offer eternal life to every human being, will now receive those who desire to be in harmony with we will turn away from sin and live contrary to it, and be servants of God and of righteousness. All who take stand are directed of the Lord through his Word and his idences to the terms and conditions upon which they may me members of the Christ company, the church company. s provision is so broad that it has made ample arrange- t for all their necessities.

nly now, therefore, is there such a thing as sin unto h, wilful sin, that will decide their eternal destiny. The stle Paul says, as the mouthpiece of the Lord, that if we, church of Christ, sin wilfully after we have received the t of God—after we have come to a knowledge of the h as it is in Jesus, and have tasted of the heavenly gift— remaineth no more sacrifice for sins—only destruction. brews 6:4-6; 10:26-31) If we sin wilfully after we have sin, then our course indicates perversion of mind, change eart, a returning to a wallowing in the mire. None but church can do this; for only these have passed from death life. We made a bonafide contract with the Lord, and vill not ignore it. He will hold us to it; and we must r fulfil our covenant or meet the penalty—eternal death.

THE CASE OF SAUL OF TARSUS

ut no sins that we committed before consecration are wilful sins which will bring the second death. Such ll sins are committed after consecration. Let us take xperience of Saul of Tarsus as an illustration. It would that Saul did not commit wilful sin when he persecuted church of Christ; for he said afterward that he verily ght he was doing God service. We can readily see how rong character like Saul of Tarsus might think he was ng God in stoning St. Stephen and in other acts of like re. He supposed that the followers of Jesus of Nazareth violating the Jewish Law and trying to overthrow Judaism. He thought he was upholding God's institutions. He had no intimation whatever that he was doing anything contrary to God's will. When he was stricken down by the supernatural light and heard the Lord saying, "Saul, Saul, why persecutest thou me?" he was astonished, and said, "Who art thou, Lord?" It was a strange thought to him that he was persecuting the Lord; for he supposed that he was serving God. But as soon as he saw his error and realized that he was persecuting the Lord's people, he turned about at once and came into full harmony with the divine will. He evidenced by his sincerity of heart that he had not wilfully done wrong.

We cannot suppose that if Saul had been committing wilful sin in stoning St. Stephen, the Lord would have appeared to him and would have sent his servant Ananias to give him instruction. Nevertheless, Saul had done wrong, and he received a measure of stripes, a chastisement. His semi-blindness for life was in a measure a retribution, a correction, as well as a means of keeping him humble in view of later revelations.—2 Corinthians 12:7-9.

As we understand the Scriptures, the merit of Christ's death does not cover wilful sin of any kind, but only those sins which are done unintentionally by us. It would seem that those who love sin, who prefer sin, are not likely to be reached by the Gospel Message of this age. Those who are not satisfied with themselves, but who are in difficulties merely on account of the weaknesses of the flesh, are the kind most likely to be reached. If at any time before coming to the Lord these honest-hearted ones have committed sins which had some measure of wilfulness, they probably had some later experiences that were in the nature of stripes, some sufferings therefore, either before consecration or subsequently.

WE REAP WHAT WE SOW

When one becomes a new creature in Christ, we understand that all the affairs of the old creature are settled legally before God's law. Whoever comes into Christ becomes dead as a human being, in God's reckoning. But if in his past life he has violated the laws of his being by a course of improper living, by committing sins that affected his health, the seeds of those sins will still be in his body; and he may throughout his entire life be obliged to suffer the results of this past wrong-doing. Or if in a moment of passion or under the influence of drink, for instance, he may before becoming a Christian have committed a crime, he may have to suffer to the end of his life because of this. But this would not mean that these sins had not been covered by the merit of Christ. It would be the natural retribution for wrong-doing, for violating divine law and perhaps human law. His sins would be the result of Adamic weaknesses and not purely wilful; and when he gives his heart to the Lord, they are no more remembered against him.

Our thought would be, then, that there are no sins of the Christian prior to consecration to be reckoned for after consecration, though the weakness or disabilities resulting from former sins may remain with him while he remains in the flesh, and he—or she—may always have these weaknesses or their results to contend with. "As a man soweth, so shall he also reap," is a universal Law of God operating in our being, even though, through the ransom-sacrifice of Christ, one may be received into the family of God and forgiven. Had it not been for the redemption through Jesus, all these sins would have meant death eternal. No one can indulge in sin without its making its impression upon the mind and upon the body, and the new creature has that much more to struggle with. But he will have the Lord's sympathy, and he has the constant application of the merit of his Savior as a covering for

those sins and infirmities against which he is fighting. He has the throne of grace to which he may daily go for cleansing, through the precious blood, and to which he may go in every time of need.

The fact that sins indulged in will leave their effects in both mind and body which may require years to eradicate, should cause even those who are not consecrated to the L to live clean, pure lives, to seek to be in harmony so far possible with the laws of their being. If all the world co realize the importance of this and would act accordingly, t would be greatly advantaged in the age to follow this, w the whole world will be on trial for life or death eternal.

THE THOUGHT OF GOD

"I look to Thee in every need, and never look in vain;
I feel Thy strong and tender Love, and all is well again.
The thought of Thee is mightier far
Than sin and pain and sorrow are.

"Discouraged in the work of life, disheartened by its load,
Shamed by its failures or its fears, I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

"Thy calmness bends serene above, my restlessness to s
Around me flows Thy quick'ning life, to nerve my falt'ring
Thy presence fills my solitude;
Thy providence turns all to good."

"SPEAKING THE TRUTH IN LOVE"

We learn that amongst Bible students there is a division of sentiment in respect to some of the newspapers publishing Pastor Russell's sermons. Surely each person is at liberty to patronize whichever paper he finds most convenient in price, etc., and, in his judgment, most likely to be helpful in scattering the sermons amongst people who are not acquainted with the truth! Each should consider the Lord's will in the matter, and each has a perfect right to express his judgment to others. We counsel that all papers publ ing the sermons be considered as friendly, and advise the brethren in expressing their views use logic and not bit ness, and that the Lord's will and not personal prejudice s prevail—"Speaking the truth in love."

The Society's thought is that the truth is best serve the encouragement of newspapers which reach large num of outside readers.

SOWING TO THE FLESH—THE RESULT DEATH

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

In this text the Apostle seems to be emphasizing the fact that it is not enough that we make a consecration of ourselves to God, but we need to show by the earnestness of our conduct that we have received a transforming power into our lives. If we say that we are new creatures and make a change merely in our profession, while still sowing to the flesh, the result will be not according to our profession, but according to our doing; and we shall reap the reward—corruption. Others may be deceived, and we may be deceived ourselves; but God will not be deceived. If we, on the contrary, to the best of our ability to understand the Lord's will, lay down our lives, sowing to the spirit, then shall we reap everlasting life.

The Apostle is addressing the saints, the consecrated people of God, those who have presented their bodies living sacrifices, and whose sacrifices have been made acceptable through the merit of Christ. Being made new creatures by the begetting of the holy Spirit, these are to go on to reach perfection on the spirit plane.

If we, then, who are of this class, live after the flesh—according to the desires of the flesh—we shall die. This does not mean that if any of God's people should have some earthly desire or some wrong sentiment spring up in their minds they would die instantly, or that they would instantly be cut off from any hope of future life on the spirit plane. The thought is that if we live after the flesh—pursue the desires of the flesh, follow that course in life—the end will be death. And every seed thus sown tends toward death. If we sow to the flesh, we shall of the flesh reap corruption.

CERTAIN CARE FOR THE BODY NECESSARY

It would not be necessarily true in such sowing that we would wish to sow to the flesh. The Apostle intimates that the class he is addressing do not wish to sow to the flesh, but wish to do otherwise. But if we do not sow to the flesh—to sensuality or to any earthly desires contrary to the new nature—the crop will come by and by. We might like to have better clothes and delicious food; we might desire to live on a good street and in a fine house; and these would not necessarily be sinful things. All these things are of the flesh, but they are not what the Apostle has especially in mind here. He is thinking of the things of the fallen flesh, which are always contrary to the spirit.

If we practise those things which our understanding of God's Word teaches us he would not approve, seeds are thus sown to the flesh. Every inch that we yield—whether in thought, word or action—means so much decrease of spiritual power; and the new creature grows weaker. This might be done as respects our food and clothing, our home, our time, etc.; and this would be sowing to the flesh in such instances. If in accordance with our judgment of the Lord's will, we follow a course with a view to keeping our body in condition for best service, and if then our body, our flesh, has a craving for certain things that would not be for our spiritual welfare, the new creature is to say, "No, you cannot have it" "These things are too expensive for you."

There are not many who have made a sacrifice of t flesh; but it is to those who have done this that the Ap is speaking. I, as the new creature, say to the old creatu the body—"I shall give you what I think is for your gooc do not understand that the Lord wishes me to kill yo once, for I need your service; but the Lord wishes m have some practise in self-denial. You shall not have desire now, because you do not really need it. I may, ever, give it to you some time again, if I think that then need it and if you are good."

THE BLACKSMITH AND THE DONKEY

If the new creature gives a free rein to the old crea about what he shall read, or eat, how long he shall slee what time he shall get up, where he shall go and how he shall stay, etc., the new creature will have his hands f will he not? The spirit of the Lord is to actuate the creature in thought, word and action and decide what to do, what he shall eat, where he shall go—is to co everything. If we sow to the spirit, if we walk after spirit, we shall be overcomers, we shall reap life, life-everla We must not yield to the old creature. By yielding we sowing seed to the flesh, and by and by the old creature say, "You have been in the habit of giving that to me, you must let me have it"; and the result is likely t disastrous to the new creature.

The matter reminds us of one of Æsop's fables which m of us have read. On a cold, frosty morning, a donkey pu his nose in at the door of a blacksmith shop, where it warm from a glowing fire. The blacksmith said to the key, "Get out!" The donkey replied, "You are stingy! only getting my nose warm." Presently the blacksmith lo around and perceived that the donkey had his whole hea The blacksmith said, "Now get out, will you?" But donkey pleaded that he was only getting a little breat warm air, that his head surely would not trouble the b smith. After awhile the blacksmith looked again and that the donkey was half-way into the shop. Then he sho "Get out! get out!" But the donkey still insisted that he only getting a little warm. So the blacksmith yielded, and by he looked again and saw that the donkey was gether in the shop. Then he sprang forward shoutin citedly, "Get out!" But the donkey said triumpha "Which of us will get out?" And thereupon he turned a and began to kick at the blacksmith. The donkey was i control.

"THE END OF THAT WAY IS DEATH"

So it will be with us if we begin a course of yielding by little to the desires of the fleshly mind. The end c way which the flesh craves, the Apostle teaches us, is St. Paul does not say that the beginning of that way is d but that the beginning of that way leads toward deat

old creature has gained a leeway, every step that is taken st be retraced, or the case is hopeless. The new creature o say to the old creature, "You are not to be my master!" old creature is to be made to know that the new creature he Master. The new creature develops at the expense of old creature, the old nature, which must be put to death. These things are not true of the world now, but will be e of them as respects their sinful flesh, by and by. If any ing the Millennium shall yield to the fallen flesh, grad- ly becoming more and more alienated from the Lord, the of that way will be death. But they will have every stance in their efforts to resist sin and to develop righteousness. To the church of Christ our text is applicable now and in the fullest sense. Let those of us now on trial for life or death eternal, watch and pray!

"Thou seest our weakness, Lord!
Our hearts are known to Thee;
O, strengthen Thou the weary hand,
Confirm the feeble knee!
Let us in life—till death—
Thy steadfast Truth declare,
And publish with our latest breath
Thy love and guardian care."

THE RIOT AT EPHESUS

[e first eight paragraphs of this article were reprinted from article entitled "Baptism Unto Repentance Not Baptism Into Christ" published in issue of February 15, 1903. Paragraphs 9-13 were reprinted from article entitled Reformation Costing Sacrifice" published in issue of March 1, 1903. Paragraphs 14 and 15 were reprinted from article entitled "The Riot at Ephesus" published in issue of March 1, 1903. The remainder was reprinted from article entitled "My Grace is Sufficient for Thee" published in issue of July 15, 1909. Please see the articles named.]

JOURNEYING TOWARD JERUSALEM

[ith the exception of the paragraphs below, the following article was reprinted from article entitled "Take Heed to Yourselves and the Flock" published in issue of August 15, 1909, which please see.]

"I commend you to God and to the Word of His grace."—Verse 32.

Several points in Verse 28 are worthy of careful attention. Revised Version, quoted above, says, "In the which the y Spirit hath made you bishops," thus agreeing with the eral Scriptural statement that the elders of the church NOT OVER THE CHURCH in the sense of being a superior ss, or "clergy" class, but are IN THE CHURCH—members of -overseeing members, assisting members, by the appoint- nt of the Lord through the channel of the church. They uld consider it a part of their responsibility to notice how other members are progressing, especially in their spiritual erests. They should feel it a part of their duty to warn, encourage, to assist all of the other members, as opportun- may offer.

Verses 33 and 34 are a noble testimony. The Apostle had d his trade as a tent-maker not only for his own support, for the financial assistance of those associated with him the Gospel work. Praise God for so noble an example of devotion! Although the Apostle did not, could not, endure as much as did our Redeemer, nevertheless the illustration of a full devotion which his life affords does us all great good; for we remember that he had like passions with ourselves, as he himself declared. He was imperfect, and was obliged to keep his body under—in subjection to his new mind, the will of God in Christ.—1 Corinthians 9:24-27.

In Verse 35 he reveals the secret of his success as a servant of the Lord. He constantly remembered and put into practise the Master's words. The art of GIVING HIMSELF is one of the secrets of a happy Christian life. He first gives his will to the Lord, then his time, his energy, his talents, to the Lord's service and for the Lord's people. He has pleasure in the giving and a blessing, whether others know it or not. By and by his time will come for receiving his full reward. To such the Lord will give eternal life, eternal glory and association with himself in his kingdom.

THE MUNITIONS-MILITARIST CONSPIRACY

By Hon. W. J. Bryan.

The real fight before the country at this time is to defeat munitions-militarist conspiracy—a conspiracy which has its object a revolutionary change in the nation's character policy. It is a conspiracy organized with deliberation supported by unlimited means. The conspirators are men prominence and influence. The manufacturers of munitions selling war supplies to Europe at the rate of more than ee hundred millions worth a year, and they are selling at enormous profit. The Du Pont Company recently declared lividend of 23 per cent. on powder, and the stock in the hlehem Steel Company has risen beyond the dreams of the culators. Among the stockholders in the munition com- ies are many of our big financiers, and these men largely trol the metropolitan press. These manufacturers and ir influential stockholders know that their dividends will ndle when this war is over unless they can fasten them- es upon the taxpayers of the country, and grow fat as people grow poor. Hence the newspaper crusade for nzied preparedness, such a crusade as we have not seen in eneration.

The second group in the conspiracy is made up of profes- nal soldiers—militarists who stand with the militarists of er countries. And the militarists of all countries stand ay where the militarists stood two thousand years ago; y know no way of correcting a mistake of the mind except cut off the head—no way of curing an error of the heart ept to stop its beating—no way to settle a dispute between ions except to take human life.

To judge the militarists of the world by their program, y have never learned that nineteen hundred years ago a nce of Peace was born, and brought into the world a Gospel love which is destined to supplant the bloody doctrine of e and violence.

These two groups, one working for money and the other gnifying the profession of arms, have joined their forces n effort to commit this government to the European plan of trying to preserve peace by terrorism. Although the plan has written history in characters of blood and has led the warring nations into the present conflict, we are asked to adopt this policy and join the "pistol-toting" nations in the worship of brute force.

The big corporate employers of labor are aiding and abetting the conspiracy because they want a large army—not made up of state militia, but of regulars—to keep their workmen under subjection.

And how much are we asked to invest in this false philosophy? Two billions to "get ready," with one thousand and seventy-nine millions a year to keep ready! We are now spending two hundred and fifty millions a year on the army and navy—the most we have ever spent in time of peace. During the past fifteen years we have spent more on our navy than any other country in the world except Great Britain. We are now spending on the army and navy more than ten times as much as we are spending on the department of agriculture, and yet the army and navy experts, taking advantage of the excitement of a foreign war, demand that we multiply our war appropriations by four! The navy experts want A BILLION AND A HALF for new ships and SEVEN HUNDRED AND SIXTY MILLIONS a year thereafter to keep the navy in fighting trim. The army experts want FIVE HUNDRED MILLIONS to put the army in a respectable condition and THREE HUNDRED AND NINETEEN MILLIONS annually to keep it up to the requirements of their program.

Eight hundred and twenty-nine million dollars per year, the sum which the army and navy experts ask us to add to the annual appropriations for the army and navy, is so large that the mind cannot comprehend it. As the body becomes insensible to pain after a certain degree is reached, so the mind to ciphers after it has taken in a certain number. We can only understand large sums by comparison. Here are four comparisons:

(1) The farmers of the nation collected a little more than

FIVE AND A HALF BILLIONS from all their crops last year—the banner year in our history. If we compute the farmer's NET income at 8 per cent. of his gross income, we find that the net income of all the farmers from all their crops was about $440,000,000. THE ARMY AND NAVY EXPERTS WANT TO ADD TO WHAT WE ARE NOW SPENDING ON THE ARMY AND NAVY NEARLY TWICE THE ANNUAL NET CROP INCOME OF ALL OUR FARMERS. And they question the patriotism of those who protest.

(2) The cost of a macadam road, 16 feet wide and six inches thick is, according to agricultural department statistics, a little more than six thousand dollars per mile. If we estimate the average length of the United States at three thousand miles, and its average width at twelve hundred miles, it can be gridironed with macadam roads twelve miles apart, east and west, north and south, for less than $4,145,000,000—the amount which the army and navy experts would, IN FIVE YEARS, add to the army and navy appropriations.

(3) This sum, eight hundred and twenty-nine milli per year, would in five years duplicate every bank in country, capital and surplus, and thus double the amoun bank capital and surplus available for borrowing.

(4) It costs the nation about $800,000,000 a year educate the 25,000,000 school children of the land. Think making an ANNUAL increase in our army and navy approp tions equal to the ENTIRE ANNUAL COST OF EDUCATION, F KINDERGARTEN TO UNIVERSITY! And yet the army and n experts, backed by the munition manufacturers, demand and resent any opposition as if they had a vested righ decide for the people the amount to be expended. They attempting to perpetrate an outrage upon the taxpayers of country, and their conspiracy, if successful, would menace peace of the world. No party can afford to stand for suc policy—least of all the Democratic party, the champion the masses and the friend of peace. —*The Commoner*

MINNEAPOLIS—WINNIPEG—SIOUX CITY—NEWPORT CONVENTIONS

MINNEAPOLIS, MINNESOTA:

We had a very enjoyable time at this little convention, which served about four hundred of the friends, many of whom will not be able to attend any of the larger conventions. July 6th will long be a bright page in our experiences. We had a delightful meeting and fellowship with the friends to the number of nearly four hundred, and at night a public meeting attended by about one thousand. The attendance and attention were splendid, especially when the extreme heat of the weather is remembered. At the conclusion of the evening meeting we took the train for the

WINNIPEG ONE-DAY CONVENTION, JULY 7:

When our train reached the Canadian line a representative of the Canadian Government announced to the Editor that under instructions from the Government he was obliged to prevent our entry into Canada. This, of course, was quite a disappointment, and yet we realize that nothing can happen to us or to the Lord's cause without his knowledge, and there being nothing we could do, we, cheerfully submitted to the arrangement and wired the brethren at Winnipeg not to expect us.

We understand, nevertheless, that the convention was a splendid success, and the auditorium in which we were to have spoken was crowded to overflowing and some turned away, and that one of the local brethren took the opportunity for giving an address on the subject that had been advertised for the Editor's public meeting.

It seems quite probable that the result may be for good rather than for ill. The Canadian brethren attending the convention, some of them coming hundreds of miles, felt greatly disappointed, of course, but as the news reached the public it apparently brought sympathy for our side of the question and from some who otherwise might have paid little heed. Anyway, the Canadian people and many in the States were put on notice that the Bible Students Association believes that they are taught by Jesus and the apostles not to participate in human carnage, but to follow peace with all men, and holiness without which no one shall see the Lord.

The following letter to the Editor, signed by 204 of the Winnipeg conventioners, is much appreciated, and will be of interest to all of our readers, we are sure:

TO OUR BELOVED PASTOR—Greetings in our dear Master's name!

We, Associated Bible Students, assembled in convention, desire in this message to convey to you our heartfelt sympathy and deep Christian love, while feeling that our dear Lord's overruling has been that we may not greet you face to face, and hear your kindly words of Christian love and helpfulness at the present time.

We are realizing that the Lord under the existing circumstances is pouring out to us a great blessing. By receiving his appointment in the proper spirit, and with this additional indication before us that "the night wherein no man can work" is rapidly closing in, we do the more firmly resolve that we each will be loyal to the Lord, the truth, and the brethren.

It is already manifest that the action that has, for the present, prevented our sweet fellowship face to face, is ano mark of the further accomplishment of the great work of harvest. We rejoice with you Brother, and, as admonishe the Master, lift up our heads with rejoicing, seeing that deliverence draweth nigh.

We are praying that the dear Lord's blessing shall a with us all, till we are assembled beyond the veil, to b the long-promised blessings to the poor world.

With much Christian love, and great appreciation of honored position our dear Lord has called you to in great work of the harvest, we, the undersigned, tender to not only the love of those in convention here, but of the ones in this portion of the harvest field unable to meet with

Your brethren by his grace,

THE WINNIPEG, MANITOBA, CANADA CONVENTION

SIOUX CITY CONVENTION, JULY 6-9:

The attendance at this convention varied from three dred to four hundred, but the interest was splendid and spirit manifested by those in attendance was very loving deed. The four days were filled with spiritual feasting, evenings being given over to the PHOTO-DRAMA OF CREAT On Sunday morning, July 9th, the Editor's topic was Good Shepherd," who gave his life for the sheep, and when he puts forth his own sheep goeth before them, and has other sheep of a different fold who also, in due "Time Restitution," will be brought into harmony with the di arrangements, and have a share in the blessings of the for all who love him and who seek to walk in his way. A the discourse, the love feast followed, participated in by a four hundred.

The afternoon session was for the public, the topic be "The World on Fire." The attendance was excellent, a 1,200 being present, on an extremely warm day. One interesting feature noticed by nearly all the brethren is never before has the public given so close, thoughtful intelligent attention to subjects related to the truth.

NEWPORT, R. I., CONVENTION, JULY 9-16:

About one thousand Bible Students attended the New Convention, although not all of them found it convenien remain during the entire eight days. Newport is a delig summer resort of high class. The days were given to convention program, and the evenings to the presentatio the PHOTO-DRAMA OF CREATION. As we expected, the p did not give any great heed to the convention, but we pleased to note that they crowded the DRAMA and appar took great interest in its presentation. The final public m ing, addressed by the Editor on Sunday, July 16th, was only one in which the public to any great extent particip The attendance at that meeting was approximately tw hundred. We trust that the interest manifested and the number of cards requesting literature may eventually to a considerable dissemination of the knowledge the truth, and ultimately bring some hungry hearts into c relationship with the Lord and his Word of truth, and the latter may be more digestible and helpful than anyt they have yet enjoyed, even from the same source.

INTERESTING LETTERS

RE MEETINGS AND DISTRIBUTING TRACTS

DEAR BRETHREN:—

In addition to information in accompanying weekly report I want to add a few observations of some Kansas conditions—not because these conditions are general throughout the State, but sufficiently prominent to impress me.

I do not know of any State containing a larger propo of brethren who will go almost any distance to attend a grim meeting of a convention, and yet will not make the effort necessary to have a regular class meeting, even there are several interested. If such brethren could re that they are disregarding the admonitions of St. Pau

ews 10:25, concerning "not forsaking the assembling," it might make them more faithful upon this point. "Not king" means the keeping up of attendance at meeting some regularity. And it seems to me that if we ignore word of advice it will make it easier to neglect other tural suggestions.

uite a number use their automobiles for country volunteer , but the character of this service is very discreditable. ad of nicely folded tracts they are sometimes twisted a shape that makes them unreadable when straightened Friends have seen newsboys do this with their news-rs, but they forget that a large newspaper has so much to it that such treatment does not harm it, whereas the procedure ruins a little two-leaf paper.

hen as the auto is going twenty-five miles an hour they a tract at each mail-box on the road. Probably one in lands somewhere near the box while the rest fall from to fifty feet away. Some tracts land in the mud in the le of the road. A week later you can find mud-covered ature for miles. These brethren reason that the work is Lord's and he will overrule it all for good; they make as an excuse for not doing their best. Such ought to that fifty tracts conscientiously distributed will accom- more than five hundred distributed in the other fashion. account of confusion caused by literature getting mixed mail intended for carrier, money for stamps, etc., I find is a general order against putting literature in mail-s; some carriers even throw it out. However, if it is squarely on the ground under the mail-box it will almost ys be picked up by the person coming for the mail. But distribution should be avoided in windy or wet weather. n even better plan is to carry a supply of pins, and pin tract near its corner to the post supporting the box. is easily pushed into the post sufficient to hold the tract, its unusual position is sure to attract the person collecting the box. It takes a moment's time, but results are better. nother successful way to waste tracts is adopted by some ren. These go through a train and whenever they come empty seat they place one on it. In a few moments the r comes through and, gathering the literature from un-pied seats, proceeds to destroy it. Besides, this course tters the railway employees; and they are more likely to the next brother who attempts to distribute tracts. Hun-s of thousands of tracts have been wasted as a conse-ce of thoughtlessness.

ours by his grace, B. H. BARTON.

A RECOMMENDED CURE FOR PELLAGRA

FRIENDS:—

requently I have seen in THE WATCH TOWER little help-ints to the Lord's children about their health and various ar things. It prompts me to write you concerning an tion, pellagra, which seems to be very wide-spread and king a large toll of death every year, especially among oor. I have been making a special study of the disease two years, having had its early symptoms myself, and highly recommend a most simple treatment which I be- will relieve every case, unless the patient is practically , and which is easily available to every household.

s you know, pellagra is beginning to rank with tubercu- as a scourge to the poor, and it may be that the Lord led me to use my medical knowledge in his service in of my deficiency in truth knowledge. It might be more eeping with the spirit of humility to omit my name in g the brethren of this, though I have stood sponsor for blicly by reading a paper on the subject before the meet-of the Texas Medical Society held at Galveston on May ast. Trusting for your continued favor in the Lord, I am ery sincerely, GEORGE D. FAIRBANKS, M.D.

This formula we will be pleased to mail to any of our rs or their friends suffering from pellagra. Address CH TOWER BIBLE & TRACT SOCIETY, Health Dept., Brook-New York.]

FROM WAR-FRONTED GREECE

MY BELOVED BROTHER:—

I feel ashamed because for so long a time I have not written to you, yet I assure you, my Brother, that all the while you were in my heart; and I always remember you before the throne of heavenly grace—that the Lord strengthen you and bless you abundantly.

I have seen, beloved Pastor, in the pamphlet, "A great Battle in the Ecclesiastical Heavens," about your trials and the assaults of the adversary and the fiery darts of slander; and this deepens more and more my love toward you and my appreciation of your work of love and faithfulness to our dear Lord. Believe me, dear Brother, that these darts pierced my heart as well, and I wished I could stand between these darts and you.

I again express my deep appreciation of the STUDIES IN THE SCRIPTURES and THE WATCH TOWER and humbly thank the Lord for his great blessing and abundant food, which are before the church. Never before were these books so precious to me as in the past year. This is the seventh time that I have read them, and I find them as fresh as they were the first time I read them. I more and more appreciate the Chronology as found in the 2d Volume, and rejoice because our salvation draws near.

I still try to walk in the narrow way; and day by day the Lord guides my feet and gives me grace to help. These last years I have passed through many painful experiences, because two of my little ones have fallen asleep, waiting for the voice of the Lord to call them forth. Even in these experiences the Lord blessed me and led me, and gives me grace to trust him still.

Remember me, beloved Brother, in your prayers that I may stand faithful to the Lord and prove worthy of the highest blessing. With deep Christian love,

Your brother in our Blessed Redeemer, ATH. KARANASSIOS.

PURIFYING INFLUENCE OF THE "PAX" PIN

DEAR FRIENDS:—

Should like to tell you briefly an incident in connection with the purifying influence of even the little PAX PIN:

A working man of our city who attended and greatly enjoyed THE PHOTO-DRAMA OF CREATION, was wearing the PAX PIN. He had been in the habit of stopping for a glass of beer on his way home from work. On looking down at the pin he thought, "I can't disgrace that pin by taking it in the saloon!" So he put it in his pocket. But, on further reflection, he could not even enter the saloon with the pin about him, though hidden, and he went home.

Realizing he felt better able to work next day without his accustomed drink, he decided he would not drink any more, but wear the Peace Pin in peace of mind. Some eighteen months have elapsed and he has not taken any liquor!

This has impressed me that we do not fully realize how much good the DRAMA and all connected with it may have done in such ways as this!

Trusting the Lord will assist us to live up to our great privilege in the spread of the truth, I remain

Your sister in Christ, MAUD HODGSON,—Md.

GOLDEN OPPORTUNITIES

DEAR BROTHER RUSSELL:—

I am just wondering if it isn't an opportune time for sending tracts pertaining to the War (Time of Trouble), such as "Armageddon," "Distress of Nations," "End of the World in 1914," etc., to the soldier boys of our vicinity, now on the Mexican border. If each class would engage in this work, serving their own regiments, the entire National Guard of the United States would be quickly served, and indirectly through this channel many in the standing Army might be reached, thereby permeating the whole Army with the truth upon subjects which would be interesting to them at this particular time.

Your brother and servant in the Lord, A. B. DABNEY.

GREEK BRETHREN AS BIBLE STUDENTS

earning of considerable interest among the Greeks, the r invited them to meet him at the Bethel Home, July Twenty-two came (19 brothers, 3 sisters). We had a enjoyable season of fellowship—conferring respecting Father's plan and the meaning of his word. Three sym-ed their consecration to be dead with Christ.

or some time they have been publishing THE WATCH R in Greek at a cost of over 35 cents per copy, or $9.00 ear each, for their 80 subscribers. Now their funds are sted. We advised that under the circumstances they d discontinue the publication. They demurred that they d the heavenly food or would starve. Finally one of their number guaranteed the publication for one year upon assurance that they would each set apart 2c daily for this spiritual food. They do their own translating and print on a small press of their own. The meeting and the results gave us a clearer insight into their loving loyalty to the Lord and to his truth. We pass on this cup of refreshing to our readers.

The progress of the truth amongst Italians, Slovaks, Greeks, etc., during the last two years has surprised and cheered us greatly. The PHOTO-DRAMA OF CREATION, apparently, had much to do with this interest. The EUREKA DRAMA can now be supplied with lecture records in many languages.

CONFESSION OF SIN ESSENTIAL TO FORGIVENESS

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

The Apostle John is not here addressing the world of unbelievers, unjustified persons, "sinners" in the ordinary sense of the word. On the contrary, he is addressing the justified and sanctified in Christ Jesus; and he classes himself with these, using the plural pronoun "we." The frequent mistake of applying this and similar passages to sinners in general has been injurious in two important particulars:

First. It has been injurious to the unregenerate, in that it has given some the impression that there is no difference between the church and the world; and that all alike have access to God in prayer and for the forgiveness of daily trespasses. It has thus hindered some from realizing the necessity of faith in the atonement, and from definitely entering into covenant relationship with the Lord under the terms of the grace covenant—the covenant of sacrifice. (Psalm 50:5) On the contrary, all should be informed of the fact that repentance and a positive acceptance of Christ as their personal Savior are absolutely necessary before they can be "accepted in the Beloved," and be treated as "sons of God," and enjoy the privileges of this relationship—prayer, fellowship with God, divine care, or providential oversight of their affairs and interests, and the favor of forgiveness of daily trespasses through the merit of the great High Priest, Jesus Christ the Righteous.

Second. This oversight has had an injurious effect upon some Christians, who have gone to the extreme of claiming that they can never commit sin, after their past sins have been graciously forgiven by the Lord, and after they have entered into covenant relationship. Hence we have the very wrong views and teachings of so-called "perfectionists" who claim, not merely that they are reckonedly perfect now, but that they are actually perfect in all their thoughts, words and deeds—DECEIVING THEMSELVES and laying themselves liable to many grievous errors, as the Apostle declares in connection with our text.

BASIS OF TRUE FELLOWSHIP

The Apostle John in writing this Epistle clearly states his object, saying, "These things write we unto you, that your joy may be full." It is a noteworthy fact that the vast majority of Christians never experience the fulness of joy, peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ. Therefore, as the Apostle Paul declares, such are merely "babes in Christ." (1 Corinthians 3:1, 2; Hebrews 5:12-14) Of course, they have a blessing in any relationship to the Lord, but they have not the fulness of joy which would be theirs if they progressed in grace and in knowledge to the full stature of a man in Christ. The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop.

The Apostle follows the example of our Lord Jesus in symbolizing truth and righteousness as light, and sin and every evil as so much of opposing darkness. God himself thus considered would be the very perfection of Light—"in him is no darkness," no sin, no imperfection. With this thought before the mind, the Apostle points out that any growth of fellowship with God to which we may aspire must be along the lines of goodness, purity, and that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having fellowship with him, if our course of life is dark, a sinful one. Such are merely deceiving themselves and others. They are not deceiving God, and they are not getting the blessings enjoyed by those who "walk in the light."

Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we shall find ourselves in fellowship with all others who are like-minded. So then, if we do not "love the brethren whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God.

But who are the "brethren"? Our Lord tells us that not all who profess his name are true brethren. He says, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven [be recognized as his brethren and joint-heirs], but he that doeth the will of my Father which is in heaven." We thus see that it is by our deeds, and not merely by our professions, that we are accepted of the Lord. Again, he says, "Who are my brethren? . . . Verily, I say unto you, he that doeth the will of my Father, the same is my brother."—thew 7:21; 12:48-50.

We are not, therefore, to anticipate "fellowship" wit who name the name of Christ as a proof of fellowship the Father, and that we are in the light. We are mere anticipate this true fellowship with those who are earn seeking to do the Father's will to serve his cause and exem the instructions of his Word, in their deeds as well as in professions. Between all such there must be, whether hi or open, a bond of fellowship and union. That bond is one faith and one baptism into the one Lord.

SHORTCOMINGS AND FAULTS ARE SINS

But while this fellowship between us and our Lord all who have his spirit is based upon our walking in the our following in his footsteps to the extent of our ab nevertheless it does not imply absolute freedom from the perfections of sin. Although under our grace covenan rangement nothing is charged up to us as sin except in portion as it has been wilfully done, nevertheless, becau the manifold temptations and the weaknesses of our flesh result of inherited predisposition toward sin, it is impos for us to avoid shortcomings and faults. These may pro be termed sins, as in our text; for "sin is a transgressi the Law," however unintentional it may be.

But the divine arrangement under the grace covenan behalf of the Lord's people, is that these unintentional f and shortcomings need not be charged up against us as but may instead be cleansed away upon our application t great High Priest, through the merit of the precious b Thus it is that the blood of Jesus Christ our Lord clea us from all sin—keeps us clean from sin, if we contin make application for forgiveness, because of realizatio imperfections of our flesh.

AN INSIDIOUS SNARE OF THE ADVERSARY

Further on in this Epistle, the Apostle uses the word in a different sense from the above, saying, "Whosoever eth in him sinneth not; whosoever sinneth hath not seen nor [even] known him. . . . He that committeth sin is o devil. . . . Whosoever is begotten of God doth not co sin; for his seed remaineth in him, and he cannot sin, be he is begotten of God." Again he says: "We know that soever is begotten of God sinneth not; but he that i gotten of God keepeth himself, and that wicked one tou him not."—1 John 3:6-9; 5:18.

In these passages the Apostle uses the word "sin" i full or absolute sense, meaning wilful sin, deliberate si tentional sin—not merely shortcomings and faults, due la or wholly to the imperfections of the flesh, inherited from ancestors. No one, the Apostle assures us, who has bee gotten of the spirit of the Lord, the spirit of holiness truth, could have any sympathy with sin so as to wil knowingly and intentionally engage therein. All who so sin and wilfully do it and approve it after they have a k edge of the truth, are children of darkness, who love dar and who thus show that they have the spirit, or dispositi Satan.

INJUSTICE TO THE BRETHREN INEXCUSABLE

At first thought, many may be inclined to say, "W am in no danger of that sin; for I am sure that I woul commit sin wilfully, intentionally, designedly." But l notice, dear friends, that there is a way in which sins come upon us without being at the time a wilful sin which later might become wilful sin. For instance, any gression committed, either in total ignorance or with o partial acquiescence of our wills, might become a full, w deliberate sin afterward, if we should come to a clear k edge of the truth respecting the subject, and fail to repe it to the Lord and to undo so far as is in our power the toward our fellow-creatures. To consent to a sin clearl fully understood simply because at the time of its comm we were in ignorance, and to refuse to make amends f and thus endorse the sin intelligently, would appear to of it a will-ful sin.

With this view of the matter, the children of God c afford to sanction in their own minds even the slighte justice or untruth toward each other, or toward any. essence of this thought is found in our Lord's comm "If thou comest to the altar [if we have anything to of the Lord, either of service or of worship or of thanks]

e rememberest that thy brother hath aught against thee at some one has been wronged by you, either in word or ught or act] leave there thy gift before the altar [do not k that it will be acceptable to God while in your heart or wardly you are practising injustice toward others]; first and be reconciled to thy brother [make amends to him, logies, explanations in full, of whatever injury you have e him], and then come and offer thy gift [assured that in n an attitude of heart the Lord Almighty will be pleased ccept your gift]."—Matthew 5:23, 24.

In describing those who sin wilfully, the Apostle Paul uses y strong, figurative language, declaring that inasmuch as y are in heart-sympathy with sin, and not in opposition to hey are the opponents of the Son of God, who was so out sympathy with sin in its every form that he laid down life to redeem us from its power and curse. The Apostle ares that such wilful sinners may be esteemed as the nies of Christ, who really trample him and his goodness love under their feet, figuratively, disdaining his mercy favor as well as his instruction in righteousness. He s that inasmuch as they were once sanctified, as a result heir faith in the precious blood and its cleansing from sin, r turning now into harmony with sin would imply that y now disesteem the atoning blood, counting it not a sacred g, but common—these do despite to the spirit of divine or which had held out to them freedom from the yoke of and ultimate release from its penalty, death, and the inment, as the Lord's people, of the crown of life eternal. ebrews 10:26-29.

CONFESSION OF SIN PRECEDES FORGIVENESS

But let us return to the consideration of the other use of word "sin" as found in our context, and apply the terms the faults and imperfections which God's people are zeally striving against, seeking to stamp out of their mortal ies, and against which they are continually fighting a good t and coming off conquerors, and more than conquerors, ough him who loved them and bought them with his prec s blood. The Apostle intimates that there is danger that e will go to the extreme of denying that they have any lts, and thus deceive themselves and get into a snare of the ersary.

It may be asked, What difference can it make if they are ing to live godly, whether they claim to live perfectly, or nit that they are imperfect and apply continually for cleans through the precious blood? We reply that it makes a t deal of difference. Only as we confess our sins can they forgiven. Consequently, those who deny that they have any , faults, imperfections, have a great load of them uncelled, unforgiven, charged up against them; and because his they would be accounted unworthy to be taken further g in the path of light, under the lead of the holy Spirit, the heights and depths and lengths and breadths of the and wisdom of God, revealed in his Word as meat in due son for the household of faith.

Thus we see that there is but one proper course of faith conduct in which we may have a complete fellowship with Lord. Those who take any other course are making God a ; and he would not fellowship with them, but will leave n to the darkness of their own way. Can we wonder, then, t so many are in darkness and lack evidences of fellowship h God when we see how few confess their faults and seek vercome them and to be cleansed in the only way of divine ointment and approval?

These things are written not to cultivate in us the thought t we may sin with impunity, may be overtaken with faults ough carelessness and inattention to the divine Word, and n go to the Lord for forgiveness. Quite to the contrary, e assurances of divine favor and willingness to forgive are gned to have upon our hearts a mellowing influence which make us all the more careful to avoid sin and to maintain owship with him who is the perfection of light and holi s. "These things are written that we sin not"—that we me not boastful of self, self-righteous, self-justified, and s abominable in the Lord's sight; but that, fleeing from weaknesses and imperfections, we lay hold upon the grace God in Christ for their forgiveness, and for grace and ngth to fight a good fight against sin.

OUR TEXT APPLIES TO THE CHURCH

"If any man [in Christ] sin, we have an Advocate with the her, Jesus Christ the Righteous." Here again "any man" s not refer to those who are out of Christ, but to those who are under the terms and conditions of the covenant of grace. Such alone are addressed in this epistle. The world has no Advocate with the Father, because it has not accepted Christ; and he is the Advocate only for those who have accepted him and who are striving to overcome sin.

Our Advocate is more than an advocate, more than a representative at the bar of divine justice, interested in our welfare and forgiveness; he is in addition the One who gave himself for us, who at Calvary finished the work of providing a propitiation (satisfaction) for our sins. This is the reason why we may come "with boldness [confidence] to the throne of grace," not only realizing that God is for us, and that the Lord Jesus sympathizes with us, and is our Advocate, but also and especially realizing the merit of the sacrifice which he has already deposited with justice, and which he fully imputed on behalf of all who love and obey him, upon their acceptance of the Father's terms.

But, says the Apostles, "He is the propitiation not only for our sins [the church's sins], but also for the sins of the whole world." What does this mean? Is he the Advocate for the whole world? No. The world has not been called and drawn to holiness and truth. During the present age "no man can come unto Christ except the Father draw him." At present the drawing influence of the truth is extended only to "him that hath an ear to hear." The great mass of mankind have never in any sense of the word heard of the grace of God and of the propitiation and forgiveness provided for all in Christ. Indeed, it is a remarkably small number who "have tasted that the Lord is gracious."

Yet so surely as the propitiation is "for the sins of the whole world," just so surely shall every member of the race of mankind be brought to a knowledge of the fact, and to an opportunity to avail himself of the provided blessing. It is to this end that the great Millennial age has been promised and is being prepared; and it is concerning that age of blessing to "all the families of the earth" that the Lord declares through the Prophet, "In that day the blind eyes shall be opened and the deaf ears shall be unstopped." It is of that time that the Lord Jesus also declared, "And I, if I be lifted up, will draw all men unto me." It is by virtue of his having been lifted up as the Propitiation, the Sin-offering, "for the sins of the whole world," that our glorified Lord will eventually be privileged to be the Judge of the world and to grant forgiveness, reconciliation and restitution to all who will heartily obey him; while "whosoever will not obey that prophet will be cut off from among the people"—in the second death.—Acts 3:23.

THE TEST OF OBEDIENCE

As the drawing now done by the Father is not a compulsion, but merely a constraining by the truth, through a knowledge of it, so the drawing of the Millennial age upon the world of mankind will not be a compulsion, but merely the influence of righteousness and truth constraining toward love for righteousness and thus to the reward of righteousness—eternal life.

The Apostle seems to intimate in the Epistle from which our text is taken that quite a good number may claim an intimate knowledge of God falsely. Hence with great plainness of speech he informs us that, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." It is thus very evident that the Apostle does not mean merely a knowledge about God, but an intimate knowledge of God, implying fellowship and communion with him. He then gives us a test by which we may judge accordingly whether or not we are new creatures in the Lord and have the love of God developed in us to any extent. The test is obedience. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the holy Spirit, the spirit of God, the effect will be to cause us to will and do his good pleasure —to the extent of ability.

This ability should be continually on the increase year by year, And although we may not hope to be perfected until we shall be "changed" and granted our new resurrection bodies, nevertheless, all the while we may keep so close to the Lord in the spirit of our minds that we may have continual fellowship with him, and by confessing our faults and seeking his forgiveness we may continue to the end of our journey clean from sin, even though we must still acknowledge the imperfections of the flesh—that in our flesh dwelleth no perfection.

ORDINATIONS—TRUE AND FALSE

The word ordination, as applied to the Christian ministry, ns to be very imperfectly comprehended by the majority of people—including ministers. The ceremony practised by some Christian people in connection with the appointment of their

ministers—such as laying on of hands, etc.—is not ordination, but merely a ceremony connected with the ordination. The word ordination signifies simply the setting apart, authorization or appointment, to some particular work or office.

The proper thought connected with ordination is that which the Bible gives when we read that the Apostle "ordained elders in every church." (Acts 14:23) Similarly, amongst the Lord's people today, Elders are chosen, or appointed, or authorized, by the congregation by the stretching forth of their hands—by the congregational vote. Every elder and every deacon scripturally chosen by the vote, "the stretching forth of the hand" (not by laying on of hands), is thus ordained, or appointed, or authorized, to serve in the capacity indicated.

In thus ordaining elders and deacons, the Lord's people are instructed that they are to seek to know the mind of the Lord. Their voting for and electing one of the brethren to be a deacon or an elder implies that they believe that such a person possesses the divinely indicated qualifications for the service. No one should be voted for who does not give evidence of having received the begetting of the holy Spirit, which is the divine authorization to preach or to teach, as set forth in Isaiah 61:1.

All of the Lord's spirit-begotten people are ordained in this general way to speak in the Master's name the wonderful Words of Life, according to their opportunities. But when a congregation of such ordained, spirit-begotten children of God chooses from its midst some to be elders, others to be deacons, it implies that they consider the ones chosen to be especially qualified, "apt to teach"—ensamples to the brethren in word, in conduct.—1 Tim. 3:2-4.

The wrong thought respecting ordination is the one which ignores the divine anointing (Isaiah 61:1), and which merely looks to the education and the talents of the one elected. Thus ignoring the divine test, many today are serving as ministers and elders in the church of Christ who would make no profession of being spirit-begotten and who give no outward evidence thereof. Such are not properly ordained Ministers of God, and their church ordination gives no divine blessing or power.

The most erroneous thought respecting ordination is that held by the three oldest Christian denominations—the Roman Catholic, the Episcopal Church of England, and the Greek Catholic Church. With these ancient churches, ordination has a different meaning entirely. They claim to have apostolic succession of authority—that originally only the apostles had a right to teach or to preach, and that any other teachers or preachers needed to get authorization and divine power from the hands of the apostles. They claim that before the apostles died, there was a special order of bishops ordained in the church; and that apostolic power and authority passed to those bishops, and has thus come down to our day and is possessed by the bishops of these denominations. They claim that only such as they ordain are Christian ministers.

In a word, these three ancient churches have set aside entirely the divine ordination. the anointing of the holy Spirit, and substituted an authorization through a so-called "apostolic succession" of power and authority. Not only did Jesus tell us that there were only twelve apostles, but Revelation 2:2 points out this grievous error of those who claim to be apostles and are not, but do lie.

SOME IMPORTANT QUESTIONS

The above condensed statement of what is really meant by the ordaining of Christian ministers should be read over repeatedly until fully comprehended. Then the following questions and answers will be better understood.

(1) Are all elders and deacons chosen by congregations of God's people to be considered divinely ordained?

No, no one can be considered divinely ordained who has not received the begetting of the holy Spirit. For a congregation to ordain any one who does not profess to be fully consecrated to God and to have received the begetting of the holy Spirit is for them to do what they have not been authorized by the Lord to do. The person thus chosen would be merely the representative of the church thus ordaining him, but would not be a representative of the Lord.

But for a congregation to recognize the Lord's authorization of a brother, and to recognize further his aptness to teach and his possession of the qualities fitting him for service according to the divine Word, means the giving to that brother of a proper election or ordination to be the representative of the congregation in the name of the Lord. No brother should attempt to serve a company of the Lord's people without their request, and their request or their vote constitutes their appointment of him to that service—in other words, their ordination of him, or appointment, for the ser whether for a day or a year.

(2) If it is proper that all elders and deacons should be ordained and should not attempt to serve regularly, w out ordination, what did St. Paul mean when he declared he was an Apostle not of men nor by men, but by the L Jesus Christ?—Galatians 1:1.

No man or congregation is competent to appoint or an apostle. No congregational vote would make one of brethren an apostle. That is a special office or function w is of divine appointment solely. Thus the Lord Jesus pointed only twelve apostles—"twelve apostles of the La —St. Paul taking the place of Judas, who lost his apo ship. (Rev. 21:14; Psalm 109:8; Acts 1:20) It is in particular that the Church of Rome, the Church of Engl and the Greek Church do violence to the principles of G Word, in that they claim to make, but do not really m apostolic bishops—bishops possessed of apostolic power authority.

St. Paul did not desire us to understand that he too notice of earthly appointment, except in respect to his a tolic office. On the contrary, the church at Antioch orda Paul and Barnabas and afterwards Paul and Silas, to be t representatives and apparently at their expense to carry message to others. The Antioch church did not ordain Apostle Paul to be an apostle, but ordained him to be t missionary; and he accepted their ordination and rend reports to them, as the account in Acts shows.—Acts 14:2

(3) Does the WATCH TOWER BIBLE AND TRACT SOC ever "ordain" ministers or representatives in connection the harvest work?

It does. All the pilgrims are thus ordained, appointed set apart for the special work of the ministry. Kee memory always that ceremony is not ordination, but appointment and direction are ordination. The Society dains, authorizes, directs the course of the pilgrims who its representatives as well as the representatives of the L and his Word.

(4) Has the WATCH TOWER BIBLE AND TRACT SOC the right to withdraw ordination from a pilgrim brother?

Yes, surely! If it has the power to appoint and direc has power also to withdraw its past appointment and d tion.

(5) Would the withdrawal of the Society's appointm or ordination mean that the pilgrim thus suspended from service would have no right to preach thereafter?

Surely not! In withdrawing its appointment from a grim the Society would merely be indicating that for s reason it no longer was represented by that pilgrim, and it no longer was responsible for him or his teachings or conduct or his maintenance. The pilgrim brother thus dro from the pilgrim list might still be a brother and be sc teemed by the Society, but might not be any longer consid a suitable person to represent the Society, either by reaso showing some weakness of character or some lack of aptness to teach or some other reason which the Society w believe should not be encouraged, or for which it would wish to be held responsible, or for various reasons, ill etc.

(6) What is the meaning of V. D. M., and what w be signified by the conferring of the V. D. M. degree?

The title V. D. M. is a very old one. Indeed, it has out of use so long that comparatively few know its mea The three letters represent the Latin words, *Verbi Dei M ter*. The English of this is, "Minister of the Divine Wo When, during the dark ages, the divine Word fell into di and creeds were substituted, this title was generally lost ignored. There were no ministers of the divine Word; the divine Word was not preached, but, instead, the cr of men. Instead of these simple words so expressive of proper thought in connection with all the Lord's public ants, we today have high-sounding titles, such as Reve and Doctor of Divinity, which are quite unscriptural. confer the degree of MINISTERS OF THE DIVINE WORD w not mean to ordain, but merely imply that the Society in ing this degree had looked into the reputation, and so fa possible into the character and especially into the doct development of the person to whom the degree was given that he was in the estimation of the examining board f worthy of being called a minister of the divine Word.

(7) Are there any such ministers of the divine W now?

Yes, assuredly! Every pilgrim sent out by the So is sent out as a minister of the divine Word, not a min of creeds, nor of "isms;" but purely and simply a minist the Word of God. And in every case where a congregatio

Lord's people has elected a consecrated, spirit-begotten of God to be an elder, they have by their election or-ed, or set apart, or indicated, that elder as being a min- of the divine Word—one who serves, distributes, dis-es the truth of God's Word.

8) What is the object of the Society in getting out a of questions with the intimation that the person who could er those questions in a manner satisfactory to the Society d be considered a MINISTER OF THE DIVINE WORD?

Those questions are designed to fill a long-felt want. The tions are quite unsectarian; they are all Scriptural. The ety desires to know from the pilgrims who are now in the ce, or from any others who may at any time represent Society as pilgrims, what are their thoughts, their senti-s and their understanding as respects these fundamental tions appertaining to the Gospel of Christ. Any brother willing to answer those questions would be considered to onfused in his mind, unstable, and hence not qualified to n—not "apt to teach." This would not imply that he t not still be a brother, but that he would not be con-ed a brother suitable for the pilgrim service. Neither d it mean that the brother must not preach, but merely the Society would not recommend him as an exponent of divine Word.

ny brother willing to answer the questions, but showing iderable confusion in his replies, would to us indicate he needed further instruction before he could properly esent the Society and what the Society believes to be the h respecting God's Word. Such a brother would properly rought to Brooklyn and have an opportunity to participate a time in other features of the service, as well as in the e study classes held at every meal time; and, by fullest ty, have an opportunity of asking any kind of questions on subjects connected with the truth, that thus the whole matter might be thoroughly regulated and clearly seen and understood.

A FRIENDLY SUGGESTION

Many of the sisters in the Bethel Family, learning about the questions, made a special request that they might have a list of these and give their answers, with a view to practise and instruction which they might thus derive. Elders and deacons in various classes have similarly requested the questions. We believe that it would be profitable for all of the classes of Bible students everywhere, if they would choose to eldership such as could answer these questions so as to be worthy of the Society's V. D. M. degree. This might make a good many changes amongst the elders, but we believe that they would be profitable changes. Furthermore, we believe that all elders earnestly desiring to teach the truth, and the truth only, would be glad to have the very assistance which these questions would bring to them.

We have been surprised, sometimes, how careless some of the dear friends seem to be in respect to those whom they elect or ordain as elders—often novices, contrary to the direction of the Lord's Word, thus doing harm both to the novice and to the class. (1 Timothy 3:1-7) Next to the importance of the election of only a consecrated, spirit-begotten child of God to eldership should be the question—To what extent has he availed himself of the privileges of study, information? It is our thought that it is unwise to choose as an elder any brother who has not read at least once the entire six volumes of STUDIES IN THE SCRIPTURES, or who is not a regular WATCH TOWER reader. Let it be borne in mind that the Society exercises no authority, makes no criticism, but merely gives advice; and that in the interest of the Lord's cause and the Lord's people.

ST. PAUL'S SORROWS AND JOYS

SEPTEMBER 3.—2 CORINTHIANS 11:21-33.

PAUL THE HERO—HIS LOYALTY, FAITHFULNESS, ENDURANCE—HE SUFFERED FOR CHRIST'S SAKE—AND FOR THE BRETHREN'S SAKE—IN THAT HE DELIGHTED TO CARRY THE MESSAGE OF GOD'S GRACE—WHY THE ENUMERATION OF HIS SUFFERINGS IN THIS LESSON—SURELY "A CHOSEN VESSEL!"

"My grace is sufficient for thee; for my power is made perfect in weakness."—2 Corinthians 12:9.

What a wonderful man was St. Paul! Doubtless the secret is brilliancy lay in the fact that he so fully gave himself o God—to do, not his own will, but the Father's will—the Lord could use him as an apostle, as a mouthpiece, servant, to a greater extent than he ever used any other , perhaps. In this we are not implying that St. Paul greater than his Master. Our Lord had only three and half years of service, while St. Paul had a long ministry long period of service for God and for the church. Be-, it was not possible for the Master to go into the details he divine plan; for even his devoted followers, including apostles, were natural men, who did not receive the be-ng of the holy Spirit until Pentecost. Hence we read Jesus' teachings were chiefly in parables and dark say-—1 Cor. 2:14; Matt. 13:10-17.

n one occasion the Master declared to his disciples, "I many things to tell you, but ye cannot bear them now. beit when he, the Spirit of truth, is come, he will guide into all truth; . . . and will show you things to come." n 16:12, 13) There were no such limitations on St. and the other apostles. Their epistles were addressed e saints of God in various quarters, to whom they wrote y upon every feature of the great subject—the divine plan lvation. Some of their writings were along lines that declared were suitable for "babes" in Christ, and others "strong meat"—the deeper things of the divine plan. rews 5:13, 14; 1 Peter 2:1-3) But they wrote only to spirit-begotten, not to the worldly.

ST. PAUL'S QUALIFICATIONS

t is not strange that the adversary was able to stir up little sectarianism even in the primitive church, as St. remarked, criticizing it: Some said that they were of ; some, that they were of Apollos; some, that they were eter. (1 Corinthians 1:11-13; 3:1-7) But all such san sentiment the Apostle rebuked, reminding them that ne of these teachers had died for them; and that they ld all be Christians, taking none other name than that e Master. This same spirit manifested itself otherwise, The apostles needed to grow in grace and in knowledge, ell as did the remainder of the household of faith; and ugh they had special blessings of the Lord, yet they did ll have the same length of vision at the same time.

t. Paul, the most learned of the twelve, the one who took the place of Judas, had naturally the best opportunity for breadth of thought. True, as Saul of Tarsus, he had showed himself to be very narrow and bigoted in his warfare against Christ and his followers. But after his eyes of understanding had been opened, and after he had become a spirit-begotten new creature, St. Paul manifested a wonderful insight into the things divine. Explaining this insight, he declared that he had visions and revelations more than had all the other apostles of the Lord together.—2 Corinthians 12:1, 7, 11, 12.

All this was in harmony with what the Lord had said respecting him: "He is a chosen vessel unto me. . . . I will show him how great things he must suffer for my name's sake." (Acts 9:15, 16) Naturally, the Lord could use a well-talented man, a well-educated man, who had fully given up his own will, to better advantage than he could use an illiterate man; and of some of the remainder of the apostles it is written that even the multitude perceived that they were unlearned and ignorant. (Acts 4:13) Not so with St. Paul, however. He had education and a wonderful breadth of mind. All the spirit-begotten children of God, able to understand the deep things of the Bible, are surely amazed at the logic, the wisdom and the power of St. Paul's writings! We know of nothing in the world that will compare with them.

Pushed to the front as the Lord's mouthpiece to the Gentiles, St. Paul's mind grasped more quickly than did the minds of the other apostles, the things pertaining to the new dispensation; and he perceived that the Gentiles were to be fellow-heirs with the Jews in the kingdom privileges. (Ephesians 3:1-12; Colossians 1:25-27) Naturally, some thought that St. Paul was going too far; and the argument was raised that he was not one of the twelve, that he was not to be ranked as an apostle, etc.

However willing St. Paul might have been to be nothing and to let others take their own estimate of him, nevertheless he felt a duty toward the truth. This led him to tell us in no uncertain terms that he had full proof of his apostleship, and that he was not a whit behind the very chiefest of the apostles in the understanding of the divine program—yea, that to him more than to all the others the Lord had revealed more of those things to come of which our Lord Jesus had spoken.—John 16:13; 2 Corinthians 11:5; Galatians 2:2-10; etc.

HIS SUFFERINGS FOR CHRIST

St. Paul labored hard with the church at Corinth; and to have them fail to make proper progress in the truth because they thought of him as an incompetent teacher seemed to him to be a pity. Hence in our lesson he is doing what he styles "foolish boasting." He did not approve of boasting; and yet for the sake of his hearers, he would inform them along certain lines. And how glad we are that the holy Spirit so directed the Apostle, that we also may know him better and may fully appreciate his loving loyalty to the King of kings and the fact that he was the chosen vessel of the Lord for the communication of the truth even to the household of today!

But the Apostle did not boast about himself—about his talents, about his oratory, about how the people were spellbound, about how many people recognized his ability, etc. No; he rather would boast of the things which others would think to be for his shame. He would tell them what God's providence had permitted him to suffer for the truth's sake—scourging, whipping with rods, imprisonment, perils of the deep, perils from false brethren, perils from the heathen. To him these things were the marks of divine love and favor, and bore witness also that he was a lover of the Lord and his righteousness, and that he had been willing to suffer for the Lord's sake, for the truth's sake.

Thus seen this lesson is a very valuable portion of the Word of the Lord. It gives us information which we find in no other quarter. It sets before us crisply a picture of a soldier of the cross and what he endured. It says to us, "Be thou faithful unto death"—follow in the footsteps of Jesus and this noble follower of his—boast not in yourself, but in the Lord and in your privileges of service in connection with his truth.

THE SECRET OF HIS SUCCESS

By and by will come the time when the noble St. Paul the less prominent of the Lord's followers will all be rece by him into eternal glory, and be presented before the Fa without spot or blemish. (Ephesians 5:25-30) But we be sure that every one in that glorious company will been a faithful soldier; not a deserter, not ashamed of Lord, not ashamed of his truth. Of such the Master dec that he will not be ashamed, but will confess their name fore the Father and his holy angels.—Matthew 10:32, 33.

The secret of the Apostle's endurance of so great p tions—scourging, imprisonment, buffetings of various kin is presented to us in the words of our golden text. The L grace was sufficient. The Lord's power was made perfec his weakness. And is this not the secret of every succe Christian life? Was it not even so of our Master—that Father's spirit in him, his reliance upon the Father, and looking for the light of the Father's countenance, were in the power of God working in our Savior to will and to do Father's good pleasure?

The same is true with every follower of the Lord sinc day. The Master truly said of his followers, "Without me ye do nothing." (John 15:5) It is the divine power w operates through our Lord Jesus, through the Word of t through the followers of Jesus; and this power can op in the weakest members of the body of Christ as well a the strongest. The Lord's grace is sufficient for all and every time of need. We are not to forget, however, that great sufficiency is not poured out upon the Lord's peopl conditionally, but in answer to their appreciation of need and their prayerful request for grace divine in time of need.

MILITARY DUTY EXEMPTIONS IN BRITAIN

Our London Office writes: "We are trying to get our regular office helpers and the elders of the I. B. S. A. meetings exempted from military service. The War Office is agreeable to having the case stated before the Civil Courts soon. At present, about 60 brethren are in prison for refusing military orders; about 60 have been exempted so long as they do work considered of national importance; about 20 have joined the non-combatant corps arranged for by the Government. You will see by these figures that the majority of the brethren involved declined to accept military authority. The above figures refer only to single men. The married men's compulsion is only beginning to come into operation. These also will appeal for exemption; but it remains to be seen whether they will refuse to accept the non-combatant corps and, by so doing, forfeit the allowance provided for the wives and children of soldiers. The situation is certainly trying. Some of our brethren, eight at least, were taken to France, and afterwards sentenced to be shot for disobedience. The sentence was reduced to ten years penal servitude, and we have just learned that they are now in civil prisons in England. The military powers seem to care little for the civil aut ties. These experiences are doing good to the church whole, by sending it to prayer and causing an increased cise of love and sympathy. No doubt, too, all this is a fening process in preparation for harder and darker da come."

We wish our dear brethren of the warring natio know of the loving sympathy of their dear brethren o neutral countries. Surely, many prayers are ascending brethren of the I. B. S. A. everywhere! Examples of lo to the King of kings are everywhere having a strength and stimulating effect.

We quite agree with the proposal to gain exemptio class elders as ministers under the laws. This does not that we recognize a "clergy" class as distinct from a "l class in Christ's church, "All ye are brethren"—all are m ters (servants) of Christ. But if one law excuses some ren, and another law or arrangement excuses other bre and if no law excuses still others, it is for us to obtai each other all that the laws permit us to have.

THE ARREST OF ST. PAUL

[Paragraphs 9 and 10 of this article were reprinted from article entitled "Suffering as Christians" published in issue of 1, 1903. The remainder was reprinted from article entitled "Christ's Ambassador a Prisoner" published in issue of October 1, 1909. Please see the articles named.]

ST. PAUL A PRISONER IN THE CASTLE

[Paragraph 1-4 of this article entitled "Christ's Ambassador a Prisoner" published in issue of October 1, 1909. The rema excepting the paragraph below, was reprinted from article entitled "Suffering as Christians" published in issue of May 1, 1903. Please see the articles named.]

In this experience of St. Paul there is a lesson for us that when undergoing trials and difficulties, however much we realize that they could not come to us without the Lord's permission, nevertheless we are at liberty to use any legitimate means for our own deliverance—even St. Paul took advantage of his Roman citizenship. God had provided him in advance with that measure of protection; and it would have been culpable negligence on his part not to use it, and to expect the Lord to deliver him in some miraculous manner.

How often we find in the pages of history that violence and unreason have been manifested in the name of religion and for the defense of various sects! How utterly foreign to all such conduct is what St. Paul designates "the spirit of a sound mind"—the spirit of reason, justice—not to me the spirit of generosity, loving-kindness and tender merc the sight of the foolishness and the brutishness of a dr person should act as a great temperance lesson in every minded man and woman, so such a scene as this depic today's study, whether recognized by our natural ey mentally seen through the printed page, should be a l lesson against anything so brutish and unreasonable. every instance of religious bigotry and fanatical violence to our hearts a lesson in the opposite direction, and fix resolutions that by the grace of God we will never be foolish, thus, wicked, but contrariwise will become the gentle, the more kind, the more Christ-like, as the days

THE MESSIANIC REIGN

"Lo! in the clouds of Heaven appears
God's well-beloved Son.
He brings a train of brighter years,
His Kingdom is begun.
He comes a guilty world to bless
With mercy, truth and righteousness.

"O Father! haste the promised hour
When at His feet shall lie
All rule, authority and power
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every ransomed soul;

"When all shall heed the words He said,
Amid their daily cares,
And by the loving life He led,
Shall strive to pattern theirs
When He who conquered death shall win
The mightier conquest over Sin."

THE DIVINE SCROLL—WHO IS WORTHY TO LOOK THEREIN?

"Who is worthy?"—Revelation 5:2.

ıe words of our text are a part of the proclamation sented as being made throughout heaven: "Who is ıy to open the book [the scroll], and to loose the seals of?" The book in this case seems symbolically not to sent the Bible, but the divine plan, with its times and ıs. The Bible is indeed a record, but God had the plan e the Bible was written. He had this plan from the very ning. He had not disclosed it to the angels—not even to ogos. Nor did he disclose its time features fully to our Jesus while he was in the flesh. And after his resurrec- Jesus spoke of these times and seasons as things "which 'ather hath put in his own power."—Acts 1:7.

ıe fact that God had a plan relating to the fallen race een intimated to Abraham. God had declared to Abra- unconditionally that he would bless the world of man- He also pointed out later in the types and shadows e Law certain features of the way by which he would the world. He declared that there would be a Redeemer; vho the Redeemer would be was kept a secret. Although angels and men desired to know they were not permitted nowledge. The prophets spoke by inspiration some things rning this Redeemer, but they knew not the meaning of.

due time the Logos was sent forth. He was a loyal before he was sent. He undertook to do the Father's not yet knowing what it would cost to be the Messiah; od had kept these things secret. He manifested his faith, rust. He delighted to do the Father's will, even to the g of a lower nature. And so he humbled himself from lorious condition in which he was and took upon him- he human nature, became a man—a perfect man, not a man. Our Lord did this in order to carry out the program which the Father had in his own mind and he had not revealed to any other.

hen Jesus reached the age of thirty years, the earliest t which he could present himself to God, under the Law, ent to Jordan and made a consecration of himself with etermination to do everything that was in the Father's —every thing that typically and prophetically had been en in the holy Scriptures concerning himself. "Lo, I (in the volume of the book it is written of me) to do vill, O God;" "I delight to do thy will, O my God; yea, aw is within my heart," were his expression, as recorded. brews 10:7, 9; Psalm 40:6-8.

ıis was our Lord's consecration. His human nature be- his sacrifice. He laid down his life. He did not finish g it down at Jordan; but so far as his will was con- d, it was given there. He there became the Priest, the High Priest, his flesh being typed by the bullock of sin- ng, sacrificed on Israel's yearly day of atonement. Dur- he three and a half years of his ministry he carried out sacrifice satisfactorily. And everything that the Father given him to do was finished at the cross.

THE DEEP THINGS UNFOLDED AT JORDAN

ur Lord Jesus received the anointing of the holy Spirit he came up out of the water at his baptism. Then the ns were opened unto him. The higher things which he not previously understood became clear. The Scriptures unfolded to his view. He knew that he was going up rusalem to be crucified. He knew that he would be be- d by one of his chosen disciples, and he knew which of would be the betrayer. He knew these things because d been begotten of the holy Spirit and accepted of God as on the divine plane.

uring these three and a half years he was the Messiah, ent of God. He was the Lion of the Tribe of Judah. He acrificed his will, but this was not sufficient. God wished to sacrifice not only his will, but actually to lay down uman life. And God purposed to prove him by certain al tests. So he was "tempted in all points like as we are; yet without sin." When all his testings were completed at his death on the cross, God gave him a name to which all should bow, both in heaven and in earth.

Here the words of our text find their answer. The inquiry compassed the period from before Jesus came into the world up to his resurrection from the grave. God had given the most honorable One of all the host of heaven the first opportunity to prove his worthiness to loose the scroll of God's great plan, and to fulfill its provisions. He was given this opportunity because, as the First-born of Jehovah, he had the right to the first privilege of service. And he did not allow the privilege to go by. He accepted it. He was faithful. He humbled himself to human nature, and thus he became the Lion of the Tribe of Judah, of which tribe he was born as a man. He did not have this title in his position as Logos. It was as the Son of Mary that he was the Lion of the Tribe of Judah, the Root of David.

PROCLAIMED WORTHY BY THE ANGELS

Our Lord's worthiness was not then proven. It was not until he cried with his dying breath, "It is finished!" that the demonstration was complete. All the way down from Adam to Jesus no one had been found worthy to open the great scroll. But Jesus was now found worthy. Speaking in vision of the three and a half years during which our Lord is represented as slain, John the Revelator says, "I beheld and lo, a freshly slain Lamb!" And the voices of myriads of angels were heard proclaiming, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Revelation 5:12.

Jesus had not proven himself worthy of this great honor when he made his consecration, but when he had finished his course in death he was then worthy to receive glory, honor and power. After his resurrection and ascension the scroll was given into his hands to be opened. This means that the divine plan as a whole was here made known to him—for he already had knowledge of much of this—but all things were given him to unloose. There had been some things that our Lord did not know. He had said, "Of that day and hour [of his second coming] knoweth no man; no, not the angels in heaven, nor the Son, but my Father only." (Mark 13:32) A part of the plan was written on the outside of the scroll, and a part was written on the inside. The things that were sealed were not proper to be understood by our Redeemer until he had received the all-power, after his resurrection. The execution of God's plan was then given into his hands.

GRADUAL OPENING OF THE SEALS

The opening of the seals has progressed during all the Gospel age. The whole plan of God is represented in this book—the scroll. It has required all of the present age and will require all of the next age to complete the plan. The plan of God includes the "restitution of all things spoken." We are now able to see these wonderful things and to tell about them, because each of the seals as it has been opened has made the plan a little clearer. We may suppose that the Lord Jesus was made aware of all its features after his ascension to the presence of Jehovah. We who are God's people are seeking to know these things more and more fully. The Master declared that as the Father revealed them unto him, so would he reaveal them unto us; but this revelation has been gradual, as the successive seals have been broken.

Brethren, beloved in Christ, realizing that our God has hitherto counted us worthy to look upon the wondrous scroll of his great plan, which has been unsealed for us by Jesus our Lord, let us continue to prove ourselves worthy to look therein and to comprehend the glorious things of his Word, by faithfulness, obedience and loyalty to this plan in everything! Let our appreciation continually increase for our wondrous privilege in being permitted to share this blessed ministry of bearing divine truth to other hungry hearts, that they also may rejoice in the Lord and in the power of his might!

NORFOLK CONVENTION A SUCCESS

We had hoped for a thousand Bible students at the Norfolk, Va., Convention, but had a splendid season of refreshment with the approximately six hundred (625) who did attend. After all, it is not numbers, but soul-fellowship which makes a convention a success. And when it is remembered that this season twelve general conventions have been provided, instead of one as formerly, it is not surprising that the attendance at each is considerably less. Besides we have had scores of one-day conventions. One effect of this scattering the conventions is that many dear Bible students have been privileged to attend a Bible Students' convention for the first time. Their soul-satisfaction, their spiritual joy overflows from eyes and lips. Truly we are having times of refreshing —spiritual!

Norfolk has been no exception to the rule. The Lord met with his people! It was good to be there! We knew this before our arrival—from letters and post-cards, saying, "The best yet," "the best ever," etc. But it is always so to the spiritually minded and grateful hearted children of God.

The program was faithfully carried out on the different days as follows:

Saturday,	July 22	"Enrollment Day"
Sunday,	" 23	"Our Captain"
Monday,	" 24	"Soldiers of Christ"
Tuesday,	" 25	"Our Warfare"
Wednesday,	" 26	"Our Sacrifices"
Thursday,	" 27	"Our Triumph"
Friday,	" 28	"Our Peace"
Saturday,	" 29	"Our Home"
Sunday,	" 30	"Our Government"

Pilgrim Brothers Burgess, MacMillan, Graham, Thor Meggison, Barber, Thorn, Wright, Herr, Toole and Jol gave addresses on the topics named. Brothers Baeuerlei Meggison served acceptably as Chairmen.

The Editor conducted a Question Meeting and had a dren's Consecration Service on the 29th, and on Sunda 30th closed the convention with an address, on "Jeho Government," and a love feast. Then came the servic the public at 3 p. m., topic, "The World on Fire." About were present.

OUR VOW UNTO THE LORD

BELOVED BROTHER RUSSELL:—

It is on my mind to write you respecting some of the experiences I am having with the Vow. Long ago I reported to you my own experiences therewith. Whatever mistake I once made in respect to resisting the Vow God long ago overruled for my good, and it seems has since blessed the experiences to the good of some others. For no one can think of an objection to the Vow which the devil had not previously suggested to my mind.

Recently an intelligent brother and sister were hesitating to take the Vow because, as they said, they were afraid they could not keep it inviolate. I pointed out that God does not expect anything unreasonable, though he will not accept less than our best efforts. They saw the point, and both took the Vow immediately.

In commending the Vow, I show that the Lord had manifestly directed you in formulating it. I note the seven clauses, and call attention to the fact that seven in Scripture usage is a designation of completeness, perfection. I point out that this could not have just "happened," any more than you "happened" to write THE STUDIES IN THE SCRIPTURES.

I next show the Vow is made to the heavenly Father, and not to Brother Russell in any sense, and is but a reiteration, an emphasis, of our original vow of consecration—"Thy will be done in my mortal body." It is all expressed there. The special designations you use are but reminders of this all-important thought—"Thy will be done in my mortal body," and any who do not want the Lord's will done in their mortal bodies should never have covenanted to that effect in the beginning. Surely every consecrated child of God desires that the heavenly Father's rule should "come into his heart more and more," and that the divine will should have a sanctifying influence upon his life constantly!

I do not neglect to lay stress upon the fact that the adversary of God does not want the heavenly Father's will done in our "mortal bodies," and the reason therefor; while in the Vow is a condensation of many texts of Scripture given us for the express purpose of helping us into the kingdom. I sometimes thus contrast the work of the "two Masters."

Furthermore, I endeavor to point the attention of the dear friends to the solid Scriptural basis upon which the entire structure rests, the foundation for every thought embraced in the Vow. In extreme cases I present many texts to intent. Sometimes their eyes open with surprise when finally see how simple the whole matter is, yet how i trovertible!

Frequently I ask upon whose strength they relied they made their vow of consecration; then remind them while the arm of flesh will fail, The Everlasting Arm, So in the strength of the Lord is this Vow to be taken, ing before their minds the fact of Satan's activity, his st his wiles, his purpose to deceive. Then I further ask disadvantage could possibly come to any one from a resolve to be more "on the alert to resist" every enc ment of sin, the influence of Satan, and suggest tha only "reasonable way" to combat these is the divine pointed way.

All must agree that they would be greatly assist developing a Christlike character by "more carefully s nizing their thoughts and words and doings," and that resolve to do this, a vow to do so, of necessity must sistful in attaining the desired end. The All-seeing notes everything, even our very thoughts. To stand app I point out, we must have assistance. Through the this is pledged in a very special sense—"Ask and ye receive." In the Vow we are in the strictest sense aski advance for "help in time of need," for protection from snares of the fowler," while vowing that we will be c "alert" against these.

In the final analysis, what can be found against the Absolutely nothing—save the objections aroused by who is the adversary of God, the Opponent of Righteou the enemy of truth, the railer against purity, the ha everything good. Praise the Lord for the Vow! none has ever taken it in the right spirit without re that increased blessings have come to his own head and

May God bless you richly for this, as well as for all features of your great labor of love! Truly, God is you! O how keenly do I realize this, and how deeply appreciate the fact! My heart is filled with gratitude, t with joy, by every evidence of the heavenly Father's provisions for our every need. Verily, I am amazed at goodness to us-ward!

Your humble brother, by his grace, W. M. WISE

INTERESTING LETTERS

A VOICE FROM LONDON OFFICE

DEAR BROTHER RUSSELL:—

My love towards the Father, Our Lord, his blessed truth, and you his servant increases as time advances. (Philippians 1:3, 4) I am indeed grateful for the truth, and do not know just how to express my thankfulness. It is the one thing worth living for.

Speaking particularly of the share in the great harvest work on this side of the Atlantic, which it has been my joy to participate in, let me remind you that when the DRAMA work in London closed down, it was arranged that half my time would be spent on pilgrim work; this continued for just a year, when the preparation of the Debenture Bonds on the one hand and the opening up of the conscription question on the other, so encroached upon my time that I have made no journeys since the middle of April. The Military Service Act, and its application, has proved to be so complex and difficult of comprehension that the office here has perfo come quite an inquiry bureau, and the work is in my although I consult freely with my colleagues over m of importance, and all correspondence is open for the spection. You will find enclosed a copy of a petition whi just been sent to Premier Asquith with 5,500 signa This was arranged to meet an evident call on the p the brethren generally. There are probably 50 breth detention at the present time; with this you will find of those known to us who are consistently refusing t Military commands and are suffering more or less se in consequence. As the Act has now been extended clude married men of military age (18 to 40), it will many more of our brethren in the immediate future.

As we have no pilgrim brother now, this departm very quiet; it would be nice to know what you think this, in view of the peculiar times we live in. Brother

loes a journey now and again as he can afford it, and ner Hemery has just completed a trip in Scotland; this ie only trip he has taken for many months. Brother 'ford cannot spare the time from the office, as he has details to look after, and is short of help at times.

he Newspaper Department is reduced to one Brother —Brother Cormack; there are just over 30 papers publish- the Sermons at the present time. It is quite likely that number will be greatly reduced shortly owing to the in- ingly high price of paper.

he foregoing are the departments under my special care resent. Seeing, however, that Brother Hart is leaving or India, the DRAMA work will be added, I presume, ough this is only a small matter just now, only one ex- ion, apart from Scotland, being in hand.

he easing off of the DRAMA, and the losing of our broth- n account of the Military Act, has affected the output of nes seriously. The volunteer work progresses satisfac- y on the whole, but the question of paper is a serious ulty. The class extension work is proving satisfactory ondon, but little is moving elsewhere. We are by no is busy in the office apart from the Military question.

he Tabernacle congregation continues satisfactory—I d think possibly 250 to 300 mornings and 450 to 550 at t. Many of the brethren would enjoy a wider range of kers. There seems rather a tendency to form Sunday ings within the area formerly reserved to the Tabernacle; within one hour's journey, however. This movement prob- arises partly on account of traveling expenses and partly ie dark streets at night, for no lights are allowed on our ts now and every window must be screened. The question rally arises whether these gatherings would not better eparate ecclesias, for the members thus in attendance e from 50 to 150. I do not know whether this question been brought before you or not. There are 19 elders at Tabernacle now and nearly 60 deacons.

he working staff consists of six brothers and daughter ha, who does my stenographic work again. The house- ing department consists of five sisters, including Brother ery's mother. At the present time there are 12 of us ing in the house, which includes my eldest son, who be going abroad as a Cable telegraphist shortly. Sister rn with Daisy and Joe are down at Ealing, an hour's where I have taken a furnished cottage for six months. m glad to hear that the work continues to progress satis- rily in America. The conditions amongst the people here signs of a change—not particularly by way of opposi- of the truth, but of affairs altogether different to the ediate past, which all thinking people can see.

Bertha joins me in fond love to you and to all the be- l brethren with you. We pray always for you all that peace of God continue to guard your hearts until we his face!

Your brother in his service, H. J. SHEARN.

FROM A FORMER MINISTER TO A FRIEND

BROTHER ———:—

Your encouraging and much appreciated letter of 20th inst. received today. It is gratifying to know that there are scattered over the country everywhere who are wit- s to the truth, and of course, I suppose it is natural ppreciate a word of sympathy and encouragement.

n common with yourself I certainly feel that I am to be ratulated upon the gracious fact that God, in the abund- of his mercy and goodness, has permitted the light of to shine in and dispel what I now clearly perceive to been the grossest of ignorance on my part. The thing puzzles me is the fact that I have been a fairly close student for the past fifteen years, and have always tried aintain an open attitude of mind to the truth at all s, and yet failed to grasp the CENTRAL and FUNDAMENTAL s of God's great plan for blessing all the families of the , for surely this is in full accord with what we might reasonably expect from "the God of all grace!" There nly two possible solutions to the problem so far as I see, and it may be that they are not two, but one, viz.: I have always read the Bible with a preconceived idea hat the Bible taught, and thus read a meaning into the that was really not there; or that the time had not recently come when God intended me to get the whole ; and as I have intimated, I built up the wall against ht understanding of the Scriptures, and God had his own for removing it.

With reference to your other congratulation upon the I have taken, I fear that I must disagree with you so s to say that I do not think I could possibly claim any t for taking a stand for the truth when I have, in the ultimate sense, EVERYTHING to gain by so doing, and NOTHING of importance to lose thereby. It is true that I have lost the esteem and support of many whom I had considered Christian people, and also my position in the Baptist Church. But like St. Paul I consider all things well lost for Christ's sake.

I had hoped that the reputation I have enjoyed for ordinary intelligence, firmness and freedom from fanaticism, together with the influence I have gained in ———, and especially in my own congregation after three years of association with them, would have gained me a hearing and have given me the opportunity of placing not only the truth, but the Bible evidence of that truth before my people and led them to investigate for themselves, and that I should have the privilege of leading my whole congregation into the glorious light of God's ONE PLAN, but it seems that it is not to be so, as my resignation has already been requested, and I shall render the same on next Monday evening to take effect at any time that the church may choose. But I thank the Lord that in the three weeks that I have been permitted to present these things, I can even now see some of the seed germinating and rapidly taking root that shall in the near future produce a goodly "mustard stalk" in whose branches the dove of peace may find lodging.

I find that so long as I was a "sound Baptist" I was quite an authority among them, but now I am just a common "Russellite" in their estimation, and not worthy of a hearing, so I am requested to resign and get out. I fully realize that when I am put out of this church for "heresy" the doors of every church in this denomination—as well as those of all of the others—are firmly closed against me. Well, so be it! I remember that Christ and his apostles were thrust out of the synagogues for preaching the truth, so I will be in good company, even though I shall probably, like St. Paul, be obliged to "make tents" for a living, and preach the GOOD NEWS from "Mars Hill."

One thing I will do before I go, not through spite or ill feeling—for the Lord knows I pity rather than scourge—but rather in vindication of the truth, I will force this congregation to either excommunicate me from their fellowship or to acknowledge that I am right in the things I have proclaimed. Like St. Paul, if I am beaten publicly and thrust into prison, I will not be taken out privately, but let them "come and fetch me out." I will do this, not for any personal reason, but PURELY upon the ground that I believe the time is ripe to take every opportunity that is legimately offered for calling attention to Bible truth so long left covered by the dust of Romish error and traditions.

One thing I am determined upon, I WILL NOT preach again the vile slander against my Lord that the doctrine of eternal torture heaps upon his HOLY NAME; no, not for $600.00 a month, much less for the paltry $60.00 I have been getting. And no more will I hold my peace on the GOOD NEWS of God's plan of ransom and restitution, though I have to preach it on the street corners and from public halls. This is my determination. May the heavenly Father grant me the grace and strength to execute it. Pray for me to that end, and "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

I cannot properly express my gratitude to good Bro. —— for his interest on my behalf in presenting me with a set of the STUDIES.

Again thanking you for your hearty words of encouragement and fellowship in the truth, I trust always to remain

Your brother in Christ, ———

OBJECTORS SING, "STAND UP, STAND UP FOR JESUS!"

DEAR BROTHER RUSSELL:—

We read with special delight this morning in June 1 WATCH TOWER your recapitulation of those wonderful events in the years when the Lord graciously provided "line upon line" of the basis of what we now know as the truth. It does our hearts good to ponder over these things and examine our foundations again and find they are rock-bed ones and immovable. As we read the details we take fresh encouragement in the hope that the Lord is yet going to show further developments through the same channel. We trust so.

A new phase of experience has been entered into in this country—an experience specially trying to the younger members of the "body," many of whom are undergoing terms of imprisonment with more or less of hard labor. Many a mother's heart is wrung with the severity with which her loved lads are treated; yet we hear from these same lads glowing accounts of the goodness and faithfulness of our Father and barely a hint of complaint, although we know they are sorely tried. One contingent (a day or two since,

numbering about forty) were marched away from the camp where they had been detained pending court-martial, to prison. There were only four or five of our brethren among these, the remainder being moral objectors, and our brethren describe them as a splendid lot of fellows. Educated and professional men along with honest, hard toilers, were thus thrown together, and on one point wholly sympathetic and determined. As they passed through the Camp they unitedly sang, "Stand up, stand up for Jesus!" It was almost dramatic,

"And e'en the ranks of Tuscany
Could scarce forbear to cheer."

In fact some of the regular soldiers did cheer them and numbers, we are told, confessed admiration. Many STUDIES have been gotten out, too, among warders, jailers, constables, officers and men, as a result of contact with these few "voices in the wilderness." To see the courage and fealty exhibited by these young brethren causes us a deal of heart-searching and magnifies intensely our own failures and constant slips. While they have opportunities for service thrust on them, we seem to have a barren existence and a diminished activity. We are praying that the Lord may show his hand and thus lead us more fully than ever into the light. We are ever with you in spirit.

Yours in the dear Lord, F. GUARD, SR.—London.

"V. D. M." QUESTIONS FOUND PROFITABLE

MY DEAR BROTHER AND PASTOR:—

Please find enclosed the "V. D. M." Questions and my answers to the same. This is the most searching test that I have ever undergone; and I am truly thankful to you and our heavenly Father for the "Refiner's Fire and the Fuller's Soap." (Malachi 3:2) I doubt not that the heavenly Father directed your mind in the compilation of these questions; and the great desire of my heart is, that I have been able to interpret correctly the thought of the questions.

These questions, dear Brother, have surely come at an opportune time; for many of the friends and even some of the pilgrims are becoming greatly confused upon some of the points. Notwithstanding all that you have written elucidating these subjects, many are unable to properly divide and express your teaching on justification and its two featur consecration, sanctification (our part and God's part). many are becoming confused upon the subject of the Medi of the New Covenant, teaching that the church will not s this office with her Lord.

The little "truth" newspapers, booklets, periodicals, are in great measure responsible for the confusion no the minds of the friends. The matters and things th set forth are uncensored, and unhappily contain many er

I pray daily that I may never come under this influ but that I may remain true in my "first love," from the of whose pages alone I am refined, and purified, and white. My practice is to prove all your statements by "Word," as far as I am able to reason; and all the re trust to your better judgment, confident that it is wise rely upon that wisdom than my own or that of any othe

We are glad to acknowledge you (Luke 12:42), to h you as our Pastor, and to follow you in your expositio the truth, believing that he who appointed you make mistakes. In grateful Christian love,

Your brother in the truth, W. A. JARRETT.—Ka

FOOD SUPPLY CUT SHORT

DEAR BROTHER RUSSELL:—

Since calling your attention to crop conditions in country, there has been a further shrinkage due to rust i Northwest—and it is now estimated that we will harvest wheat enough for home needs—no exportable surplus.

Present estimate of wheat, Winter and Spring comb is 725 million bushels, against 1,011 million bushels hary last year; corn outlook, 2.700 million, as against 3,050 mi last year; oats outlook, 1,200 million, as against 1,500 m last year. Rye and Barley shortage, brings grand total s age of over a billion bushels.

Yours in Christ, E. W. V.

INFANTILE PARALYSIS REMEDY

Mix Peruvian Bark (pulverized) with lard so as to a stiff paste. Use this whilst massaging spinal column oughly. It is useful also for Asthma and for Spinal M gitis.

DOCTOR JONES' CONVENTION TRAIN SCHEDULE

Doctor Jones informs us that he is proceeding with his convention train for the Pacific Coast Convention. He has not informed us how many cars he will have, but has sent us the schedule, which we place before our readers below. Convention points are marked thus (*). All other places where the time is sufficient and the local class of Bible Students so desire, meetings either public or semi-public will be held.

SEPT. 4TH—SEPT. 26TH, 1916

CHICAGO—LOS ANGELES—SEATTLE—DULUTH—MILWAUKEE—CHICAGO

Lv. Chicago	Sante Fe	9:50 a. m.	Tues.,	Sept.	5	Train	9
*Ar. Los Angeles	"	7:10 a. m.	Fri.,	Sept.	8	"	9
Lv. Los Angeles	"	11:59 p. m.	Fri.,	Sept.	8	"	78
Ar. Santa Ana	"	1:30 a. m.	Sat.,	Sept.	9	"	78
Lv. Santa Ana	"	5:23 p. m.	Sat.,	Sept.	9	"	75
*Ar. Los Angeles	"	6:30 p. m.	Sat.,	Sept.	9	"	75
Lv. Los Angeles	Santa Fe	11:59 p. m.	Mon.,	Sept.	11		
Ar. San Bernardino	"	9:43 a. m.	Tues.,	Sept.	12		
Lv. San Bernardino	"	6:45 p. m.	Tues.,	Sept.	12		
Ar. San Francisco	"	9:40 a. m.	Wed.,	Sept.	13		
Lv. San Francisco	S. Pac.	8:20 p. m.	Wed.,	Sept.	13		
Ar. Portland	"	7:20 a. m.	Fri.,	Sept.	15		
Lv. Portland	Gt. North.	12:30 a. m.	Sat.,	Sept.	16		
*Ar. Seattle	"	7:30 a. m.	Sat.,	Sept.	16		
Lv. Seattle	"	10:30 p. m.	Sun.,	Sept.	17		
Ar. Spokane	"	12:20 p. m.	Mon.,	Sept.	18		
Lv. Spokane	"	8:00 a. m.	Tues.,	Sept.	19		
*Ar. Duluth	"	8:40 a. m.	Thur.,	Sept.	21		
Lv. Duluth	"	11:10 p. m.	Thur.,	Sept.	21		
Ar. St. Paul	"	6:30 a. m.	Fri.,	Sept.	22		
Lv. St. Paul	C. M. & St. P.	8:25 a. m.	Fri.,	Sept.	22		
*Ar. Milwaukee	"	6:40 p. m.	Fri.,	Sept.	22		
Lv. Milwaukee	"	7:25 p. m.	Sun.,	Sept.	24		
Ar. Chicago	"	9:30 p. m.	Sun.,	Sept.	24		
Lv. Chicago	Penn. R. R.	12:05 a. m.	Mon.,	Sept.	25		

VOL. XXXVII BROOKLYN, N. Y., SEPTEMBER 1, 1916 N

KEEPING THE LORD'S COMMANDMENTS

The law given to Israel at Mount Sinai and summarized in the Ten Commandments was not given to any other nation or people. It is upon the Jew still, and is a bondage only because it was made a part of God's contract with that nation. If they would keep that law perfectly they were to have certain special and exclusive blessings. If they failed to keep it, certain penalties were to result. But since that law was the measure of a perfect man's ability, and since no Israelite, any more than others of the world of mankind, was perfect, therefore none of them could keep that divine law. None of them could get the blessings which it promised. All of them did get more or less of the curse, or punishment, which failure to keep the law threatened. Thus Jesus said, "None of you keepeth the law" (John 7:19); and St. Paul wrote, "By the deeds of the law shall no flesh be justified in his sight."—Romans 3:20.

Nevertheless, the endeavor to keep that law proved a great blessing to the people of Israel, and some of those ancient worthies who strove so faithfully and loyally, the Apostle assures us, will yet get a rich reward therefor. (Hebrews 11:38-40) Messiah, after setting up his spiritual kingdom, will constitute these ancient worthies, princes and rulers in all the earth—under and subject to himself and his church on the spirit plane.

Jesus, although a member of our race according t flesh, has an unimpaired life, transferred from the spirit to his virgin mother's womb. Thus he did not inherit sin or its condemnation, but was born "holy, harmless, filed, separate from sinners." (Hebrews 7:26) Becau this perfection Jesus was able to do what no other m of the human family ever did or could do. He was a keep the law fully and completely in its every detail. he did more than keep the law. He sacrificed earthly and privileges which the law declared he had a right to. Jesus has a merit—a right to earthly life aside from th which he now has on the spirit plane, and which was ward from the Father for his obedience unto death, "ev death of the cross."—Philippians 2:8.

It is that earthly life which forms the basis for th Covenant arrangement that God has promised to es through the glorified Messiah. In due time he will priate the merit of his sacrifice—his right to human li the full satisfaction for Father Adam's disobedience a death penalty. Thus purchasing the race, by giving a

ng price, the great Redeemer will take over his purchased ssion—man and his earthly home—and for a thousand will exercise his privilege of assisting all the members lam's family who are willing to rise up out of sin, im- ction and death conditions to human perfection and ever- g life. Those blessings could not come under the Law nant, because mankind could not keep the Law Covenant; hey will come to the willing and obedient under the ous terms of the New Covenant, which promises mercy forgiveness, and the taking away of the stony heart the giving instead the heart of flesh and the renewing of ht spirit in all of those who will be rightly exercised e corrections and glorious privileges of Messiah's king-

CHRISTIANS HAVE THREE COMMANDMENTS

ristians—disciples or followers of Jesus—from amongst entiles never were under the Mosaic Law given at Mount . They are received into God's family as sons under a ent covenant—the one which reads: "Gather my saints her unto me," saith the Lord, "those who have made a ant with me by sacrifice." (Psalm 50:5) Jesus, after ng fully all the conditions and requirements of the Law nant, under which he was born, was permitted to re- l to this covenant of Sacrifice. He was first, the Chief, Head of the household of saints who entered into this ant of sacrifice with God—agreeing to sacrifice his ly life and all its rights in the doing of the Father's will unto death. It was his faithfulness in this that gained im the better resurrection to glory, honor and immor- —the divine nature.

uring this Gospel age, some saintly ones have responded e' Lord's invitation to walk in Jesus' steps. Through merit of his sacrifice, Jesus was privileged to be the eate with the Father on behalf of all this company called his bride class and joint-heirs. He has imputed his to their sacrifice, thus making it complete and accepta- n the Father's sight. Each one of the followers of , energized by his spirit of devotion, not only makes the ant, but fulfils it, with the assistance of his glorious Re- er. Thus eventually they will come off through him e than conquerors," and be joint-heirs in the kingdom.

o these the Apostle writes, "Ye are not under the law, nder grace." These are not under the Law Covenant, ring of them absolute and perfect obedience to every item e Jewish law. They are under grace, or divine favor, does not require the fulfilment of the whole of the y them—a requirement which they could not fulfil. In- , as the Apostle tells us, "the righteousness of the law real requirement, the sririt of its requirement] is fulfilled who walk not after the flesh, but after the Spirit." ans 8:4) Thus, although not under the Law Covenant, vill of God, which was the spirit of the Jewish law, is g upon every Christian in proportion to his knowledge

THE CHRISTIAN'S FIRST AND SECOND COMMANDS

peaking of the spirit of the law, applicable to angels, to orld of mankind and to Christians, Jesus declared it to iefly comprehended in two commandments. The first of is, "Thou shalt love the Lord thy God with all thy heart, , being and strength." The second is, "Thou shalt love thy bor as thyself." Every Christian and every angel nizes that law and feels a responsibility to it to the ex- of his ability; but neither angels nor Christians are under aw Covenant—that covenant was made only with the of Israel.

very follower of Jesus should realize that if he has en- under the banner of divine righteousness and truth s pledged his very life in this service as a soldier of the How then could he do less than his very best in loving erving his heavenly Father with all his mind, being and gth? How could he decline the divine requirement to is neighbor as himself—to be kind, generous, not selfish? the new creature may find difficulty in devoting all of his and strength to the Lord and in dealing in perfect ss with all his fellow-creatures. But this is the new re's desire and intention, and to accomplish which he strive daily, and war a good warfare against the natural ted weaknesses of his old nature—his flesh. In propor- o his love for the Lord will be his zeal in this warfare; roportionate also will be the reward that will be given the end by the heavenly Father.

t what an unseen warfare is being waged amongst the ers of the Lord wherever they are! The world sees nd knows not of this conflict; but it is very real, and the takes note of the loyalty and faithfulness of these anters—these who have made a covenant with the Lord by sacrifice—consecrating their little all of time, talent, influence, prospects. Having consecrated, they are to maintain this attitude of consecration daily, hourly—presenting their bodies "living sacrifices, holy, acceptable to God, and their reasonable service.—Rom. 12:1.

If weak or fallen according to the flesh, these are to remember that they are no longer fleshly or human beings, and that the weaknesses are not theirs; for they are now new creatures in Christ Jesus, to whom old things have passed away and all things have become new. They have new ambitions, new ideals, and new relationship with God. They do not love sin, but love righteousness. They hate sin. They have enlisted to death to war a warfare against sin, especially in their own flesh. They have the satisfaction of knowing that while fellowmen might not see their battlings, might not know of the courageous effort they put forth in opposition to sin, yet the Lord looketh not at the outward man, but at the heart, and his judgment is not according to the flesh, but according to the spirit—the mind, the intention, the endeavor. Thus there are some great, valiant soldiers of the cross, whom the world knows not; but all of these will eventually be crowned and have a share with Jesus in his kingdom.

THE CHRISTIAN'S THIRD COMMANDMENT

At first it would appear that these two commandments itemized by Jesus would include everything that could be required by justice; and so they do. Justice requires nothing more than what these two commands include. Why then did Jesus give another command—a third one—a new one, over and above anything that the divine law required? We reply that this third commandment is not applicable to any except those who become the disciples of Jesus; he voluntarily put this regulation upon himself, and laid down his life sacrificially—a thing which no law could justly demand. The Father did not require that Jesus should do this in the sense of commanding him to do it; but he did require it in the sense that he promised glory, honor, immortality, the divine nature and the Messianic kingdom to the saintly One who would enter the covenant of sacrifice.

Jesus, therefore, in entering this covenant of sacrifice, did more than what the law given to Israel required. Therefore, when pointing out to his disciples the conditions upon which he would be their Advocate, and the conditions upon which he would guarantee to them a share with himself in the heavenly things, he specified the importance of this third commandment. "A new commandment I give unto you—that ye love one another as I have loved you." (John 13:34) St. Paul points out that Christ loved us to the extent of dying for us, and that all of the true followers of Jesus, possessed of his spirit, should likewise count it a joy to be permitted to lay down their lives in the service of the brethren. "We ought to lay down our lives for the brethren."

Gradually the eyes of our understanding have been opening wider and wider to see the lengths and breadths and heights and depths of the love of God; and as a result we have been striving more and more to love and to serve our God with all our heart, mind, being, strength. More and more, also, we have learned to appreciate the necessity for dealing justly and kindly with the members of our families, with our neighbors, with all mankind—loving our neighbors as ourselves. We may have congratulated ourselves on the progress we have been making, and surely we all need some encouragements while battling with the old nature!

THE SOURCE OF OUR SEVEREST TRIALS

But now, behold the new commandment, requiring a still greater devotion to the will of our Father and to the leadership of our Savior! The rule of righteousness is to be observed toward our heavenly Father and toward all our neighbors; but toward the brethren of the household of faith we are to do more than the right—we are to suffer, we are to sacrifice on their behalf, in their interests. "We ought also to lay down our lives for the brethren." Oh, what a searching proposition this covenant of sacrifice is! How strange that it should be on behalf of the brethren that we should be expected to sacrifice, to lay down our lives!

At first some one might say, "To sacrifice will be a very easy matter when it is done in the interests of the brethren, more so than if done for the world." However, experience shows that many of God's dear people, striving to keep the first two commandments, find it more easy to sacrifice time, influence and strength in the service of the world than in the service of the brethren. Somehow we are inclined to expect more from the brethren than from others, and inclined to make less allowance for weaknesses in the brethren than in others. There seems to be no condition in which God's people are more tried as respects their spiritual graces than by one

another, with one another. It is not merely theory; it proves itself out.

All over the world there are class troubles. Truly we read, "the Lord will judge his people," and again, "the Lord your God proveth you"! Testings and siftings are coming on and many of the dear saints of the Lord who have made a covenant of sacrifice with him do not seem to realize that these class troubles amongst the brethren are means which the Lord permits to test and to demonstrate the characters of his people—their love for him, his Word, his will, their justice to all men, doing unto others as they would that they should do to them, and, finally, their spirit of self-sacrifice in respect to what they will do for or bear from the brethren in laying down their lives for them.

EXHORTATIONS TO BROTHERLY LOVE

We fear greatly that some of the Lord's saints, failing to appreciate the situation, are failing to be overcomers in these matters; and that their place in the royal priesthood may thus be endangered. We are not rebuking any; we are not finding fault with any. But we encourage all to remember the covenant of sacrifice into which we have entered as represented in the third commandment—that we love one another as the Master loved us—even to the extent of dying for us.

If this matter could be rightly appreciated, if more loving sympathy could be felt one for the other, we would not be inclined to impute evil motives to each other's words and conduct. Rather we would be glad to assume that they were sincere, whether we could agree fully with all their doings and proposals or not. And being full of love for the brethren, our refusal to join with them in what we consider unwise or unscriptural arrangements would be presented in such kind and considerate, sympathetic and gentle terms as would be helpful to them.

Therefore, let us each strive to judge himself, and not to condemn one another. Let us each scrutinize our motives in respect to every action, every word of life, and especially in all our dealings with the brethren. Let us each assume that the others of the class are as loving and as loyal to the Lord as ourself. Let us each remember that it is a priv to sacrifice our own preferences and conveniences in f of the preferences and conveniences of others of the bret wherever positive principles would not thereby be infrin and we may even sacrifice positive principles of justice a spects our own interests, if thereby the peace, fellowship prosperity of the brethren will be conserved.

And even if, despite our every endeavor to the contrar should finally seem necessary for a class to divide, neve less love for the brethren ought to be the blessed tie binds, no matter how much the conveniences of the clas other reasons might make it necessary for us to subdi "Love as brethren" ought to love. "Be kind, considerate, tle, one toward another, forgiving one another, even as for Christ's sake hath forgiven you."—Ephesians 4:32.

"HEREBY WE MAY KNOW"

It seems remarkable that the Apostle, in pointing out of the surest signs by which the Lord's people may l positively that they have been begotten of the holy Sp says: "Hereby we know that we have passed from death life, because we love the brethren." (1 John 3:14) strange that love of the brethren should be the crucial as we have already pointed out in the STUDIES IN THE SC TURES—and as we may seriously fear will be more and manifest as we come down toward the consummation of hope!

As the Apostle has said, "My little children, let us not in word, neither in tongue; but in deed and in truth." John 3:18) This is a personal matter. Each one of under this testing. If not yet, sooner or later, undoubt this willingness to sacrifice in the interests of the bret will prove each one of us either loyal, faithful to our nant, or contrariwise—unfaithful. Let us make this m of love for the brethren and laying down of our lives fo brethren a matter of personal study and of practical app tion to our own hearts, minds, thoughts, words, actions. let us pray for one another, as well as exhort one an along these lines, striving to be filled with our Master's s

"TAKE HEED TO YOURSELVES"

"Remember Lot's wife."—Luke 17:32.

In connection with our dear Master's prophetic warnings respecting the trials and testings of the present day, he uttered the words of our text. The significance of these words should be comprehended by all who are walking in the light of "present truth." The lesson is that those who, under the special guidance of the Lord, are now fleeing for safety to the Mountain of the Lord's kingdom, will be held to a much stricter account than are others. Lot's wife was not accused of having shared in the evil practices of the people of Sodom, but she had been instructed by the angel of the Lord to leave Sodom at once, as it was doomed.

Her fault was that of looking back to that which she had been commanded to leave, and which she had left. She was told to flee from the condemned city, and not to look back as she fled, but to hasten on to the mountain of safety. We may reasonably suppose that her turning and looking back toward Sodom implied a heart not fully in harmony with her deliverance, but in some degree sympathetic with what she was leaving. She at heart clung to the accursed things condemned to destruction and was loath to give them up. Therefore the Lord brought her no further. She became a monument of the folly of sympathizing with evil, and with evil-doers, after God has given them up.

We believe there are some now who need to have their attention called to the antitype of this typical incident referred to by our Lord. Quite a number are disposed to sympathize and fraternize with those who have come under divine condemnation. We are told by St. Jude that the destruction of Sodom was "set forth as an example," or type. Those who assume to be more gracious and long-suffering than the Lord, make of themselves opponents, who instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's decision as not only wiser but more just than our own. Consequently, when we see any who have enjoyed the light of present truth abandoned by the Lord and led into outer darkness, we are to conclude that before being thus abandoned there must have been in them "an evil heart of unbelief in departing from the living God." "He is faithful who hath promised" that "if any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God." (John 7:17) Whoever, therefore, loses the doctrines of Christ after once having had them, has surely done more than get his head confused. His heart must have been separated from the previously; for so long as we abide in him, it will not be sible for any of the snares of this "evil day," this "ho temptation," to entrap us; none shall pluck us out o Father's hand; he is fully able to take care of us.

FOUNDATION OF CHRISTIAN DOCTRINE

At the very foundation of all Christian doctrine lie doctrine of the ransom, the Scriptural teaching that "w bought with a price," a corresponding price for Adam's Any teaching, therefore, which either openly denies or q ignores this foundation doctrine, "the ransom for all, testified in due time," must be a doctrine at variance God's revelation. Whether it be old or new, whether advocated by friends or foes, by the learned or by th learned, in the name of Evolution or in some other name attitude toward it should be prompt and decided oppositi others waver, we who have learned that the ransom i test by which all doctrines are to be proved, need not w and should not.

If our friends get into the quicksands of no-ransom e whose name is now legion, and the numbers entrapped ing continually, we should lend them a helping hand whe possible, "pulling them out of the fire," by reminding th the Rock Christ Jesus, whereon our feet are firmly establ and by throwing to them the rope of divine promises, thr out which is woven the scarlet thread of the ransom of C and exhort them to come back to the Rock and not atten find another rock at the bottom of the quicksands. A must use great plainness of speech in showing them danger and in pointing out the way of escape.

But we must not accept their invitation to join them in exploring what men can say or write which tend to make the Word of God of none effect, which claim that God has all along been the sinner and ma dupe; or that the hope of mankind is in their own evol and not in the ransom and restitution of the Scripture that there is no sin and no death, really, and that man fore needs no Redeemer, but can be his own savior. If kind and faithful remonstrance on your part they stil sist in exploring and delving into and feeding upon suc dent contradictions of God's Word, let them go. Rem that there must be something wrong at their hearts, i

ver been God's children at all, else they would have asure in the unfruitful works of darkness, but would re- them, and their delight would be in God's great plan ages.

SENT INTO OUTER DARKNESS

us remember, too, that God has promised to keep and the minds of those whose hearts are loyal and true to We should therefore conclude that if the Lord is thrust- y one out of the light as unworthy of it, into the outer ss of the world, if he is permitting unfaithful ones to uced by the great enemy, it is not our mission to fol- em into the outer darkness by reading, conversation, Ve are to remain with the Lord and those who are g in the light, and to seek others to take the places owns of those who now deny or ignore the precious of the covenant wherewith they were once sanctified.

ther are we to waste sympathy upon those who de- If we can neither persuade them nor pull them out of e, we must let them go, and should turn at once and aid to others more worthy. When the Lord has put it of the light (Matthew 22:13), we cannot hope to them back. Had it been proper for them to remain light, if they had been worthy of it, he would not have ted them to be put out of it.

NO FELLOWSHIP WITH "UNFRUITFUL WORKS"

do not here refer to slight differences of understand- hich should be patiently dealt with and explained or oked, as all children in the school of Christ have not ed to the same "step," or degree of knowledge; but we er to those radical differences, all of which may be proved by the test of the ransom doctrine. If they not with this, "it is because there is no light in them," uch are no longer to be to us brothers or sisters in but should be considered and treated as of the world— heathen man or a publican." These are not to be num- among our friends; for the friendship of such is enmity t God. We are not to receive or entertain such at our nor bid them or their work God-speed in any man- (2 John 8-11) Some who have neglected the plain ent of God's Word on this subject have suffered spirit- or their disobedience.

us more and more be of one mind with the Lord. His must be our friends; his enemies our enemies. If we with the Lord's enemies, we shall at least get into arm condition towards him and his friends; and the arm, God declares he will spew out of his mouth. We cultivate warmth of heart toward all who trust in ecious blood and are consecrated to our Redeemer as Lord and Head. There must be no lukewarmness there. ver their peculiarities according to the flesh, we cannot er than brethren to them in spirit, with all the helpful- nd sympathy which brotherhood in Christ implies. But st not, cannot, have any fellowship with the ungodly, ners against light and truth, and scorners of the grace . And although if they were destitute we would feed yet so long as they are the opponents and adversaries Lord's cause and his truth, they are our adversaries theirs. The Lord loves positiveness with harmlessness, us it should be true as it is prophetically written Lord and the true members of his body in Psalm -24.

s injunction of our Lord, to "remember Lot's wife," plies particularly to the Lord's people who have heard l of the present time to "come out" of Babylon, and eft this condemned "city." Whoever, therefore, is be- of the Lord's angels (messengers) to a place of safety e foretold destruction overtakes the present order, as Lot and his family before the destruction of Sodom, let t look back or otherwise manifest sympathy with that is condemned of the Lord to overthrow and destruc-

T LOYALTY AND OUTWARD LOYALTY IN NEXT AGE

the next age, when the world shall have been brought nowledge of the truth, the opportunity will be granted o show forth what is the real attitude of their hearts God. Some after coming to see the goodness and kindness of the Lord, will still prefer sin; and God's e upon them will again be the sentence of death— death. A certain period will be granted them to learn great goodness of the Lord and of their opportunity ing eternal life. If they do not then manifest an in- in their own salvation and an appreciation of God's ss in Christ, and a desire to be helped out of sin and ation, they will receive the final wages of sin, utter and destruction in the second death.

re will apparently be some in that time who will seem to desire assistance up to a better life, a righteous life, who will yield obedience in perhaps only an outward way to the laws of the kingdom. These, we understand, will be permitted to live on and be gradually brought up to a condition of physical and mental perfection; they may live through to the full end of the thousand years of Christ's reign. At the end of that time they, with all others then living, will be turned over by Christ to the Father for a final crucial testing. If these then prove that their wills have not been wholly given up to God, that they do not yet appreciate the costly provision made for their salvation, and the value of righteousness, they will be destroyed as unworthy of divine approval and unworthy of everlasting life. If the demonstration which will then have been given them of the wisdom, the justice and the love of God will not have changed their hearts to entire devotion to him and to his glorious and righteous will, any further opportunity would be utterly useless. They will be cut off from earth as cumberers of the ground, that only the righteous, the holy, may live throughout the ages of eternity.

Of the world God will require a full consecration to do his will. It must include their entire selves, their wills, their bodies—their whole-hearted allegiance. It will not be a consecration unto sacrifice, unto death, as is now the case with the church; but they must become wholly devoted to God and must realize and recognize that they belong to God, that they have been bought, purchased back from death, and may, if obedient, live forever. We all see how reasonable is this requirement. Adam, who was created in God's likeness, should have said, "I belong to God. He gave me my life and all I have." But he had not fully learned to trust the wisdom and love of his Maker. He had a perfect brain, a perfect organism; but he lacked full knowledge of the character of the Lord and of the justice of all his requirements. His incomplete knowledge, therefore, rendered him to some extent excusable in God's sight. If he had taken the stand of opposition to the Lord with clear knowledge and experience, apparently he would not have been accounted worthy of redemption. The whole world will, then, when they reach perfection, realize that they owe everything to God, and, if loyal at heart, will wish to render all to him in glad service—to the praise of his name.

While it would have been eminently proper for the world, as with Adam, to render perfect obedience to God, even if man had never sinned and been redeemed, the fact that they have sinned, and yet have been redeemed through God's abounding love and mercy, and will be given another opportunity, a full individual opportunity, to gain life eternal, furnishes a double reason why they should devote themselves fully to God and his service forevermore. Those who are bought with blood—the precious blood of the Son of God, through whom they were created—who were redeemed at such a Sacrifice should rejoice to bind themselves to all eternity to the God who so loved them, and should count it their most precious privilege to render homage and worship and praise forever to such a Creator and such a Redeemer.

"NOT MY OWN, BUT SAVED BY JESUS"

The church of Christ realize, as none others can, the mighty significance of the words, "Ye are bought with a price, and ye are not your own." Our decision has been made that we will indeed be the glad bond-servants of him who thus loved and bought us. We have no rights left. Our all is on the altar of sacrifice with our Lord; and God has ratified our decision. We are now under the most binding obligations. Unless our lives are laid down in harmony with our contract we can never have eternal life on any plane.

Of these who have assumed this obligation there are two classes. There is one class who will do all they have covenanted to do. These will "receive the full reward." (2 John 8) Then there is the other class who, having made the same covenant, fail to fulfil their contract. But just as the endorser of a note is responsible, so the Lord Jesus will see to it that these finish the sacrifice which they have covenanted to make. Their lives must be yielded up. If they rebel against the enforced destruction of their flesh, they will be sinning wilfully, and will die the second death, from which there will be no recovery.

All the covenanters have agreed to glorify God in their bodies, to lay them down faithfully in his service. Anything less could not be acceptable; and we should not think of rendering anything less. Let us, then, proceed with the work of sacrificing these earthly bodies, which are the Lord's—not that we should use them up in a suicidal way, without regard to the strain upon the flesh, but in a reasonable, sane manner let us daily, hourly, glorify God in our bodies, continuing our sacrifice even unto the end, whether that end be a few weeks off or a few months or a few years.

THE HARVEST IS NOT ENDED

Some of us were quite strongly convinced that the harvest would be ended by now, but our expectations must not be allowed to weigh anything against the facts. The fact is that the harvest work is going grandly on; it is not ended by any means. As far as our present judgment goes, it would appear that there is a considerable harvest work yet to be done. This is not discouraging, but encouraging to us. We are glad to know of the grace of God reaching other heads and hearts and blessing them as ours have been blessed. We are glad to know that others are daily coming into blessed relationship with the Lord under the covenant of sacrifice, and are giving evidence of having been begotten of the holy Spirit. We are glad to note their zeal, and rejoice with them that they, as well as we, can share in this glorious opportunity of making our calling and election sure by the character development which we are daily learning to appreciate as the prime essential of the "more than conquerors." All those must be copies of God's dear Son, our Lord Jesus. We would have been glad to have entered upon our work beyond the veil; but we are better pleased to continue our labors on this side the veil, because such is the Lord's will for us.

At first we were inclined to surmise that the harvest proper had closed in October, 1914, and that the work since going on was a gleaning work; but the facts seem not to bear this out. The progress of the work and the numbers who are being brought to a knowledge of the truth and separated to the Lord are far too great to be styled a gleaning. Evidently it is a part of the regular harvest. Besides, we are being more and more impressed with the closing features of the Elijah and the Elisha type. More and more we are impressed that Elijah's smiting of the river Jordan, the waters thereof being thus divided, pictures a mighty work yet to be accomplished, and apparently in the very near future. What will be the antitype of the folding up of Elijah's mantle, symbolizing his power, and how long it may require to thus concentrate the forces for the smiting, we do not know. We must wait, watch, and do our parts. Then how long it will require to accomplish the smiting of the waters is also an uncertainty; and how quickly the people will be divided by the truth is also an uncertainty.

But admitting that even so great a work could be accomplished under the Lord's blessing and direction in a very short time, we could still not expect the results in less than about three years. We are not fixing the time, however, for we know of no time feature applicable before us—even as Elijah and Elisha were not sent to any definite place after reaching Jordan. We are merely giving our surmise—that a great work is before us, and that we cannot see how it could be accomplished in much less than three years.

It will be after the smiting of Jordan—after the division of the people by the message of the truth and the mantle of Elijah's power—that the separation of the church into two classes will take place. Thereafter, the Elijah class, the Little Flock class, will be clearly manifested, separate and distinct from the Great Company class. The division, be it remembered, will be caused by the fiery chariot—some very severe, trying ordeal, which the elect class will promptly accept and enter into; the Elisha class holding back from the persecution, but not drawing back to sin or to a repudiation of the Lord. It will be but a little later on that the whirlwind (probably anarchy) will bring about the "change" of the Elijah class.

GENTILE TIMES EVIDENTLY ENDED

It still seems clear to us that the prophetic period known as the Times of the Gentiles ended chronologically in October, 1914. The fact that the great day of wrath upon the nation began there marks a good fulfilment of our expectations. The Gentile nations were guaranteed a certain amount of possession and control for a certain period of time. That time having expired, dispossession proceedings are now in process. The winds of strife, winds of war, are let loose with great damage to the whole world, weakening the kingdoms of Europe in respect to their best blood and their financial strength.

How long the war may last, who can say? All the belligerent nations are proud and self-confident. The humbling, which the Bible mentions, has not yet been accomplished. It is possible that the war may continue for quite a while yet, before the nations shall have been weakened and humbled sufficiently to desire peace. Then will come other troubles. Revolutions will threaten; the governments will associate themselves still more firmly with the nominal church systems, both seeking protection and strength. Next we may expect the great collapse of spiritual Babylon, leading on to the great revolution-earthquake of Revelation, "So mighty an earthquake as was not since men were upon the earth." (Revelation 16:18) This in turn, will lead on, according to our understanc the Bible, to the terrible anarchy, in which all present i tions will succumb before the fire of human passion, pre etc. Then, at the auspicious moment, the Gentile dom having passed away, Messiah's kingdom will manifest it the blessing of the whole world, and will prove to b desire of all peoples."—Haggai 2:7.

We see no reason for doubting, therefore, that the of the Gentiles ended in October, 1914; and that a few years will witness their utter collapse and the full est ment of God's kingdom in the hands of Messiah. But b time, the Elijah class will have passed beyond the Ve "when he [Jesus] shall appear in his glory, we [the c also will appear with him."

OUR MISTAKE RESPECTING THE HARVEST

Our readers will remember that the basis of our e tions respecting the harvest time was the parallelism b the closing of the Jewish age and the closing of this age. We found the beginning of the harvest time marked by the 1335 days of prophecy, and by the full amongst God's people of the declaration: "Oh, the bless of him that waiteth and cometh to the end of the 1335 (Daniel 12:12) Surely great blessedness, great enlight of the eyes of understanding, great appreciation of our G his glorious purposes came to the Lord's people at that t full agreement with that prophecy! Ever since then a ne has been in the mouths of the Lord's people, as the learned of his goodness through the divine plan of th We see no reason to question the date, October, 1874, beginning of the harvest time and the parallel to th when Jesus began his ministry in the harvest time Jewish age.

Our mistake was along the very line that we point Time and again, we reminded our readers that the para between the Jewish age and the Gospel age could not anything belonging to the new dispensation. The p affected merely the nominal Jewish house there a nominal Christian house here. Both were rejected bec failure to be in the right condition of heart for the trut were due to them—both rejected for destruction. The system was a church-state affair, paralleled here by th church-state systems of Europe, whose destruction be 1914.

Let us remember, however, that the three and a hal of Jesus' ministry were more a time of preparation apostles to be the instruments for the harvesting and a ening preparation of the sickle of truth for the later which began at Pentecost. There was no "garner" into to gather the wheat prior to Pentecost.

JEWISH AND CHRISTIAN PARALLELS

JEWISH-NOMINAL CHURCH	CHRISTIAN-NOMINAL CHU
A. D. 29—33	A. D. 1874—1878
"They knew not the time of their visitation"	
A. D. 33—36	A. D. 1878—1881

The Most Holy Anointed, divine favor prolonged three and a half years to complete the 70 weeks of fa promised to Israel, their rejection being deferred.

A. D. 36—73	A. D. 1881—1918

Because of the overspreading of abominations, shall make it desolate, even until the consummatior utter destruction—until all that God has predetermi shall be accomplished.—Daniel 9:24-27.

No parallels as between the Pentecostal church a true church now are to be looked for. But the resur of Jesus before the church harvesting began may well sidered to have its parallel here in the resurrection sleeping members of the church—1878 A. D.

We should not have looked for parallelisms betwe starting of the Gospel church and its experiences, a starting in this harvest time of the heavenly church experiences. These are no part to the parallel. The belongs to the nominal Jewish system, which went to c tion, and to the nominal Gospel church, which is now to destruction.

We imagined that the harvest work of gathering the would be accomplished before the end of the Gentile but nothing in the Bible so said. Our thought was pu inference, and now we see that it was an unjustified one harvest work belongs to the new dispensation and ca identified with the old. Anyway, the harvesting of the age, gathering "Israelites indeed" into the Gospel chur

lose with A. D. 70, but progressed in various parts of the l thereafter. Quite a good many Jews, doubtless, profit-y their terrible experience, were all the better prepared gathered into the Gospel Garner after the destruction eir national polity. Similarly, we may expect that quite d many will yet be gathered to the heavenly Garner, and now of no time-limit here.

ncidentally we remark that some historians put the end e Jewish Time of Trouble as April A. D. 73, which would spond to April 1918.

re we regretful that the harvest work continues? Nay, y; we rejoice and have the pleasure each day of showing the praises of him who hath called us out of darkness his most marvelous light; and we delight in seeing how s are being benefited and made to rejoice. Are we tful of the experiences we have had in coming to this nt point? Do we feel like repining that the Lord did force upon us more careful attention to the parallelism? verily; the Lord's leadings have been good. Perhaps, d, we got benefit from the thought that the harvest work d soon be ended. Perhaps it led us to deeper consecra- and greater activity in the service of the Lord, in our-s and for others. We therefore have nothing to regret.

"Who led us first, will lead us still,
Calmly we sink into His will."

THE BURNING OF THE TARES

n the parable of "the Wheat and the Tares," the Master very prominently the gathering of the tares and the bind-of them in bundles for burning. We assumed that this ing would not take place until all the wheat had been ered into the heavenly Garner; but apparently this was an incorrect thought. The garnering of the wheat continues; but apparently the consuming of the tares will correspond very closely with the division of Jordan. The tares are a class of (often) noble people who have risen up out of the world infused with hopes and aims of a benevolent character, but misled into thinking that they are the church. From the tare viewpoint, the wheat are an abnormal growth, a peculiar people, few in number, and not held in high esteem. The smiting of the waters will reveal the truth in respect to what is the real church of Christ, and what are imitations; and the honest-minded tare class will be undeceived, and cease to longer pretend that they are the church of Christ—thus they will be burned or cease to be as tares, continuing however as noble-minded worldly people and will have a share in the general blessings of the "sweet by and by" under the kingdom, for which we still pray.

Our present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful truth which he has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, should enable us to see the glorious outcome—Messiah's kingdom. Furthermore, we can be fully content not to know how long the harvest work will last—content that the great Captain, who by divine appointment has the entire matter in charge, is too wise to err, and has promised us that all of our experiences shall work together for our good if we love him and are of "the called ones according to his purpose," seeking to make our calling and election sure.

GREATER SUFFERINGS—GREATER REWARD

SEPTEMBER 24.—2 CORINTHIANS 4:16-18.

T NOT IN TRIBULATION—THE NATURAL MAN PERISHES—THE NEW CREATURE GROWS—WHAT ARE LIGHT AFFLICTIONS?—WHAT IS THEIR DURATION?—WHAT IS THEIR OBJECT?—HOW SHALL WE ATTAIN THIS OBJECT?

"The things which are not seen are eternal."—Verse 18.

What great Christian courage St. Paul's words and deeds ifest! He that endured so many hardships, a veritable shing-machine experience, nevertheless writes: "We faint for though our outward man perish, yet the inward man newed day by day." Ah, that was the secret of the mat-the renewing of the inward man, the new creature! The lations of the outward man would have been terrible riences indeed had there been no inward man to take a rent view of matters and to learn valuable lessons and riences from the outward man's tribulations. The inward had God's assurance that if God were for him the oppo-n of all others would be as nothing. He had the assur-that God would overrule all of his experiences for his est welfare. He had the assurance of the Lord, too, that glories of the future would be proportionate to the trials fully endured.

FELLOWSHIP IN CHRIST'S SUFFERINGS

h, here we have the secret of the Apostle's great zeal for for the church, for the truth. He endured as seeing him is invisible to natural eyes. (Hebrews 11:27) St. Paul a double life, in the sense that to man he was Saul of us, but in reality he was Paul, the servant of God, the creature in Christ Jesus. The world knew him not; but new himself, knew his God; and he was energized by the r divine and by the message of God's Word, which spoke m peace and relationship to God through Christ, and also med him of the glory, honor and immortality awaiting he faithful ones at the end of the way.

nd this secret of the Apostle's own experience is an open to all of God's family of spirit-begotten children who fully are continuing to walk in the footsteps of Jesus to be taught of him through the Word. We do not have rge a manifestation of divine favor as had Jesus, the of the church, and the apostles, the foremost members e church; but still we have in a general way the same s of God, the same promises of God, the same inspiring which they had. Let us not forget the Apostle's en-nce when we read his words: "Our light affliction, which t for a moment, worketh for us a far more exceeding and al weight of glory."—2 Corinthians 4:17.

he Apostle gives the same thought when, writing about esurrection, he declares how it will be with the church e resurrection. All the faithful will be glorified, honored, d, perfected—not blessed in the same degree, however; "As star differeth from star in glory, so also it will be e resurrection of the dead." (1 Corinthians 15:41, 42) The same lesson is given us in Daniel's prophecy, where the resurrection is referred to and the resurrected ones are illustrated by the stars, whose beauty and brilliancy vary.—Daniel 12:1-3.

The Apostle's argument was that if the sufferings of Christ, in the divine arrangement, are to measure the coming glories of Christ, then he desired to be a participator with the Lord in the present sufferings in order that he might also be a participator with him in the coming glories. Instead, therefore, of saying to himself or to others: "I am doing more than my share of the Gospel work; and some others of you should come and help me, and give me a rest," St. Paul took the other view. He declared himself willing and anxious to fill up as much as possible that which was behind of the afflictions of Christ. (Colossians 1:24) He counted it all joy to have tribulation, knowing that tribulation would work out the fruits of the holy Spirit in his character, and thus prepare him for the kingdom. (Romans 5:3-5) Incidentally, we remember the assurance of the Bible—that only if we suffer with Christ shall we reign with him, and that only those who become dead with him shall live with him.

THE SECRET OF HIS FAITHFULNESS

Many find it easy to make a start in the Christian way when everything is favorable. Some run briskly for a while, and then grow weary in well-doing. But the Apostle seemed never to weary. He was always on the alert, in season and out of season, so far as his own convenience was concerned. He was ready to preach the Gospel anywhere, everywhere, to all who had the hearing ear. The secret of his perseverance is given us in Verse 18, in the words: "We look not at the things which are seen, but at the things which are not seen."

What do these words mean? They mean that St. Paul had spiritual eyesight. He indeed saw earthly attractions, but they lost their drawing power upon him because of his spiritual sight—his perception of the things unseen. With the eye of faith he saw the heavenly Father, the glorified Lord Jesus, the heavenly hosts, the coming kingdom of glory, honor and immortality. By faith he saw the great Millennial kingdom spreading out before him, and heard the divine invitation to become an heir in that kingdom, to be joined in heirship with the Master and Redeemer. He had accepted his invitation. He had enlisted under the banner of the Master; and he realized that everything else in the world was of practically no value in comparison with these eternal things which God had promised. His confidence was in the Word of God.

So it is with the Lord's people today. We may see the advantages of politics, social standing, wealth, business, etc., etc. But all these earthly aims and ambitions are of comparatively little value to us because we have seen, with the new eyesight of the new creature, the heavenly things. Our ears have heard God's message. We have been able to discern the things of the spirit—the things which God hath in reservation for them that love him, the things which eye hath not seen nor ear heard, neither have entered into the heart of the natural man. (1 Corinthians 2:9) We realize more and more that all the things of the present evil world are temporal in character; that they are to pass away with the new dispe tion which is just at the door; and that earthly honors powers are all of less value every minute.

On the contrary, we see that the things which God o us are eternal things. Is it any wonder that the Bible forth the importance of doctrine? Whoever is well in trinated from the real Bible viewpoint is strong in the L Whoever is without this knowledge of the kingdom and w out this spiritual sight and hearing will necessarily be w and will lack the evidence of being a new creature in C Jesus.—2 Cor. 5:17.

A PLOT THAT FAILED

OCTOBER 1.—ACTS 23:14-24.

THE WEALTH OF MAN OVERRULED—ST. PAUL BEFORE THE SANHEDRIN—THE HIGH PRIEST REBUKED—ST. PAUL AS A GENERAL—SANHEDRIN DIVIDED IN OPINION—DISSENTION AMONGST THE MEMBERS—THE APOSTLE TAKEN BACK TO THE CASTI ENCOURAGED BY A VISION—THE CONSPIRACY AGAINST HIM—INFORMATION CONCERNING THE PLOT GIVEN TO COLC LYSIAS—ST. PAUL SENT TO CAESAREA FOR SAFE-KEEPING.

"They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith Jehovah, to deliver thee."—Jeremiah 1:19.

In the morning after the riot and St. Paul's rescue by the Roman soldiers, Colonel Lysias in perplexity called together the Jewish Sanhedrin, in order that they might pass upon the Apostle's case; for by this time he had recognized that the point of dispute was a religious one, and that his duty was merely to preserve the peace. Thus St. Paul was afforded another opportunity to witness the Gospel to the Jews—to their most learned body of men, their most influential Court of Seventy. Perhaps by this time the Apostle began to realize that his trying experiences were furnishing him with superior opportunities as a herald of the Gospel.

Looking back with the eye of faith, we can perceive that this is always so; that, as from the very first, the Lord is supervising his own work. But only in proportion as we know what constitutes the Lord's work can we have and use the eye of faith. We must see that the divine program is not to attempt the conversion of the world at the present time, but to leave that work for the future, to be accomplished by Christ's Millennial kingdom. We must see that during the present age his work is merely that of selecting, or electing, the church, to be his bride-consort in his kingdom—his associate in the great work which will then be accomplished for the whole world.

As St. Paul realized the opportunity granted him of addressing the leaders of his nation, he sought to make wise use of it. Hence the earnestness of his countenance. "Looking steadfastly" at his audience, he began by reminding them of his faithfulness as a Jew. He had ever been a model citizen, never lawless. He addressed the Council as "brethren," thus putting himself on an equality with them, in respect to both religious zeal and general learning. Indeed, it is quite generally supposed that at the time of the stoning of St. Stephen Saul of Tarsus—afterwards St. Paul—was a member of the Sanhedrin.

"SPEAK EVIL OF NO MAN"

The address which St. Paul had planned to deliver was interrupted by the high priest, who commanded those who stood by the Apostle to smite him on the mouth. This was a special mark of indignity and a protest against the words uttered. It is not unfair to assume that the high priest felt his own course in life especially condemned by St. Paul's words; for, as the Master declared, "the darkness hateth the light." Josephus charges Ananias with having been a hypocritical grafter of the baser sort, but so crafty that the public in general esteemed him. Suddenly checked in his speech, the Apostle shouted, "God shall smite thee, thou whited wall." The prophecy came true. Within two years Ananias was deposed. Within six years he met a horrible death, his own son being associated with his assassins, who drew Ananias from his hiding place in a sewer and slew him.

The term "whited wall" was applied to ordinary graves, which were covered with a stone slab bearing the inscription. These were frequently whitewashed, so as to be easily discernible, lest any traveler should tread upon them and, according to Jewish ritual, be defiled. (Numbers 19:11-16) The pure, glistening white stone was beautiful; but beneath it was corruption. The strength of the symbol as representing hypocrisy is manifest.

Some of the bystanders who heard the Apostle asked, "Revilest thou God's high priest?" St. Paul rejoined, "I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people." (Exodus 22:28) It will be remembered that the Apostle never fully recovered his eyesight after having been struck blind on the way to Damascus. (Acts 9:8, 9) Of his imperfect vis his "thorn in the flesh" (2 Corinthians 12:7-10), the L refused to relieve him, but assured him that in compensa he should have the more of divine grace. This answer to prayer the Apostle gladly accepted. It is possible, there that he did not discern the high priest, or else did not k that the indignity was suggested by Ananias.

A COMMON, BUT DANGEROUS PRACTICE

It is claimed by some that Ananias had usurped his o and that hence the Apostle's words may have meant tha did not recognize that the true high priest was present. latter view is implied by the fact that St. Paul did apologize for his words, but merely showed that he recognized the divine law that rulers should not be slande

This is a good rule for every one today. The tendenc speak evil of dignitaries, to belittle them, to caricature t is a prevalent sin, which is doing much more to under good government than the fun-makers seem to realize. doubtedly there are times and ways for protesting aga things and methods with which we do not fully agree. the people of God should preëminently stand for law order, with as much justice as may be attainable, waiting absolute justice until the King of kings shall take his Mi nial Throne. His command to us meantime is that we subject to the powers that be," and "follow peace with men," so far as possible.—Romans 13:1; Hebrews 12:14.

Incidentally we remark that some are disposed ever speak jestingly of the Lord and the Scriptures. This dangerous practice. "The REVERENCE of the Lord is the ginning of wisdom"; and it must continue in us, and incr as the years go by, if we would make our calling and elec sure to the glorious things which God has in reservation them that love him and reverence him.—Job 28:28; Ps 111:10.

ST. PAUL'S READY TACT

This incident had interrupted in its beginning the ho for presentation of the Gospel. St. Paul perceived that prejudice against him was such that no speech of his c affect his hearers; for they were dominated by the high pr whose lack of justice had found so early a manifesta Like a general who, finding his front attack useless, w his forces and, by a flank movement, captures the enemy St. Paul captured the sympathies of fully one-half of auditors. At the same time he secured an opportunity showing that the doctrine which he preached was the lo outcome of the faith of the large sect of Pharisees.

The Apostle did this by shouting, "I am a Pharisee, son of a Pharisee; and I am being persecuted because of belief in the doctrine of the resurrection." This statement strictly true. The Word Pharisee signifies a person who fesses entire sanctification to God. St. Paul had never ce to maintain this attitude. His experiences on the wa Damascus had changed his course of conduct, but not attitude of heart, which from the first was loyal to God— all good conscience."

St. Paul well knew that the Sanhedrin was about equ divided between the ultra-orthodox, holiness-professing P sees and the agnostic, higher-critical Sadducees, who numb amongst them many of the most prominent Jews, inclu priests. The effect of his shout was instantaneous. Pharisees took his part as one who in some respects beli as they did, although they could not endorse all of his te ings. As between the infidel Sadducees and out-of-the Pharisee, they promptly espoused the cause of the latter.

A tumult ensued, some seeking to take the Apostle's life, others endeavoring to protect him. Again Caesar's sol- s needed to intervene between warring factions of the le of God. How sad a scene! How pitiable that those possessed much advantage every way, as did the Jews r divine instruction, should so sadly neglect the lessons he divine law in respect to justice and to one another's ts, not to mention the divine instruction, "Thou shalt thy neighbor as thyself"! (Leviticus 19:18) How pitiable that this is sometimes true of Christians possessed of still er appreciation of the divine standards and under cove- vows to lay down their lives for the brethren, and indeed rted that they cannot win the prize which they seek unless reach the point of loving their enemies!

rue, fisticuffs are not so popular today amongst civilized le. But cannot even greater cruelty be accomplished by tongue than by the hand? Is it not true that even ngst those who have named the name of Christ and who taken upon themselves a consecration vow to do his will, y bite and devour one another under the influence of the it of the adversary—anger, malice, hatred, envy, strife? we see these things, shall we not learn a valuable lesson, which will enable us the better to glorify our Father in en?

A CONSPIRACY EXPOSED AND FOILED

Back in safety to the castle, the Apostle doubtless won- d in what manner the Lord had been glorified by this, his st experience. Often it is thus with ourselves. But where cannot trace the Lord's providence and see the outcome, have all the better opportunity for cultivating the faith h "can firmly trust him, come what may."

Meanwhile, Colonel Lysias was evidently learning that his oner was no common man; for one who could remain calm, t, dignified, humble and self-possessed, while his opponents the reverse of all these, evidenced to an unprejudiced d that he was probably in the right of the controversy. change of the Roman officer's attitude toward St. Paul was manifested in his kindly treatment of the Apostle's nephew, who had brought word to his uncle that a band of forty men were plotting to take his life.

These conspirators, forty professed religionists, forgetful of the divine law, "Thou shalt love thy neighbor as thyself," had bound themselves to each other by an oath that they would neither eat nor sleep until they had killed St. Paul—a man who had done them no harm, but who had, on the contrary, merely endeavored as wisely as possible to do them good. At the instance of his mother, who was the Apostle's sister, the lad had gained access to the castle and had explained the plot to his uncle, who sent him to the commandant. The latter took the boy by the hand to a private place, heard his story and dismissed him, telling him to keep the matter quiet.

Perceiving that he was in conflict with at least one-half of the influential of Jewry, the commandant concluded that the wisest course for him to pursue would be to put his prisoner under the protection of Felix, the Roman Governor, at Caesarea. Accordingly, at 9 o'clock that very night, two hundred infantry, two hundred spearmen and seventy horsemen took the Apostle to new quarters, where as an ambassador in bonds he would have fresh opportunity for representing his great Master.

This study shows us that God prefers to use natural means rather than supernatural agencies; and that all of his children should be on the alert to serve his cause at any and every moment. God's purposes will be accomplished. But happy is he who is accounted worthy of the privilege of any service to the Lord or to the least of his brethren. Let us, then, be continually on the lookout, in an inquiring attitude of mind, desirous of knowing the mind of the Lord in every matter. As for the Apostle, doubtless he learned a lesson which we might all profitably consider; namely, that while having full confidence in the divine will, it is ours to protect reasonably and properly our lives and interests as well as those of others.

ST. PAUL BEFORE FELIX

[This article was a reprint of that entitled "A Conscience Void of Offense" published in issue of October 15, 1909, which please see.]

I. B. S. A. CONSCRIPTS IN GREAT BRITAIN

LONDON OFFICE WRITES:—

"Measures taken by the Government during the present have drawn all men of military age (18 to 41) into the y, automatically, the only exceptions being those pre- ed by the Act itself. Among these are Men of Holy ers and regular Ministers of any Religious Denomination. some 160 of the Elders of various Ecclesias were affected his, we thought it wise and proper to see if they were not erly excepted from the Act, especially on account of the of their services in the Ecclesias. A test case, on a ndly basis, was arranged with the War Office and tried at burgh on Monday (17th inst.), when the Crown was rep- nted by counsel. The decision given by the Court was rely in our favor, the Sheriff ruling that this Association properly constituted Religious Institution, and that the ers are Ministers within the meaning of the Act, and efore properly excepted from the Act.

"We do not know, as yet, whether the War Office will ire further proof before acknowledging our status, but we corresponding with them as to this. If this matter is lly settled in our favor, we are hopeful that the Colpor- s, etc., will be granted a special concession as Lay Evan- ts and Agents of the Association.

"At the present time those of our Brethren who have been cripted can be described as follows:

Doing work of a combative character	0
Doing work of a non-combative character	20
Imprisoned through failure to obey Military orders	58
Given work of National Importance apart from the Military, having satisfied the Tribunals of the genuineness of their conscientious objection	103

"Quite a number have been medically rejected and a few been given exemption on account of the important re- us work they have on hand.

"At the Court in Edinburgh quite a good witness was e. Brother Shearn was chief witness and he was before Court 1½ hours, one-third of the time explaining wherein teachings differ from those of the denominations. The t seemed really interested as well as satisfied. The hand he Lord was manifestly with us."

DEATH SENTENCES COMMUTED—ALL SERENE

BOULOGNE, FRANCE.

Loving Christian Greeting to all the dear ones in Christ Jesus! We were "read out" on Saturday last, and the verdict you will be anxious to hear is now public: "Sentenced to suffer death by being shot, but commuted to 10 years Penal Servitude." We are still peaceful in the knowledge of our heavenly Father's loving care, and are not too greatly concerned, for have we not agreed to be faithful to the Lord, come what may? and we came out here in full reliance upon the Lord's grace and prepared in the strength he supplies for anything he should deem good for us.

And now for the future: I suppose we shall see the inside of a prison for a while; but as to whether we shall serve so long remains to be seen. I do not consider the sentence to be as big as it looks. They have to keep up appearances out here, you understand. I expect we shall leave here about Tuesday or Wednesday, so do not send any particular communication after this reaches you.

We have had some nice studies: Lot as a type of Great Company, more of Psalm 89, and also Hebrews 7.

The way before us is uncertain, but we have learned so much of the Lord's care during the past few weeks that we are prepared to leave all in his hands. We have this confidence, born of our Christian experience, particularly that of recent days, that he who is for us is more than all that can be against us. There is not the least doubt in our minds that if we trust him, we shall not be confounded, though storm and tempest may come. Oh, what a joy and peace this knowledge brings to our souls! Here is another "mystery of the kingdom." Those with whom we have come in contact cannot understand our being so quiet and confident, when, as they say, the situation is so serious; and we do not murmur at our trials, because we count it a privilege to suffer for righteousness' sake.

Continue to pray for us that we may come out of the fire purified and made white.

Love to all the dear brethren. (Romans 15:5-7)

ROWLAND JACKSON.

ARMY'S CALL TO AN ENDINBURGH COLPORTEUR

BELIEFS OF THE I. B. S. A.

"The plea that he was a regular minister of a religious denomination, and therefore not liable for service, was advanced on behalf of a young man named James Frederick Scott, residing at 2 Leslie Place, Stockbridge, and connected with the International Bible Students Association, who pleaded not guilty at Edinburgh Sheriff Court today before Sheriff-Substitute Orr to a charge of having failed to appear at the recruiting office when called up under the Military Service Act.

"The Honorable Secretary of the I. B. S. A., Mr. H. J. Shearn, examined by Mr. M'Laren, counsel for the defense, explained some of the work of the Association. Its meetings, he said, were open to the public, and they never took collections. To disseminate the Gospel and to establish Christians in churches for their spiritual education was the purpose of the Association's centers for Bible study. There were about 300 of these centers in Great Britain, of which there were about thirty in Scotland. They believed they were at present near the end of a dispensation, and so were not surprised that things in the world were disturbed now. Mr. Scott was an elder of the Edinburgh church, or center of the Association.

"Witness, cross-examined by Mr. Wark, advocate, said there were in Great Britain about 160 elders of military age. There was adult baptism, not baptism of infants.

"Replying to the Sheriff, the witness said that members of the Association did not believe many things believed by other denominations. Members of the Association did not believe that the conversion of the world had commenced. Rather did they believe that God was gathering out now those who would deal with the world later on as Abraham's true sons. They did not understand that the human family wa share with God a heavenly home. They understood that m future home was the earth, made glorious, and man resto to the perfection lost through Adam's transgression. They not believe in the immortality of the soul, but they did bel in the resurrection of the just and unjust. They looked u their elders as regular ministers set apart for the spiri instruction of members.

"When the accused entered the witness-box he told Court that he was twenty-five years of age, and unmarr He joined the I. B. S. A. at Dundee in 1909, and was elder of the Edinburgh church, a post for which he rece no payment. He made his living as a colporteur for Association, and his pay was the profits on the sale of lit ture. The duties of an elder in the Edinburgh churc the Association were to minister to the spiritual needs of church, to conduct public and private meetings, and to as members to a proper understanding of the Word of God. T had to attend to the sacraments, baptisms, and the Lo Supper, and visit the sick.

"He himself had taken part in a baptismal service in Dalry Baths. He was one of the two elders who took p and about a dozen people were baptized. He had also ta part in communion services, but he had not officiated a marriage or a funeral.

"Amongst other evidence put forward on behalf of accused was that of a Patrick man, who was married by elder of the Association, and the latter's signature was acc ed by the Registrar-General as that of a 'regular minister.'

"The Sheriff held that accused came under the excep provided by the Act, and found him not guilty of the char —*Evening Dispatch.*

INTERESTING LETTERS

WHEN DIVORCED PEOPLE ARE FREE TO MARRY

DEAR BROTHER RUSSELL:—

I am well aware that Volume VI., STUDIES IN THE SCRIPTURES, seems to touch every phase of the experiences, difficulties and proper course of action of the Lord's people of the new creation; nevertheless, a question has arisen which is causing some perplexity in our class and threatens a division. A brother and a sister, members of our class, have always enjoyed our fellowship, until now it is learned that the sister was previously married, and that her first husband is still living and has remarried.

Some of our class desire to disfellowship this brother and sister and to forbid their attendance at the meetings. The main contention is based upon the words of Jesus in Matthew 19:9—"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." In the case mentioned it is claimed that the sister's first husband had been guilty of adultery; but others claim that this would not release her for remarriage; for Jesus said that whosoever marrieth a divorced woman (whether properly divorced or not) would be committing adultery. Please give us a little more light on these points.

Very truly your Brother, ———.

[The class is evidently making a mistake in allowing the matter here presented to cause any division or disturbance. In any event they would seem to have no ground for forbidding attendance at meeting. The very most they might vote would be to withdraw fellowship and include in this a refusal to visit at their home or to invite them to the homes of the class—the class declining also to appoint the brother to any office, such as deacon or elder. As for refusing them the privilege of attending public meeting, that would be very inconsistent; for surely all kinds of people living in all kinds of sin come occasionally to meetings, and we hope that by coming they may be benefited and recovered.

In this case, where it is admitted that adultery was the basis of divorce and that the fault was with the husband, it plainly comes within the exception mentioned by our Lord—"except for adultery." Besides, if that had not been originally the cause of the separation, the fact that the former husband had remarried signifies that he had considered the marriage tie broken; and therefore the first wife was released from its obligation. Evidently the sister whose case you cite has both of these proofs on her side and had every right, therefore, to have married, if she thought that the wisest and proper thing to do.

It is not supposable that our Lord meant merely a separation between husband and wife; for St. Paul counsels if the unbeliever depart, let him depart—do not consider hardship, but rather take it as a blessing. He does not that the departing of the husband or wife would be a div A divorce is a full breaking of the original marriage cont Jesus was criticizing the too slack observance of the marr tie, and condemning it. He declared that the marriage tract could not be fully broken except by adultery.

In our day these matters are regulated by courts. properly, Bible students govern themselves additionally by Word of God. The fact that a court would grant a div would not by a Bible student be considered liberation the marriage bonds, unless upon the one ground which Master specified. But a court divorce is to be respected it is backed by the condition of adultery—or backed second marriage of the separated one.]

CHANGED ATTITUDE TOWARD SPIRITISM

DEAR SIRS:—

I am obliged for your book on Spiritism and several pa on this and other subjects. Since writing you, I have g in touch with your branch at Lancaster Gate, London, have purchased from them twelve booklets and the volume of your Series, THE DIVINE PLAN OF THE AGES, be matter on other subjects of interest. Owing to dela foreign money orders, I will continue to get books from London branch.

I have now carefully read your book on SPIRITISM, can say that I agree with it entirely. I find your explana in accord with reason and also my eight years' investigati "Modern Spiritism," with which I am not now connected.

Through your SPIRITISM book my wife and I have cha our attitude toward Spiritism. We were developing quickly, and my wife was a clairaudient, clairvoyant trance medium, while she appeared to have material faculties. I had not developed far, but was likely to be a trance medium and had several experiences and was scious of presences in normal times.

I think your book not at all overdrawn, and believe S ism is demoralizing, anti-Christian and the effort and of demon spirits.

Your SPIRITISM book has enlightened me on many t I could not quite see through, and though an investig I was not blind to everything that went on around m are most of the attendants at "circles."

I have sent several of your books to friends whom I interested in Spiritism and shall send to others in due ti

Yours faithfully, ERNEST E. NOBLE.—*Englan*

"THIS ONE THING" THE SOCIETY DOES

rethren write us from time to time respecting inventions, its, mining claims, etc., desiring that THE WATCH TOWER E AND TRACT SOCIETY should join with them in the de- pment of these—kindly offering the principal portion of he profits.

Ve greatly appreciate these kind offers, the generous ts behind them, and the love for the truth and its serv- thus manifested. But we are obliged to refuse all such s, because the Society engages in no kind of business for t. It confines its business transactions to financiering the im work, publishing the SCRIPTURE STUDIES, etc., and lying them at cost or below cost; publishing THE WATCH ER, publishing the BIBLE STUDENTS MONTHLY, etc., and in the presentation, and formerly in the showing, of the PHOTO-DRAMA OF CREATION.

The Society engages in no kind of mining or patent business or speculations. The money under its control comes from the Lord's consecrated people, and often represents hard-earned funds and self-sacrificing economy; it is used strictly and only for the forwarding of the truth according to the best judgment of the executive officers.

This does not mean any unwillingness to counsel with any of the brethren in respect to their earthly affairs and interests. We are glad to give such advice as we may be able to give on every matter, temporal or spiritual, involving the interests of the Lord's consecrated saints.

. XXXVII BROOKLYN, N. Y., SEPTEMBER 15, 1916 No. 18

DANGER IN SPIRITUAL PRIDE

Pride in any form and in anybody is a dangerous thing. worldly way the proverb is well attested, "Pride goeth re destruction and a haughty spirit before a fall"; and ly very, very few people have anything of which they it justly be proud! Some who hold their heads high with pride of a haughty spirit, as though they were especially ted out of some preferable "dust of the earth," have really ing to boast of as to ancestry. A very few generations are generally sufficient for any boaster.

The world is learning that it is not wise to boast of riches, thereby some one ask how were the riches accumulated by whom, and whether they were honestly obtained. Pride ducation is not appropriate, either; for education in gen- signifies the learning of what other people have found or have written as history. And in our day those who ld boast of great education have need of humility lest it ound that the very thing they are boasting about has disproven by later researches. Scientific books of the 1900 will not pass muster today, nor their theories stand he light of present knowledge. So if it were right to t of knowledge, the boaster would need to be very careful eep up to date.

Pride of one's beauty or physical perfection is scarcely to excused; for the beauty of form and feature came by dity, and the parent rather than the child might have reason for pride. Pride as respects clothing, adorn- ts is also foolish. The maker of the fabrics or the orna- ts might have some reason for pride in the handiwork, surely the wearer has not! He is merely appropriating imself the skill and labor of others.

SPIRITUAL PRIDE WORST OF ALL

But our theme is spiritual pride! We would divide it two classes: first, the spiritual pride of the merely inal or professing Christian; and second, the spiritual e affecting true Christians.

The spiritual pride of the nominal church-goer is not all ocrisy. He sees spiritual forms and ceremonies, hears tual songs and sermons, and in many instances is not re but that he himself is a true Christian, as much so ny. Does he not go regularly to meeting? Is he not a lar contributor, not only to the expenses of the house of hip, but in general to the forwarding of the Lord's e—charities, etc., as these are presented to him from time me?

However they have lived during the week, however they dealt with the butcher and the baker, most churchgoers a pleasurable pride in joining some of the showy groups ng toward church buildings. The spiritually proud lly prefer the showiest and most aristocratic and high- d temples of worship. At the conclusion of the services feel a self-satisfaction. Have they not worshiped God? it not all people to worship him? How many others have done so! They feel a spiritual pride or superiority when aring themselves with non-attendants.

They went not for spiritual instruction; or even if any given in the places visited, they were not themselves in ition to receive such—not being spirit-begotten. They had eal hunger for righteousness, for truth. They had merely fied a feeling of duty. They had in a sense done penance, hoped that somehow, sometime it would inure to their ntage—perhaps saving them from some of the worst de- s of purgatorial sufferings—perhaps even making them otable for heaven. Why should not God feel grateful to for having denied themselves and wasted a few of their ous hours to go worship him?

Although they would not put it so, they feel in a measure God would be very unjust if he would pass by such a er and not reward it handsomely. They feel spiritually proud and self-satisfied, and so long as in that condition are not in a particle of danger of getting hold of the truth. Nor need we suppose that the great adversary would especially give his attention to them, for they are very safely under his influence. Was he not the first to manifest pride and to say in his heart, "I will ascend above the sons of God [I will take a higher position than others]; I will be as the Most High"? Spiritual pride was evidently Satan's great mistake, which led to his complete downfall.

Some who make no pretense of belief in God or in the Lord Jesus Christ or in the Bible have what might be termed a sort of spiritual pride. They pride themselves on living a moral life, on being able to conduct themselves honorably and decently in life—never getting drunk, never doing some of the seriously immoral and perverse things that many others do. In pride and boastfulness they will say: "I feel myself just as good as any church member, and I never go to church." And by this they mean, "I feel myself to be better than any church member." They are merely mixing modesty of statement with pride of thought in the proportion which they think will best influence the hearer.

Press the inquiry a little further—as to what good works they especially rejoice in—and they will tell how as "Odd Fellows," "Masons," etc., they sat up one night with a brother of the Order who was not very sick, who did not need very much attention and who had a trained nurse anyway to take care of him; but they felt as though they had been doing a noble work of charity. In general, their pride is that they have not violated the laws; that they have lived decent, respectable lives. Is there really anything in this that is an occasion for pride, for special self-congratulation? What man or woman should not keep the laws and should not be ashamed if he failed to keep the laws—especially when we would remember that those laws were made—not for good people, but for evil-doers?

SPIRITUAL PRIDE IN THE TRUE CHURCH

Now we come down to the most serious thing of all! The pride which is merely foolish or semi-hypocritical in the world and in the nominal Christians becomes a very serious matter indeed if it invades the heart and the life of the child of God. But why do we make such a difference? Why say that spiritual pride would be so very dangerous in one of the Lord's saints, whereas it would be little more than foolishness in the world? Ah! the difference is that these are God's special representatives in the world, who must become copies of God's dear Son if they would ever attain the glory, honor and immortality to which they have been invited by the Lord.

When they gave themselves entirely to the Lord and were justified from sin through the imputation of the Redeemer's sacrifice, and were thus introduced into the family of God and begotten of the holy Spirit, it meant a great change for these. Old things passed away; all things became new. These, and these alone, are on trial during this Gospel age for eternal life or eternal death. And of all their temptations and beguilements, the sin of spiritual pride is probably one of the most dangerous of all. In proportion as it comes in, the spirit of the Lord departs, and the spirituality of the individual ceases. This spiritual sickness, unless curbed, would surely lead on to the second death, for "the Lord resisteth the proud and showeth his favor to the humble."—James 4:6.

The Apostle Peter evidently had this besetting danger of spiritual pride in mind when he wrote to the church: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) "Whosoever exalteth himself, shall be abased; and he that shall humble himself shall be exalted," said the Master.

ONE SYMPTOM OF THIS SOUL-SICKNESS

How may we know spiritual pride? some one may inquire. One of the most serious things in this connection is that those

who have spiritual pride very rarely are aware of it. They sometimes have forms of godliness which not only deceive others, but deceive themselves and hinder them from seeing the spiritual pride which is working and which others may more readily see.

When you feel that your attendance at meetings, your reading of so many pages of SCRIPTURE STUDIES per day, your distribution of so many tracts, or your circulation or loaning of so many books, are matters to be boasted of—then take care! That disposition to boast is an indication that you would be in danger of catching spiritual pride if circumstances were favorable. These are all good and laudable things, all proper things; and you should feel a proper degree of self-congratulation that you find yourself able and willing to turn from the daily newspaper or novel, the reading of chitchat, or the writing of chitchat, to do things so reasonable, so proper, so much in harmony with the divine will. But any disposition to boast of the matter should lead you to a careful scrutiny of thought—of the motives lying behind these activities in the Lord's service.

We are not meaning to say that it would be improper to give a testimony in which all of these things might be brought forward as an encouragement to others or as a proof that we love the Lord and are anxious to serve him. What we are cautioning against is a spirit, or disposition, to boast of anything that we might be or do as the Lord's children. We have nothing whereof to boast. If we gave all of our goods to feed the spiritually poor, all our time to circulating the truth, and all of our energy to the honoring of the Lord's name, we should feel that, having done all, we had not really profited our Lord, but merely found an opportunity of showing him a little of the devotion of our hearts in acknowledgment of the numberless blessings already received at his hand, and still more wonderful favors which he has promised shall be ours, if faithful. Well did the poet write:

"I want the first approach to feel
Of pride or fond desire!"

STILL FURTHER SYMPTOMS

Another form of this disease of spiritual pride manifests itself in a hypercritical attitude of mind. When one attends a testimony meeting, or a Berean class, and hears no real good testimony but his own, hears no proper answer except his own to any of the questions, never sees an elder in the chair who knows how to lead a meeting anyway—these should be considered dangerous symptoms of spiritual pride.

Not that all these things might not possibly occur, but they are surely not likely to occur continually. It would be perfectly proper for us to give such attention, and to be so well informed, that we would be able to see quickly any unscriptural proceeding or any instance of very poor judgment that would be a hindrance to the effectiveness of the services. It would be proper, too, if ever we saw that the best interests of the class were not being served—and if, after waiting patiently for a while, we found that they were not likely to be corrected—it would be entirely proper for us, in a meek and quiet spirit, to call attention to the fault, either in the class or to an elder, or whatever would be the most effective and least demonstrative way. "Let nothing be done through strife or vain glory," but everything for the glory of God.

And right there we need to be careful, too, lest we get into the way of thinking that everything that harmonizes with our ideas is to the glory of God, and that whatever would not harmonize with our ideas could not be pleasing to him. Well did the Apostle write: "See then that ye walk circumspectly, not as fools." (Ephesians 5:15) Well do we see the meaning of this word "circumspectly"—that it signifies with close scrutiny on every hand, especially as respects thoughts, motives, intentions.

"BE NOT MANY OF YOU TEACHERS"

Well did St. James write, "Be not many of you teachers, my brethren, knowing that a man shall receive the severer trial." (James 3:1) While, as we have pointed out, all of the Lord's people are specially susceptible along the line of spiritual pride, there seems to be a special danger surrounding all who become in any manner identified with the promulgation of his truth.

It is a special privilege, indeed, to tell out the message of God's grace to all who have a hearing ear. How thankful we are that it is not—as it was once supposed—the exclusive privilege of the clergy, but that the Lord declares that all who are his consecrated people and who receive the begetting of the holy Spirit have, through it, the anointing to preach the good tidings to the meek and to bind up the broken-hearted! (Isaiah 61:1) We are glad of this privilege, which includes our private conversations with neighbors and friends. But what a privilege to be God's ambassadors, and in his name to tell of the coming kingdom, of the great provis[illegible] God has already made through the death of Jesus, of [illegible] grand outcome, and of how the kings and priests of that ki[illegible]dom are now being called out of the world, experiencing [illegible] change of nature in preparation for their future work!

Old as the message is, it is so new and wonderful, if righ[illegible] presented, as to awaken astonishment in the honest-hear[illegible] who hear. They wonder, how did this ordinary man [illegible] woman) ever come to understand and be able so beautifu[illegible] to portray these wonderful things? Perhaps they give a h[illegible] of their surprise. Then comes a danger-moment for taking [illegible] disease of spiritual pride. Just a little swing of the min[illegible] and you think that it is wonderful that even you should kn[illegible] about such things when the great mass of mankind have [illegible] the remotest conception of them, and that even some of [illegible] ablest and most talented ministers of the Word of God [illegible] ignorant respecting these things in the Bible.

If you are taking the disease of spiritual pride you [illegible] doubtless feel a straightening of your back. You are beg[illegible]ning to feel more important, and to look more dignified a[illegible] to feel that, after all, you are somebody great. Your vo[illegible] indicates this, too; and your hearer notices it. Then he beg[illegible] to feel that it is not the Word of the Lord, but that, as [illegible] seem to admit, it is something that you made up—someth[illegible] that you are responsible for, and he thinks less of it on t[illegible] account.

The proper attitude, as all will agree, is that the Lo[illegible] people should feel greatly humbled instead of greatly exal[illegible] and heady in respect to these opportunities for telling [illegible] truth to others. We should feel our unworthiness. We sho[illegible] realize that the plan is not ours; that we have merely he[illegible] of it ourselves; that it is really God's plan; that we [illegible] honored as his servants to tell it out. But if we allow [illegible] impression to go out that it is by any wisdom on our p[illegible] or any skill, that the beauty is seen in the message, then [illegible] that extent we are taking glory to ourselves which belo[illegible] to the Lord, and doing injury to ourselves proportionat[illegible] by failing to demonstrate our worthiness to be used by [illegible] Lord in the present and in the future. The wonde[illegible] privilege of speaking as ambassadors for the Lord, to tell [illegible] his greatness and plan should humble us with the thou[illegible] that he has privileged us, whereas he has angels, who e[illegible] in strength and whom he might have used in communicat[illegible] this most wonderful message.

SPECIAL TEST UPON ELDERS AND DEACONS

But the dear brethren chosen by the classes to be t[illegible] elders and deacons have a still further test to their humil[illegible] Apparently no one could occupy such a position without gr[illegible] danger of infection from the disease called spiritual pr[illegible] Sometimes the Lord's people seem entirely to forget the c[illegible]tion which St. Paul gave, saying that a novice, a begin[illegible] one young in the truth, no matter how bright, no matter [illegible] educated, should not be chosen to the service of elder [illegible] deacon because, as the Apostle remarked, he would be e[illegible]cially susceptible to this foe of the children of God—spirit[illegible] pride.—1 Timothy 3:6.

But not merely are the novices in danger. Everyone [illegible] pointed to serve the Lord's people is thereby put into [illegible] place of great temptation, which might mean a spiritual [illegible] and ruin in the second death. Perhaps the Lord's people h[illegible] not been sufficiently considerate of these things as resp[illegible] those whom they elect to be their servants. Perhaps th[illegible] accepting these positions of service under the votes of [illegible] brethren scarcely realize what danger they do run in acc[illegible]ing. If they realized, doubtless that realization would m[illegible] them hesitate about accepting at all; and humility would [illegible]tainly lead them not to attempt to serve unless they w[illegible] most explicitly appointed to the service.

But what do we find? Alas! in some a tendency to [illegible] the eldership or deaconship. In some, even a tendency [illegible] "wire-pull" and bargain that they might be elected; in s[illegible] a tendency to feel angry with anybody who would vote aga[illegible] them in such an election. Alas! alas! if the dear breth[illegible] realized what was gnawing in their minds and urging t[illegible] on to these things—oh, what a different course they wo[illegible] take! In all meekness and humility they should fee[illegible] timidity even about taking a position where there would [illegible] such a responsibility. The admonition on this is that altho[illegible] all of the church should, according to their knowledge of [illegible] truth, be qualified to be teachers, nevertheless the safer p[illegible] is not to be a teacher, knowing that such shall have [illegible] severer trial. Only a sense of responsibility to the Lord [illegible] to the brethren should make one willing to serve in s[illegible] capacity, much as all ought to love to be the Lord's re[illegible]sentatives in the church.

Everything in the nature of pride, fond desire to be el[illegible]

be great, is not only dangerous to the person himself, dangerous to the entire class with which he is associated. spirit is catching, just as is every disease. Strife, vain-, ambition, all contrary to the spirit of the Lord, soon ar. Next come anger, malice, envy, hatred, evil-speaking, surmising. These, St. Paul tells us, are "works of the and of the devil. All this harm, all this spirit of the rsary, is apt to be introduced into the class either by one ore of its elders or leaders, or by one or more who desire e elders or leaders.

Ve are sorry that this is true, yet we know of a number lasses containing many dear children of God, many of n are otherwise exemplary, but who have gotten into this ition. Instead of the spirit of the Lord being fully in rol, the evil spirit, or disposition, is frequently manifest arious ways in the meetings. The class fails to make ress, either numercially or spiritually. These are the r fruits of this noxious thing known as spiritual pride.

f we had but the power of language to hold it up before readers of THE WATCH TOWER, that they might see it in true shape and terrible color, the effect would surely be ause alarm in Zion! Fain would we ring the alarm bell the "Watch Tower," for be it noted that these dear ones are becoming thus involved are often grand characters, y spirit-begotten children of God. Of some of them we w that in the past they ran the race splendidly. How y we feel to see signs that their characters are being sformed in a wrong direction! Let us heed him who , "By their fruits ye shall know them."—Matthew 7:16.

GUARDING AGAINST SPIRITUAL PRIDE

As already indicated, one of the serious things connected this malady of spiritual pride is that those who have it rarely aware of it. Another difficulty is that it is almost ossible to correct them and to cause them to know that have the disease. If spoken to on the subject they seem think at once that their benefactor is their enemy; that is jealous of them; that he would like to get their posi-, etc. Hence the disease is nearly incurable, except as er the class may assist or the Lord's providence may rpose.

If the class notices the growth of such a disposition, it uld quickly, and with love and good intention, merely fail elect for any service to the class the individual who seems be getting top-heavy—spiritually proud. If this were nted, it should be considered all the more a necessity to e the self-conscious one to cool off quietly and get his ring—for his own good and that of the class. Where the s fails to help in this matter, apparently nothing remains ept for the Lord to chasten the individual for his good, er with business reverses or losses or with physical disease, in whatever way may seem best to him. And we have fidence that the Lord will do this for everyone who is truly child and who gets into such a condition as to need such rection in righteousness. Is it not written, "The Lord will ge [punish] his people"?—Deuteronomy 32:36.

A BIBLE ILLUSTRATION OF THIS SIN

The Bible gives many illustrations of this sin, but we ose the most conspicuous one. There was a holy man of beloved of the Lord, noble, self-sacrificing, a prophet of Lord. He served the Lord and his people faithfully—nderfully—for forty years; but finally he was guilty of sin of self-assurance—spiritual pride. And, strangest of this man is noted to us in the Bible as having been at beginning of his career the "meekest man in all the th."—Numbers 12:3.

Yes; it was the glorious Moses, who at the beginning of experience as a servant of the Lord was so very meek, so y humble, but who, at the conclusion of his career, was dered from entering the promised land as a punishment spiritual pride or self-assurance, where he should have en the Lord the glory. We recall the circumstances: ses, as the Lord's special servant, had led Israel out of ypt across the Red Sea into the wilderness, en route for naan. He performed, by the Lord's direction, several acles on the journey. One of them was the smiting of the k when the people were famished for water. God directed to smite the rock; and from that rock flowed an abundant eam of water for the refreshment of the people.

According to the Bible, that rock was a picture of Christ—"Rock of Ages." (1 Corinthians 10:4) It was by the d's arrangement that this "Rock of Ages" was smitten, t the water of life might flow from Jesus for all of Adam's e who would become Israelites indeed and come out of ypt—out of the world—out of sin—out of the kingdom of adversary into obedience and fellowship with the Lord.

Forty years after this time of the smiting of the rock, when Israel had been journeying to and fro, waiting for the time to come that they might be permitted to enter Canaan, their wandering led again into this district, so barren and devoid of water. The people cried to Moses and Moses cried to the Lord on their behalf as to what should be done. The Lord's answer was that Moses should speak to the rock which previously he had smitten, and that water would come forth. But during these forty years in which Moses had dealt with the Israelites as a father with his children, he had naturally gained a great deal of self-assurance. He could hardly pass through such experiences and still be the meekest man in all the earth.

So now, neglecting the command of the Lord, Moses went to the rock and smote it a second time with his rod, shouting to the people: "Ye rebels, must we bring you water out of this rock?" (Numbers 20:1-12) Alas, poor Moses! He was taking the glory to himself instead of ascribing it all to the Lord. Soon Moses realized the great mistake he had made. It might be said to have been his only mistake, and yet the Lord on this account denied him the privilege of going into the land of Canaan, granting him instead merely the opportunity of seeing it from across the River Jordan, and burying him there.

Shall we not from this illustration esteem that spiritual pride and self-assurance are very displeasing in the sight of the Lord? Could we draw any other conclusion from this great lesson written for our admonition?

A WORD OF CONSOLATION

For the comfort of those who may feel that they have done much worse than Moses, or been much more self-assertive, been much less careful to honor the Lord, have manifested much more spiritual pride—for their comfort let us notice that the punishment here was severe because it was part of a type. As the first smiting of the rock typified the crucifixion of our Lord, so the second smiting of the rock typified the crucifying of the Son of God afresh and putting him to an open shame; as described by St. Paul in Hebrews 6:6. As the smiting of the rock represented this public, open repudiation of Jesus and his teaching and his cause, so the preventing of Moses from crossing Jordan into Canaan typified the second death. We are not to think that Moses will never come into Canaan; nor that he has died the second death, but merely that this type was shown in his experiences.

Neither are we to think that brethren who have manifested spiritual pride and done things in their own name, rather than in the name of the Lord and the name of the class, have thereby committed the sin unto death. We are, however, to realize that a terrible danger goes with spiritual pride, and that, persisted in, it would surely result in second death. Realizing this, how anxious, how zealous we should be, not only in the eradication of every symptom of it we might find in ourselves, but also in being careful lest we should take the contagion or in any manner come under its influence or have any of its symptoms!

SPIRITUAL PRIDE—PREVENTION AND CURE

We have already intimated the difficulty in connection with the treatment of this disease when once it gets hold. The chief feature of the difficulty seems to be that the disease has a destroying effect upon the conscience. The mind becomes more or less obtuse to the simple principles of the Golden Rule—not to mention the still higher law of our Lord's new commandment to the brethren. The ignoring of the golden rule is manifested every time an attempt is made to coerce the class, either in the election of its servants or in the ordering of its meetings.

The regulations of the Lord's Word are known; the residing of the authority in the class is recognized, and when an elder attempts to twist or turn or alter this he is not doing to the others as he would be done by. He has a right, as one of the class, to his own opinion of the Lord's will on any matter. He has the right to express his judgment. But he has no right to hinder others from the expression of their judgment; and every such interference is a violation of the golden rule as well as a violation of the law of love and a violation of the first commandment—to honor God; for it is setting aside the divine arrangement provided for such matters.

But where the elder progresses along such lines, in defiance of the golden rule principle, to the ruling of the class, the coercing or cajoling of them to the doing of his way, his will, the effect is the perversion of his own mind. His conscience becomes obtuse. Whoever violates his conscience repeatedly, by ignoring the principles of righting a wrong which he clearly sees, that person is undermining his conscience.

Conscience is the scale by which we weigh the various things presented to our judgment to ascertain the right or

wrong, the justice or the injustice, the truth or the falsity of a thing. This scale may be a very coarse one or a very fine one. It may be capable of very fine discriminations; or it may see things only in a rude, crude way. The Christian, especially if he has been long in the school of Christ, should have a very sensitive conscience; and from the Word of God he should be able to draw the weights by which he would balance all the questions of the affairs of life, and determine with almost absolute accuracy their right or their wrong—to what extent they would be pleasing or displeasing to the Lord. The impairment of that scale is the great danger in every sin, and it seems to us especially so in respect to the sin of spiritual pride. Nothing much can be done until the scale be rectified.

How important all of the Lord's people should feel it to be to keep their consciences thoroughly just; to be unwilling to take advantage of a brother, or of anybody, either in business or in an argument or in a church election! The thought of the slightest infraction of justice on his own part should ring the loudest bells of alarm in the heart and the head of every true child of God: "Could it be that I who have enlisted in this cause of justice should be found sympathetic with injustice? Could it be that I could close my eyes to anything in my own conduct in the nature of injustice? Can it be that I am vitiating my own conscience and shall be liable to all the terrible results?"

To rectify a wrong course would therefore mean the reestablishment of the principles of justice in the hearts and the minds with a carefulness proportionate to the results involved—life or death everlasting. As justice shall begin to be reestablished in our minds, it will begin to regulate our words and acts. Gradually, then, the wrong-doer would begin to see how grossly he had violated the principle, how spiritual pride had almost destroyed his future prospects in the kingdom. To such an one would surely come hearty repentance and thorough resolutions for the future.

THE GREAT NECESSITY FOR SELF-EXAMINATION

But how shall we safeguard ourselves against this spiri pride, knowing as we do its insidious character and evil fluence? How may we know that we are keeping ourse in the love of God and not straying away toward spiri pride?

Our advice is the same that we have already given in WATCH TOWER; viz.—that the Lord's people not only g him at the opening of each day and ask for divine wis and supervision, and then through the day seek to live accordance with that prayer, but additionally at the clos the day we have recommended a special self-inspection respects the things done, the things neglected that should been done, and the things done that should not have been d in accordance with our vows of consecration to the Lord. these reckonings and balancings every night with the L continue, and if they are done honestly, by a conscience is not perverted, but that balances truly, we may su expect that such, in harmony with the Lord's Word, wil keeping themselves in the love of God. They will be grow in grace, growing in knowledge, growing in love; and wicked one will not touch them."

But let us not forget that while we are to exercise g leniency in viewing the words and deeds of others, ascri only good intentions where they are professed, we are scrutinize with all of our might our own hearts, our intentions. We are to inquire why we did this thing way; why we spoke in such a tone, etc. Such a car examination, weighing of thoughts, words and deeds, w be very unsatisfactory to a person who was not wishing t in accord with the Lord. But those who have made a c nant with the Lord and are faithful to that covenant will such a course to be a great blessing, comforting their he at the time, strengthening them for the future, and in nection with the Lord's providences it will be fitting preparing them for places in the heavenly kingdom.

GOD FIRST—SELF LAST

All of the Lord's true people, begotten of his holy Spirit, are beautiful characters as new creatures: As the Apostle expresses it, "holy brethren, partakers of the heavenly calling." (Hebrews 3:1) "Every one that loveth him that begat [the heavenly Father] must love also that which is begotten of him." (1 John 5:1) The fact that the heavenly Father has anything to do with a human being and in any sense of the word recognizes him—especially if he recognizes him as a son—signifies that there is a nobility of character, an honesty of heart and a consecration of will, whether we be able to see these things in the outward conduct and words of the individual or not. We must assume that they are there—that God, who readeth the heart, sees them to be there. Having confidence in the divine wisdom, it is proper for all of the Lord's people to accept each other as new creatures in Christ, to whom old things are passed away and for whom all things have become new. But as the Apostle points out, "We have this treasure in earthen vessels"; these good hearts, these consecrated wills, have no perfect spirit bodies in which to operate yet. They can act and speak only through the poor, imperfect flesh, which is consecrated to death.

And oh, how the imperfect tongue and the imperfect body often misrepresent the real sentiments of the new creature using them! Our stammering tongues fail to express our real sentiments, and we are misunderstood. Our poor brains, which the new creature strives to exercise in favor of justice and love, often get sadly twisted. The justice we would do, we often misunderstand and do not; and the love which we wish to manifest, is twisted also and misunderstood by others and is unsatisfactory to ourselves. Early in our Christian experience, we may have failed to see our blunders, and frequently have done injury where we supposed we had done good. Later, as we began to see our imperfect works, imperfect words, imperfect thoughts and reasoning, and discerned how little we really accomplished of the much we would like to do, we were in danger of being thoroughly discouraged. We needed the very encouragements which the Lord's Word holds out to us—the assurance that God looketh at the heart and not at the outward appearance; and that the pure in heart will be blessed and see God, notwithstanding the weaknesses of their flesh, against which they strive courageously.

GOD FIRST IN OUR HEARTS

Many are the rules and practices which will be assistful to the new creature while endeavoring to prove loyal and to fight down and overcome the imperfections of his flesh. A great variety of rules might be mentioned, including the study of God's Word, continual watchfulness and endeavor to cultivate the fruits of the holy Spirit, the remembrance of golden rule, etc., etc. But we now wish to call attentio one general rule which seems to have a broad applicatio all of our thoughts and words and actions. If this rul followed, the entire life will thereby be regulated. This is—God first, self last!

This is a hard rule so far as the old creature is cerned, and he will rebel against it—especially the la part—putting self last. But the old creature cannot re object to the rule so far as "God first" is concerned; even natural men realize that there are proper obligat to the Creator; but the new creature sees this obliga in a special light. It is this special light which led to making of a full consecration to the Lord, to enlistm under the banner of Jesus to fight a good fight against entrenched in the flesh, and to faithfulness in this war even unto death. In making this consecration, the indivi put God first, Jesus next, and himself as the servant of t and the principles which they represent; and his flesh devoted, consecrated, given over to death in the servic these principles.

But it is one thing to recognize the principles, and c another thing to apply them in the daily life and in church. God first in the home and the personal affairs m that all earthly interests and pleasures will be subordina and that the will of God, the service of God, the hono God's name, will have the most prominent part in all of affairs every day—in all of our words, in all of our deal in our very thoughts.

Extending this principle to the church, which is the of Christ, we perceive that if all the brethren had this sp it would imply the very highest ideals and practices in church. As the Apostle admonishes, nothing would be through strife or vain glory, but merely to the glory of G God first! It would mean that in all the matters of our ship, praise, and Bible study, pride or fond desire selfishness and partiality and hypocrisy would be far a for God would be first, and we would know that all of traits of evil entrenched in our flesh are contrary to the of our God.

APPLICATION OF PRINCIPLE

In the election of servants in the church, the rule of first" would mean that each one in voting would seek to according as he believed to be God's will, entirely ignorin own will and the wills of all others of the brethren. first" would also lead him to take an individual stand in kind, loving manner which the Bible declares to be the

t, or disposition of meekness, gentleness, patience, long-ring, brotherly-kindness, love. Surely a blessing would w such an endeavor to put God first, and to forget every-g that might be in competition with the Lord in our tion!

s for the latter part of this resolution—"self last," this d mean the very essence of the Apostle's admonition, "Let ing be done through strife or vain-glory" (Philippians ; and again, "in honor preferring one another." (Romans 0) We look back at the record of the twelve apostles, see how they were disposed to strive amongst themselves o which should be greatest in the kingdom. But this ing was before their begetting of the holy Spirit, before ecost. How glad we are to see that such a spirit appar-y disappeared after Pentecost, amongst those who received spirit-begetting! "Self last" might well have been the among the Apostles—so loyally did they support the ciples of the Lord's Word and uphold and encourage one her in the good work. How we rejoice with them!

But how sad it makes us feel when some dear brethren ur day, who profess to have received the begetting of the Spirit, and whose professions we do not doubt, seem not have learned this lesson of "self last"! "Humble your-es therefore under the mighty hand of God, that he may t you in due time." (1 Peter 5:6) Occasionally, we per-e some disposed to seek office as elders or as deacons of church, disposed to feel offended if they are not elected hese offices. Oh, what a pity that they cannot take the der and better view of the matter! We do not question r hearts; we shall suppose that as long as they abide in truth, the Lord's spirit is not taken from them. And yet little growth in grace is implied where a spirit of self-ing is manifested amongst brethren aspiring to leadership he ecclesia!

"WHILE PLACE WE SEEK"

Dear Brethren, let us truly humble ourselves under the hty hand of God, and take whatever his providence metes to us with full contentment. If for any reason the class oses us to the position of elder or deacon, let us be nkful to the class and to the Lord; and let us use our vilege as a gift, as a favor, with humility of spirit, remembering that an elder brother in the class is a servant of the class. Let us seek to use our opportunities and stewardship wisely, as those who must ultimately give an account. If on another occasion, the class for any reason passes us by, failing to elect us to a service, let us remember that that is the class' privilege—yea each one of the class is in duty bound to vote according as his judgment shall be respecting the divine will. Should we quarrel with the divine will? Nay. Should we quarrel with the brethren for exercising their judgment respecting the divine will? Nay. What should we do? Let us accept the divine arrangement and be just as thankful of heart, and be just as energetic to serve in the proper ways according to our opportunities. Let us not seek to put stumbling-blocks in the way of those who have been chosen for the service, but rather do all in our power to co-operate with them.

Let the brother of high degree—that has a high position of favor in the class—rejoice if he is debased and removed from the position. Let him rejoice to learn whatever lessons the Lord's providence may have for him. Let him rejoice to learn how to serve in another position. And let a brother of low degree rejoice in that he is exalted. Let us receive whatever experiences come to us as being under divine supervision, remembering that "all things work together for good to them that love God, to them who are called according to his purpose." (Romans 8:28) Let us be on the alert to have God first, the interests of his cause, his people, the church—and our own interests and ourselves, last. We may be sure, dear brethren, that whoever is thus found faithful, in harmony with the principles taught and exemplified by our Redeemer, will have some good place in the Redeemer's kingdom by and by; and that all the present experiences will be overruled for his preparation for that kingdom position.

The time for our exaltation is not now. The dear brethren may have exalted us to some service in the class for which we were not worthy, and the possession of which might have made us heady or otherwise have injured us. The proper thought is that God is at the helm, and is able to make our experiences work out blessings to us, as individuals and as classes. It is for us to be rightly exercised by the Lord's Word and by the spirit of our Master, putting God first, self last.

JUSTIFICATION—WHAT? WHEN? HOW?

Justification really means only one thing, viz.: a making rt, making just. Justification may be either partial or plete. In Abraham's case it was partial. He was justified fellowship with God because of his faith and obedience, but not justified to life, because such a complete justification uld not be accomplished, except by the redemptive work of us, which had not been and could not be accomplished in raham's day.

The justification of the Gospel church is an instantaneous k. "It is God that justifieth." But the basis of this tification is the sacrifice accomplished by Jesus, finished Calvary. Before the Savior will impute to us the merit his sacrifice, we must know of him and trust him and ept his terms of discipleship and consecrate ourselves fully his disciples, even unto death. The moment he imputes the rit of his sacrifice to us, covering our blemishes, we are eptable to the Father, received into his family by the be-ting of the holy Spirit, and thus, thereafter, members of church of the firstborns, whose names are written in ven.

The world's justification will not be an instantaneous one, will progress during the thousand years—the Millennium. e world might then be said to be tentatively justified ough the Mediator and his kingdom, but their justification l be accomplished only in their absolute perfection at the se of the Millennium, when they will be presented to the ther and accepted by him. "It is God that justifieth," and receives to everlasting life and to his family on any plane of stence only those who are perfect.

CLEANSING OF FLESH NOT JUSTIFICATION

A person desiring to turn to God during this Gospel age ds him gradually. First, he finds that God has made a vision whereby he can be just and yet be the Justifier of ners. Next he finds that the death of Jesus is the way ich God has provided. Next he finds his own weaknesses l sins—the defilements, and properly seeks to put these ay. He may and should considerably cleanse himself from filthiness of the flesh, but this does not justify him, does make him perfect, because by heredity he is a sinner, perfect, and can be cleansed only by the divine application the merit of the sin offering. After washing at the Laver—putting away the filthiness of the flesh—the believer approaches close up to the door of the Tabernacle and "ties" himself there—obligates himself by consecration vows, devoting himself fully to the Lord and his service, whatever that may be.

All the foregoing steps of the person desiring fellowship with God are proper steps, as outlined in the Word. We describe the person who has taken this course as being tentatively justified; that is to say, he is in the right course, doing what he is able to do to attain justification. While in this course, he would have blessings of mind and heart and the approval of his conscience, and would be favored of the Lord in the sense that divine providence would open up before him a knowledge of the proper course to take for his justification—pointing out to him the necessity of the steps enumerated, including the devotion or tying of himself at the door of the Tabernacle. The sinner approaching God can do no more. It is now God's time to act. God's mercy toward the sinner is wholly through Jesus, who has been appointed the "great High Priest." It is the part of Jesus to accept the devoted one (the goat) and to sacrifice him. And those whom Jesus, as God's High Priest, accepts are accepted of the Father, and such are begotten of the Father to the divine nature, etc. That moment when Jesus, and when divine justice, through Jesus, accepts the sinner is the moment of justification.

From the moment the sinner turned his back upon sin and began to seek the Lord and to walk as best he would be able in the ways of righteousness—putting away the filthiness of the flesh—from that moment this person has a new mind or will, different from the mind or will which he had when he loved and served sin. This new mind is a new mind of the flesh, because he has not yet been begotten of the holy Spirit. At the moment that the High Priest accepts him, imputes his merit, and the Father begets him of the holy Spirit—at that moment this one with the new mind is justified and begotten of the Spirit; he is then a new creature. The new creature is not to be justified, because the new creature has done no sin and would have no sin to be justified from. It was the new minded old creature that was justified, and at the moment of justification it dies sacrificially. The new

creature might be spoken of as justified in the same sense that Jesus was spoken of—"justified in spirit, . . . received up into glory." (1 Tim. 3:16) In this use of the word justified, the thought is "proved right"—"proved perfect"; not made right.

PEACE PROPORTIONATE TO PROGRESS

To this class, fully consecrated, justified, accepted of the Father by the begetting of the holy Spirit, the Apostle's words apply: "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." (Romans 5:1) But this Scripture would not apply to any who have not come to the point of consecration and acceptance and who are merely approaching through the Court. These do, however, have a measure of peace, in proportion as they progress. A certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and to draw near to him; but the peace of the church, mentioned by the Apostle in this text, can apply only to those who have come into the condition of Sons of God. God is not at peace with any others.

It would not be possible for any one during this Gospel age to have exactly the same experience given to Abraham, because of the difference of conditions. Abraham fully believed God, and so far as he understood, apparently was fully consecrated to do God's will, even unto death. In other words, if Abraham had been living during this Gospel age, he would have been one of the fully consecrated, fully justified, spirit-begotten ones; but living before the Gospel age, before Ch had died for our sins, his consecration could not bring into the fulness of justification and its privileges.

Some confuse themselves by thinking of justification as two parts—legal and actual. We know of nothing in Bible to make any such division of justification. It is le and it is actual at the same instant. It could not be act and illegal; it could not be illegal and yet actual.

Our justification, represented by the "Wedding Garme put on when we are accepted of the Lord, covers not the creature, but merely the flesh, which is legally reckoned d sacrificially. In other words, justification does not sig a process of being made right, but a right condition alre attained. The putting on of the "Wedding Garment," si fies our entrance into the family of God as members of church; the putting of it off would mean our rejection the grace of God, and would imply second death.

Justification to the world, as already explained, will attained differently. It might be said that the world's jus cation, under the great Mediator, will be a gradual one gradual making right as each individual will come into mony more and more with the divine requirements and ceive more and more of restitution perfection. Neverthel it must be remembered that "It is God that justifies," that the world will not be in God's hands until the conclus of the Millennial age. Then all approved of the Fat and accepted of him to eternal life will be justified in full sense. That will be an instantaneous act.

THE APPEAL TO CAESAR

[Paragraphs 2, 3 and 8 to 11 of this article were reprinted from article entitled "Almost Thou Persuadest Me" publishe issue of May 15, 1903. The remainder was reprinted from article entitled "Preaching Christ to the Rulers" published in issue of October 15, 1909. Please see the articles named.]

ST. PAUL'S DEFENSE BEFORE KING AGRIPPA

[The last three paragraphs of this article were reprinted from article entitled "Almost Thou Persuadest Me" publishe issue of May 15, 1903. Remainder was reprinted from article entitled "Preaching Christ to the Rulers" published in issue of October 15, 1909. Please see the articles named.]

THE VOYAGE TO ROME

[Paragraphs 1, 2, 4 and 5 of this article were reprinted from article entitled "A Tempest-Tossed Prisoner of Hope" publis in issue of November 1, 1909. The remainder was reprinted from article entitled "God Moves in a Mysterious Way" published in issue of June 1, 1903. Please see the articles named.]

NIAGARA AND NASHVILLE CONVENTIONS

The Niagara Falls Convention was the most successful one of the year thus far—in respect to numbers in attendance. At the opening about seven hundred Bible students gathered and by Sunday the number had increased to fifteen hundred. A very cheap excursion rate granted on several of the railroads no doubt contributed greatly to these results.

Spiritually we cannot say that it was better than others, for it would be difficult to imagine seasons of greater spiritual refreshment than were enjoyed at St. Louis, Mo.; Sioux City, Iowa; Newport, R. I.; Norfolk, Va., and Portland, Me. We can say, however, that the dear friends who were present at Niagara Falls manifested a beautiful spirit and so far as we could judge from what we could see this convention was rich in spiritual encouragement and refreshment to each one present.

The Sunday afternoon meeting had a capacity house, one-half of the number being Bible students, the others being from the public. The Bible students, who could have filled the house to its capacity, gave way to the public. The interest was splendid in every way, and the convention will long be membered. Seventy-five symbolized their baptism into Ch by water immersion. The influence of this convention wil far-reaching.

The Nashville, Tennessee, Convention was a most deli ful one, but disappointingly small as respects attenda Some may have feared the heat; but Providence fav us with most delightful weather—considerably cooler t that experienced at Niagara Falls. The attendance would be estimated above three hundred. They were all very ha and seemed to greatly enjoy the presentation of the truth which they listened. Twenty-one were immersed in water

The meeting for the public was addressed by Bro Russell, and had an attendance of two thousand; consider interest was manifested.

Nashville gave the PHOTO-DRAMA OF CREATION a hearty welcome, the average attendance at all meetings be about twenty-five hundred. Eight hundred cards were ha in requesting reading matter.

INTERESTING LETTERS

HOW THE LORD HAS STRENGTHENED HIS HEART

MY DEARLY BELOVED BROTHER RUSSELL:—

With just a little regret, I will ask for a moment of your valuable time. I noticed in the first article of THE WATCH TOWER of July 15, 1915, you make mention of the MORNING RESOLVE, the Vow and the suggestion you had to make recently about love.

I wish to tell you briefly the great amount of good these have all been to me. My first waking thoughts are, to repeat the MORNING RESOLVE. This is my watchword during the day. The Vow: I never could have kept up my spiritual existence without it, especially during the time I have been engaged in the colporteur work.

The consideration of the MANNA text each day has also been of inestimable value. And the suggestion on love: I do not wish to say that I was proceeding ahead of the li but I have been including this same thought each day in prayer for the last two years; I now report each evening the throne of grace; and as to the noticed results, I wis say that I have increased love for the Father and the for all the dear brethren, and for all the world of mank I have more love, more kindness, more gentleness toward the animal creation; even so much that it has made me ful for the little insects that go before me on the ground

I feel quite sure that if all the friends would include request in their morning prayer they would notice dec development of that one grace—love. I am striving by Lord's grace each day to make use of about all the opport ties that come in my way. I am waiting on the Lord, am of good courage, for he has strengthened my heart.

Dear Brother, just a little question, if you will grant an wer to it—to me it means so much. Concerning our Lord's hours in Gethsemane: he desired some evidence from Father that his covenant of sacrifice had been carried out hfully. In like manner, what is the best evidence we can e that our heavenly interests are all right?

I pray the Lord's richest blessing upon your every step of way; also upon your every effort to assist and encourage entire household of faith, as we near the closing scenes of harvest. Sister Kellar and my family all join with me ending you very much Christian love. I remain

Your brother and fellow servant in the one hope,

EBER A. KELLAR.

ANSWER TO ABOVE LETTER

Our Lord's case was peculiar. No one had ever trodden pathway before—he was the first, the Forerunner, on the of life. If he had erred in any particular, he had no ocate to make good for him. The issue before him was esurrection to eternal glory on the divine plane—glory, or and immortality—or everlasting destruction as one who failed to keep the divine law, and for whose recovery sin no provision had been made. It seems, therefore, unreasonable that our Lord might ask of the Father an ence of his acceptability.

In our case it would be a little different. We know that are imperfect and that we cannot do all that we would—we will to do perfectly. In our case we know the pro- on of the Father had already been made—namely, that if hearts are loyal he will take care of the remainder, mak- good for our short-comings, through the merit of Jesus. are to accept this statement, fully, heartily, faithfully. I ve that it would not be pleasing to the Lord if we should for some special manifestation of his favor over and e what he has done for us, and also the promises that ours. If it were possible to imagine that similar cir- stances could arise with us to those experienced by our l, we might be sure that the heavenly Father would be sed to have us call upon him in the hour of trouble, that he would be pleased similarly to respond.

THE CENSER—THE FIRE—THE INCENSE

TOR C. T. RUSSELL, DEAR BROTHER:—

Greetings and love in our Lord and Head! Whilst re- ly moving amongst the friends of various classes, I found the question as to whether the incense was burned in the Holy on the typical day of atonement, was the cause of friction and differences of opinion. Some had even to the length of hinting that TABERNACLE SHADOWS re- ed to be rewritten and amended.

For my own part the question has never seemed to me h any serious consideration, as from a merely surface ce this new view seems to be entirely out of harmony the various antitypical features of the divine plan as now understand them. Believing, however, that it is now necessary than at any time in the past to be able to give ason for the hope that is in us, I made careful inquiries he point and find that the whole theory rests mainly on texts of Scripture—Leviticus 16:12 and Hebrews 9:3, 4. Turning up the DIAGLOTT at the latter text I find a foot- there which satisfactorily explains the evident contradic- here between the Old and New Testament records of the . on this point. The real difficulty then lies with Leviti- 16:12.

Apparently from the reading of this verse, the Censer, full urning coals of fire, as well as the Incense, were both by the Priest beyond the second veil. There is no doubt from a comparison of Scripture, the veil referred to here e one between the Holy and the Most Holy. On closer ination, however, I find that the apparent contradiction his verse rests entirely upon a poor translation of one . The word "bring" in this verse is from the Hebrew "bow," which, according to Profs. Young and Strong, ally means "to cause to come in" or "to send." The ac- implied in this word does not refer to the censer or the but only to the incense. This is admitted even by the ular number of the pronoun supplied by the translators of A. V.

How then does the Priest cause the incense to come within veil? Analyzing verse 12 it would mean something like following: "He shall take a censor full of burning coals e from the altar (in the court) before the Lord" (and it in the top of the incense altar in the Holy); then "he take his hands full of sweet incense beaten small and (cause it to enter) within the veil." The Priest stand- at the incense altar in the Holy and crumbling the in- on the fire in the top of the altar would cause the sweet me of the incense to enter the presence of Jehovah beyond eil.—Revelation 8:3, 4.

Apparently two things were necessary in order to save the Priest's life when he entered beyond the veil. First the incense must have preceded him, as indicated in Leviticus 16:2. Second he must have had the blood with him, or otherwise death would have been the result.—Hebrews 9:7.

The incense, representing the antitypical Priest's faithfulness in the midst of his earthly trials, must have been acceptable to God even before he passed beyond the veil of his human nature—the flesh. Additionally the blood (earthly life rights) must still be unforfeited in any way, as otherwise he would not have risen beyond the veil in resurrection life and therefore could not have benefited the human race.—Heb. 9:7.

Your ever-grateful brother in his service,

W. CRAWFORD.—Eng.

A PREACHER WHO SEES LIGHT

DEAR BROTHER RUSSELL:—

Greetings in the name of our Redeemer. Appreciating the fact that we are living in the close of the "harvest," and that privileges of service are very precious to us all, we would use this opportunity to call to your attention briefly a notable witness for the truth in one of the churches of this city.

For some time past you have doubtless noticed news clippings, sermons of Rev. ———, of the ——— Church, Los Angeles, in which his presentation was in harmony with the truths as presented in the SCRIPTURE STUDIES. Indeed, there was a reason for this. A year ago this man, evidently a conscientious Christian, was falling into and preaching Higher Criticism, though honestly. With this was mixed Socialism and thoughts on restitution; the latter, he had evidently gained by reading your sermons. Attracted by this, a certain lame brother here, full of zeal, looking for ways to serve the Master, was used of the Lord in bringing the volumes to his attention. These he commenced to read and believe, but could not accommodate the thoughts of a ransom. Patiently the brother stayed with him until finally, grasping the thought that "there is one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all," he began to preach it, repudiating all former no-ransom theories. This led him to further study and assimilation of the volumes. He realized that we are living in the closing hours of the Gospel age, and that this being the truth, he must preach it.

Gradually leading his congregation along, they voted at his suggestion to have the DRAMA exhibited in their church on Wednesday evenings. Greatly appreciating this opportunity of service, we glady gave them the DRAMA, advertising it and filling their church to overflowing at each exhibition. General appreciation was expressed, and Brother —— himself was greatly encouraged, especially through his fellowship with the friends, whom he evidently recognized as Christians in deed and in truth. After this he was invited to hear Judge Rutherford at a small gathering of the friends, the subject being along the lines of the ransom. This he greatly appreciated, and in the testimony meeting told us how he "got the truth," of his love for it, and how he appreciated the opportunities and privileges that he now has in declaring it. This he proved on the following Sunday, by speaking on the atonement, using the Tabernacle Chart which we had provided to illustrate, driving home the vital points of truth—the death penalty against man, the opportunity for all to be released from that penalty by the fact that the Lord Jesus, dying as a man, a perfect man, offset the penalty against Father Adam and his race. The spirit of the truth had so gotten into his heart and mind that the short time allotted to his sermon was not half long enough to speak forth the Words of Life.

This brother's zeal, and evidences of a full hearted-consecration to God, have surely inspired us. To see him standing up before his congregation, speaking forth the Words of Truth and Life, so earnestly and sincerely, would gladden the heart of any child of God who realizes that we are in the "harvest" of this Gospel age.

The interest shown at the DRAMA exhibition was very good, attendance being from three to four hundred at each Part. Over a hundred cards were turned in, requesting the "Where Are the Dead" Booklet. The interest thus stirred up is to be followed up.

Hoping this will prove as interesting to you as it has to us, and praying the Lord's blessing upon you and the dear colaborers at Brooklyn in the completion of his harvest work, We are

Your brethren in the Lord, DRAMA WORKERS.

MANNA, VOW AND MORNING RESOLVE BLESSINGS

DEARLY BELOVED PASTOR:—

I have been so blessed by your ministrations of love and good cheer that I would like to express my gratitude to you and to our heavenly Father for the riches of grace which we

enjoy. I receive such a blessing daily with the MORNING MANNA, the VOW and THE MORNING RESOLVE! Also, "ARE YE ABLE TO DRINK OF MY CUP?" Oh, the blessed truth! It satisfies my longings as nothing else can do. And, dear Pastor, THE WATCH TOWER is such a wonderful channel of blessing, too! We praise God on your behalf as we see how he has kept you all these years; it gives us courage. The feast is now spread surely in the midst of our enemies! The Lord grant we may be enlarged daily and thus have the spiritual capacity for the SEVENTH VOLUME of which you also spoke.

Our dear Pastor, I would just make one request of you, if I may. It is that you would pray for me; that, having run well thus far, I might continue faithful even unto death. Three months ago I had two operations in one. After seven weeks I came home to take up my family obligations once again—except sweeping, washing and ironing. It taxed my strength so much that I thought it only right as a new creature in Christ to speak to my husband. I told him how I felt. He could not understand, neither could his mother, how it was that I did not feel able to do the work. Well, this proved quite a trial to me. But as no deliverance came from these duties, I considered it my duty, and evidently God's will also, that I go on and serve just as long as God gave me strength. I feel that my strength is going, though I have not told my husband, as he speaks to me only when he must, since the experience mentioned.

The pressure I feel has been hard upon me for the last five or six months, but I have been able to rejoice. Though the cup has overflowed with sorrow and suffering, nevertheless I have been able to realize the Lord's presence very near and the truth of Jesus' words, "The Father himself loveth you." But even so as our Lord, I would continue to pray with strong crying and tears, realizing so much my utter helplessness and need of God's help through Christ Jesus. I ask you to pray for me, that I may in due time have the full assurance, as those who have gone before, that I am acceptable in the Beloved One, and have made my calling and election sure. I feel that I have need of patience also, that having done the will of God I might receive the promise.

Now again I would thank God for the blessed tie that unites us all in him. My prayer is that we may be enlarged and abound yet more and more in the love of God. This love has increased in me as daily I have prayer with you all that thus we might be able to show forth the praises of him who hath called us out of darkness into his marvelous light.

May the Lord bless thee and keep thee, and grant the "abundant entrance" through Christ Jesus our Lord!

Your sister in Christ, ———

LIKE SAUL, THOUGHT HE DID GOD SERVICE

DEAR BROTHER:—

Am happy to say that I am most surely a believer, an earnest one in "The Divine Plan of the Ages," and jus set forth by Brother Russell. More than that, I have preaching it in no uncertain manner from the pulpit o First Baptist Church of this place. And as might be pected I have also been ordered to stop such preaching o sign; consequently I have resigned. But then, of course, are other places to preach, and preach it I will!

Yes, I recall the circumstances to which you refer, a time of the revival meeting in my church, at the time PHOTO-DRAMA was shown here, and I recall the matter with shame and humiliation for the part I played i While I made no speech at the band-stand that afterno did help to arrange the meeting with the object of kee people from seeing the DRAMA. The evangelist and the M odist pastor of this place did the speaking, but I app of it at the time. That humiliating experience serves to what an absurd and enormous blunder a man makes whe jumps at conclusions and forms an opinion without inves tion, just because "everyone says so." However, like Sa verily thought I did God a service, and being honest and cere, though ignorant, like him, I obtained mercy, and been shown a "more excellent way."

I am already beginning to feel the edge of the people's position, and, as you say, from those who were formerl strongest supporters. However, "'Tis always with the r eous well," and I trust that I have the imputed righteou of my Master, and that through his grace and help I sha able to exemplify that righteousness in my life.

I have a full set of the STUDIES IN THE SCRIPTURES getting THE WATCH TOWER and also the BIBLE STUD MONTHLY. No, I have not a copy of Brother Rutherf "Defense of Brother Russell," nor do I need one for m as I need no further evidence than the STUDIES. But I n be able to use one to advantage with others that are n convinced.

Thanking you for the interest and sympathy manif in your letter, and requesting that you will remember n the throne of grace.

I am your brother in the truth, ———

VOL. XXXVII BROOKLYN, N. Y., OCTOBER 1, 1916 N

BAPTISM FOR REMISSION OF SINS FOR JEWS ONLY

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am worthy to bear; he will baptize you with the holy Spirit and fire."—Matthew 3:11.

We should make quite a marked distinction between the Atonement Day arrangement for Israel with its cancelation, and any other arrangement for cancelation of sin. The sacrifices of the Day of Atonement typified the "better sacrifices" for the putting away of original sin. Original sin was Adam's sin, which has descended to all of his children. The entire race is by nature under the dominion of that original sin and under its penalty. God purposes to do away with both the sin and its penalty, through the great High Priest, Jesus. Jesus has already died and has now nearly completed the offering of the "better sacrifices" than those offered by the typical high priest of Israel. We see that the time is coming when there will not be a mere imputation of the merit of Christ, as there has been during the Gospel age for the church; for during the incoming age his merit will be applied absolutely for the sins of the whole world, and the sins of the world—the Adamic sin—will be canceled forever. The condemnation of original sin will be no more upon any one, anywhere; and all who will may be assisted up to all that was lost by Adam and redeemed by Christ Jesus.

But there are other sins besides original sin, and the culpability of these is proportionate to the amount of knowledge enjoyed. Those which are unintentional are in our Lord's prayer called "trespasses." But prayer to God would not set aside original sin—only the death of Jesus as a ransom could set this aside. There are certain ones who through faith in his redeeming blood and by consecration of heart and life to the Lord have become children of God. Because of inherited imperfections these children of God commit trespasses. When they recognize these trespasses, they should come to the throne of heavenly grace "that they may obtain mercy and find grace to help in time of need." Others than those who have become children of God have no standing with him and have no right to make petitions. The only ones who have a hearing God are those who have become disciples, or followe Christ and who have been accepted by him as his follo For such he has become the surety and has inducted them a blessed relationship with the Father—the relationsh sons.

The Israelites were God's people, in covenant relatio with him through typical arrangements. The time ha then come for Christ to die for sinners, so God gave th system of types, pointing forward to the real Sacrifice fo to be offered "in due time." He arranged that those who into this covenant relationship with him should be treat though their sins had been actually forgiven and can "Year by year continually," as the Apostle Paul says, were to repeat these Atonement Day sacrifices, and thus typically, a fresh cancelation of Adamic sin for another for the sacrifice was good only for one year. Because o arrangement their unwitting transgressions were typicall aside, and they continued to be God's covenant people. ing each year, however, they might through more or less ness fall into errors of thought, of word and of conduct. would be trespasses.

THE OBJECT OF JOHN'S BAPTISM

When John the Baptist began his ministry, he came p ing that the time was now at hand when Messiah would a and the invitation to come into the real kingdom of G given. His exhortation was that all the people shoul ready for this, otherwise they would not be prepared ceive Messiah. He said in substance, Examine your life. you living to the best of your ability according to the If not, if you are living according to a lower standard th best of which you are capable, you are guilty. To wh extent you are not living up to your highest possibilities

n disfavor with God and untrue to your covenant. If desire from now on to do your best, show this by being zed in water. This will be an acknowledgment that you it of sins, and you will thus wash away your sins.

he people washed away their own sins, typically. John Baptist did not wash them away. Those who had not living in harmony with their Law Covenant, but who heard gladly and turned from sin, were largely the very ones hom the message respecting the coming of Messiah ap-d. Thus they became, with those who had kept themselves od's favor and blessing, "Israelites indeed, in whom was no ." This washing away of sins was not an actual cleans-from guilt; for only the blood of Jesus, the merit of his m-sacrifice, could actually take away sin.

SAUL OF TARSUS BAPTIZED WITH JOHN'S BAPTISM

ome have asked, With what baptism was Saul of Tarsus ized? with Jesus' baptism or John's baptism? Saul had -"in all good conscience" before God during his previous how, then, did he have sins to wash away on the occa-of his conversion to Christ? We recall the incident of his ersion. While engaged in persecuting the Christians, on his way to Damascus, had been stricken down, and Lord had manifested himself to him. Then as St. Paul ward said, he saw Jesus shining above the brightness of sun at noonday and, as the result of this glorious mani-tion, his eyes were blinded. His companions then led him amascus, where for three days he neither ate nor drank. Ananias, a servant of God, was sent by the Lord, to re-Saul's sight. After Saul recovered his sight, Ananias to him, "And now, why tarriest thou? Arise and be bap-, and wash away thy sins."

t. Paul apparently never entirely recovered from this in-to his eyes. The Lord refused to fully restore his sight. ain Scriptures seem to imply that his weakness of eyes what he called his "thorn in the flesh." But the Lord red that he would give him what would be more than an t to his poor eyesight—the riches of his grace. (2 Cor-ans 12:7-10) Although he was highly honored by reve-ns, this affliction served to keep him humble, and to remind that at one time he had been injurious to the Lord's le.

The Apostle declared that what he did was done "in all good cience," verily thinking that he was doing God service when ersecuted the followers of Jesus. He said that he had ved mercy because he "did it ignorantly through unbelief." leclared, "I am the least of saints, not worthy to be called int, because I persecuted the church of God." In his pre-s life he had been very careful to keep the outward forms he law, being, as he said, "a Pharisee of the Pharisees." he had neglected the spirit of the law—mercy and justice. his zeal for the law he had energetically persecuted those armony with God. He was, therefore, a sinner, without ng been conscious that he was doing wrong. But his sin declared by the Lord through Ananias, who reproved Saul called on him to realize his sins and wash them away by ism.

NO SINS ACTUALLY REMITTED BY BAPTISM

This leads us to consider in what way baptism could wash y sins. The Scriptures show us that there is no baptism washes away sins as far as the Gentiles are concerned. of us who were Gentiles have had our sins washed away, by water, but by faith in the Lord Jesus Christ. To us ism signifies something different from the washing away ins, as was the baptism of John; namely, a burial into, nduction into, the body of Christ, the church.

However, this does not signify that St. Paul and other s were not properly inducted into Christ. The Jews were otized into Moses, in the sea and in the cloud." Moses was mediator for the whole nation of Israel; he stood between and the people. Because this was so, God entered into a nant with them; and Israel entered into a covenant with , declaring that all his commandments they would keep. oughout the Jewish age some of them kept these command-ts without any serious break. Amongst these were a num-of the Apostles, we believe. They had been living good, est, upright lives, in harmony with the Lord, so far as they e at that time able to live.

Others of those who came to Jesus were such as realized they had been sinners; but they had repented. We remem-that this was the very object of the Father's plan in send-John the Baptist. John taught the Jews that the Mes-was about to come to them, and that all who desired to be d in harmony with the kingdom he would proclaim, should to it that they were in harmony with the law. Some had ing to repent of and nothing to wash away by baptism. Many of those who realized that they had been unfaithful to their covenant with God were baptized in water, symbolically washing away the sins they had committed. This act of repentance brought them back under the blessings and favor of their Law Covenant. But although the blood of bulls and goats shed according to their law did not actually take away sin, yet properly received by faith these sacrifices kept the people in covenant relationship with God. So likewise, neither could water baptism remit sin, but it restored them to full harmony with God's arrangement for Israel.

So the Jews, who recognized that they had been living out of harmony with God, took the opportunity of being baptized by John. Washing away their sins symbolically in water, they publicly declared that they intended thenceforth to live in accordance with God's law. Others, the religious leaders, were hypocritical. They were sure that if God purposed to bless any of his people at the coming of the Messiah he would bless those who had kept themselves in harmony with his law—themselves. The Scribes, the Pharisees, and the Doctors of the law at that time, as well as the Sadducees, all had a light opinion of John's work. Jesus said that this was because they were unwilling to repent and wash away their sins, unwilling to acknowledge that they had any sins to wash away. Therefore, as they received not John, they were equally unready to receive the One of whom John was the forerunner, the One who came to take away sin actually by making his own life the sin-offering.

HOW JEWS WERE TRANSFERRED FROM MOSES TO CHRIST

Gentiles could not by repenting get back into relationship with the Mosaic Law; for they had never been under that law. Moses was a type of Christ. As the Jews were all baptized into Moses, so when Jesus took the place of Moses, the baptism into Moses was counted as baptism into Christ to all who accepted Jesus as the Messiah. As the Apostle pointed out (Acts 3:22), "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things." Christ was this Prophet like unto Moses, only far greater—like unto him in that he was to be the Representative of God to "all the people," the world of mankind, as Moses was his representative to all the people of Israel.

Any Jew who was in proper relationship to God through Moses was brought over into Christ upon the exercise of faith, so that he was in Christ as soon as he recognized Christ as the antitype of Moses and realized that his baptism into Moses meant typically his baptism into the great Antitype of Moses. In referring o the typical relationship of Israel to Christ, the Apostle Paul declared that when they drank of the water from the smitten Rock, "they drank of that spiritual Rock that followed them, and that Rock was Christ." They drank of it in type. Hence when in due time the faithful ones of Israel accepted the Messiah by faith, they died to that typical relationship, and thenceforth drank actually of the spiritual Rock—Christ Jesus. They came into vital relationship to Messiah.

Baptism for the remission of sins is no longer effective for the Jews, because their opportunity is closed, the way by which they might have a preference over the Gentiles. There is no provision now by means of which the Jews are privileged to come into Christ by any easier way than are those of any other nation or people. As a nation the Jews were left desolate five days before the crucifixion of Christ, until their "double" or disfavor should be fulfilled. See SCRIPTURE STUDIES, Volume 2, pp. 216-228. We understand that special favor even to individual Jews ended three and a half years after the cross, at the close of their seventieth week, as foretold by the Prophet Daniel. (Daniel 9:24-27) See SCRIPTURE STUDIES, Vol. 2, pp. 63-71.

The Apostle explains (Romans 11) that while the Israelites had been the natural branches of the olive tree, of which the promise to Abraham was the root and the Lord Jesus Christ was the antitypical trunk, nevertheless the time came when many of these branches were broken off. A broken-off branch could not be restored by any different process than that by which a wild branch could be ingrafted. These branches had already been broken off when the Apostle referred to the matter in his letter to the church at Rome. Hence any Jew coming into Christ then would have to be grafted in the same as a Gentile. He would have no precedence.

IMPROPER BAPTISM OF THE TWELVE EPHESIANS

We note the case of the Ephesians mentioned in Acts 19. Apollos had preached at Epheus and had baptized twelve brethren. But Apollos himself had not then been clearly informed as to the difference between the baptism of the Jews and that of the Gentiles; and he performed on them the

baptism of John, which was for the remission of the sins of the Jews against their Law Covenant, including later their sin of rejection and crucifixion of Messiah. But God would not recognize this baptism for a Gentile. The Gentiles had never been in covenant reationship with him.

When St. Paul came to Ephesus and perceived that these men had none of the gifts of the spirit then common to all believers, he inquired what baptism they had received. They answered, "John's baptism." Then he required them to be baptized again, in the name of the Lord Jesus Christ. This brought them into full relationship with God, as were the remainder of the disciples. The Lord probably permitted this mistake in order that the apostles might more clearly understand, and that thus the truth of the matter might come down to us. These things give us a clear conception of how particular God is in all his dealings. This is a definite way in which we may come into covenant relationship with the Lord, and he insists on the recognition of the conditions which must be observed to this end.

NATURAL BRANCHES BROKEN OFF

The Jewish people have been broken off from favor and fellowship with God for a long time, a period of disfavor equal to the former period of their favor—1845 years, as we have shown in SCRIPTURE STUDIES. They are severed from the original olive tree. But God is able to "graft them in again," as the Apostle decares. So during the Gospel age the Jew has had the same privilege of coming into the body of Christ as the Gentile. The fact that one is a Jew does not hinder him from entering into the enjoyment of all the privileges of Gentile Christians. The only thing that has hindered is the great gulf of prejudice and misconception of God.

The Jewish nation are cast off from divine favor "until the fulness of the Gentiles be come in." We believe the "fulness" is now about completed. St. Paul declares that the Jews, Israel after the flesh, shall be restored to favor with God. "They shall obtain mercy through your [the Gospel church's] mercy," he assures us. They shall be brought back through the ministration of the glorified church. As a nation they failed to avail themselves of the privileges of this Gospel age to have their sins put away by accepting Christ; but the Jews will come into favor under the most favorable conditions when the new order of things shall be established—when by the application of the merit of his sacrifice Christ shall have made atonement for the whole world. This will include the sins of the Jews. Their "double" of disfavor having ended, as we understand, in the spring of 1878, God's favor is gradually being manifested to the Jews, and will continue to increase until their full restoration, though their chastisement is not yet completed.

SPECIAL PRIVILEGES FOR NATURAL ISRAEL

At the inauguration of the new age of blessing natural Israel will be granted a special place and privilege; "for the gifts and calling of God are not things to be repented of." We see how in another way, also, this special privilege will come to them; namely, in that the law has been more or less of restraint upon them in their daily lives as a people. They have had more or less of loyalty to God, which has kept them separate from other nations. This special privilege of preeminence in the Messianic kingdom, however, will not be granted to all who are Jews by blood; but only to those who prove loyal to the law and the prophets—those who are Jews at heart, and not merely outwardly. All others are merely Gentiles.—Romans 2:28, 29.

The earthly phase of the kingdom will be composed of the ancient worthies of the ages preceding the first advent of our Lord. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Job, and the Hebrew prophets and other faithful ones will be in power as "princes in all the earth." (Psalm 45:16) The orthodox Jews will be more ready to receive the blessing of the new dispensation promptly than will any other people. Therefore they will have the first blessing—not by reason of partiality on God's part in showing favor to these people, but by virtue of the fact that he made a covenant with them as the posterity of faithful Abraham.

BAPTISM IN THE NEXT AGE

We have no reason to think that baptism will be practised in the new dispensation. We have no Scriptures that tell us it will be introduced. Yet it will not be surprising if it shall be reestablished; for baptism is a very beautiful picture of consecration to God, the full giving of the life to his service. It may be introduced as a symbol of washing away sin or as a symbol of consecration. What we do not know we think it best not to discuss. We do see that the church was baptized into Christ by being baptized into his death; and that baptism is, therefore, to the Christian, a symbol of death. But it need not be a symbol of death always. This beautiful figure might be transmuted to sig a baptism into the family of Christ, a manifestation of adoption of this new Father, in contradistinction to the father, Adam—a rising to newness of life through the Jesus Christ. We should not be surprised if this would be case, but it is not wise to speculate in advance. It is be to leave those matters not yet clear, until the Lord s open them up fully.

John's Baptism was called by that name because J was the first one who used baptism; and he, as the f runner of Christ, used it to do a preparatory work. only John and his disciples, but also Jesus and his disci practised this baptism among the Jews. (John 4:1-3) rite called to repentance of sin and the getting into harm with the Messiah who was about to come. It was very ne sary that Jesus should be recognized as the great Anoi One; for although John's baptism was to bring the Jews into accord with Moses, into harmony with the Law, never less it was to prepare them to accept the Messiah.

The baptism of Jews after Pentecost was the same— the remission of sins; but they had charged against them addition to their other sins of unfaithfulness, the crucifi of the Prince of Life. Many acknowledged their guilt w they realized what had been done. They saw that the w nation was guilty of what the people had done through t rulers, the high priest, the under priests, the Sanhedrin, Scribes, the Pharisees and the Doctors of the law.

Those Jews who were contrite of heart were prompte ask what they should do to escape the condemnation w was upon the whole people. St. Peter answered, "Repent, be baptized every one of you in the name of Jesus Christ, the remission of sins, and ye shall receive the gift of the Spirit." In a measure extenuating their sin of crucif the Messiah, he said, "I wot, brethren, that in ignor ye did it, as did also your rulers; for had they known, would not have crucified the Lord of Glory." (Acts 2:37, 3:13-15, 17) He reminded them that they were the chil of the promises; and that as Israelites they had a sp claim on this arrangement which God had made through Anointed Son, in that it must come to them first; and their repentance would bring them forgiveness and remis of sins.

The Apostle was not speaking, however, of a new im sion into the body of Christ which would be applicable to Gentiles; for Gentiles could not be received in the s way, by remission of sins and a restitution to God's favor der the Jewish Law arrangement to which they had never subject. Gentiles had never sinned against the law; th fore they could not be dealt with as the Jews.

WAS JOHN'S BAPTISM CHRISTIAN BAPTISM?

Again, it is asked, Was the baptism of John, Chris Baptism? If not, when did Christians begin to bap with the Christian baptism? We reply, John's Baptism not Christian baptism, but merely a baptism for the was away of sins, as we have shown. Few of those baptize John knew anything about Christ. It could not, th fore, have been a Christian baptism. However, it would am to Christian baptism to the Jews who observed it becaus coming back into Moses and recognizing Christ as the anti of Moses they would thus be transferred into Christ a Pentecost.

But Christian baptism to the Gentiles was a new th It symbolized the grafting of wild olive branches into Israelitish olive tree. It was an immersion of aliens the body of Messiah making them fellow-members with Jews of the twelve tribes of spiritual Israel, whose er number was to be 144,000—twelve thousand from each t (Revelation 2:9; 3:9; 7:1-8; 14:1-5) Those taken f among the Gentiles were the wild olive branches gra into the good olive tree making up the number which la to complete this body of Christ.

SHOULD WATER BAPTISM BE PRACTISED NOW?

Some friends seem to have been in doubt as to whe it is proper to practise water baptism since October 1st, 1 and if so, as to what words should be used by the adminis tor in immersing the candidate, especially if he has but la made a consecration.

To this we reply; firstly, Just when the membersh the body of Christ will be consummated is not a matter we are capable of determining with positiveness. Up to time we may be sure that any one presenting himsel the proper way was eligible. Secondly, Some of those now present themselves for immersion have made a comp consecration previously; they may be symbolizing a conse tion made five, ten or twenty years ago. Thirdly, Even i were sure that the body of Christ is now completed, we

reason why consecration to God should not be symbolized water baptism; for this rite represents the surrender and ial of the individual will into the will of the Lord, and this he proper course for every one to take. We could not im- ne a different course for all to take during the Millennial . The difference will be that the Lord will not accept them n to a change of nature, but to his favor under the resti- ion privileges of that dispensation—an uplift to perfect man nature on the earth.

Those who will come into harmony with God's arrange- nts for the world during the Millennium, now about to wn, are to be the children of Christ—he is spoken of as ir "Everlasting Father"—their Life-giver. He is not the ther of the Gospel church, but their Elder Brother. They the children of God. The life that will be given to the rld will be the earthly life, the kind which Jesus surren- ed on their behalf. They are referred to in 1 Cor., chapter as they that are his, who become his, during the thousand rs of his presence.

The Common Version rendering is obscure. Verse 23 should read, "But every man in his own order: the anointed first fruits; afterward, they that are Christ's in his presence"—during his Parousia, the thousand years of Christ's reign. "Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father," "that God may be all in all." (Verses 24-28) All of the restored world will belong to the general family of Christ. Jesus the Bridegroom and the church his bride will have the regenerated human family as their children on the earthly plane of being. Mankind will become Christ's children by the consecration of themselves. The Father's will for them will not be the spirit nature, but human restitution to all that was lost in Adam.

For all these reasons we see that it is proper that we should make no change at this time either in the symbolic baptism or in the language used in connection with the same. We think it a fitting picture of consecration to God and his service on whatever plane of life one may spend eternity, whether spiritual or earthly.

REST

"For we which have believed do enter into rest."

The rest of faith! How wondrous sweet,
Each trial and each grief to meet,
Upheld by that sufficient grace,
That trusts Him where it cannot trace.

The rest of peace! With mind so stayed,
That as the sea-birds, unafraid,
Upon the stormy deep do sleep,
My soul an inmost calm doth keep.

The rest of love! What holy bliss,
That He is mine, and I am His!
It sweetens every bitter cup,
It bids my tear-dimmed eyes look up;

It satisfies my hungry heart,
And makes this life of Heaven a part;
Oh! blessed rest of faith and peace,
Oh! rest of love that ne'er shall cease.

GERTRUDE W. SEIBERT.

TEMPTATIONS PECULIAR TO THE NEW CREATION

'e have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:15, 16.

In his discourse, as given in this epistle, the Apostle Paul s led his readers up to the point of appreciation that hough the Lord Jesus was not a priest according to the wish arrangement, not being a member of the tribe of Levi, vertheless he was a Priest according to special divine pointment. He entered upon his priestly office at the time of begetting and anointing of the holy Spirit, which he eived at his baptism by John. His work as High Priest ll continues, and will not be complete until the close of his gn of a thousand years. He is now a Priest on the highest ne, the divine plane. Although at his resurrection he be- me so great, so highly exalted above mankind, nevertheless is great High Priest, the highest of all the house of sons, One who can be touched with the feeling of our human irmities. He realizes our imperfection, our trials, our diffi- lties; for in the days of his flesh he had similar trials, nilar difficulties.

The question arises, How could Jesus have had the same nd of difficulties that a mother would have? How could be tried in all points as a mother? He never was a mother. w could he be tempted as a father? He never was a ther. How could he be tempted as a drunkard, or in many ys as fallen humanity are tempted, when he was perfect?

We answer, The Apostle was not referring to the tempta- ns of fallen humanity. He says, "He was tempted in all ints like as we are." He was speaking of new creatures. e know of no temptation that came to our Lord except ose which came to him as a new creature. He was tempted we are tempted as new creatures in Christ. He was not bject to every temptation which assails us from the fallen tes, appetites and tendencies, which come to us as members the degenerate race of Adam. These are not temptations the new creature. Those who have enlisted under the ban- of Jehovah should love righteousness and hate iniquity. is was our Lord's mind.

Whoever in his mind loves the wrong and approves the ong gives evidence of not having the mind of Christ, and uld not properly be one of the "we" class referred to here, ce his temptations would not be like those which spirit- otten new creatures have, like those which Jesus had. ose who have formerly lived in sin should sufficiently know its undesirability. Those who have practised sin should ve had satisfactory evidence of its unholy nature, of its nicious and destructive effects. So we who have fled from and come into God's family do not wish to return to its idage, like a dog to his vomit or a sow to her wallowing in mire. Those are not our temptations at all. Our tempta- ns are much more subtle.

TEMPTATIONS TO SELFISHNESS

Looking back at our Lord's life after his baptism in Jordan, we see how he was tempted. One of his temptations was in respect to the use of his God-given power. He was very hungry, and was in a place where no food could be secured. The adversary suggested that he use his miraculous power to produce food for himself by commanding the stones to become bread. This he could have done; for we remember that on more than one occasion he miraculously created food to feed the multitudes, and at another time he turned water into the choicest wine. But on this occasion he refused to use this power to satisfy his own appetite. The spirit of devotion to the Father led him into the wilderness for prayer, meditation and study of God's Word, preparatory to beginning his sacrificial service.

We have not the power to turn stones into bread or water into wine. But we have certain privileges and opportunities; for instance, the opportunity of speaking in the name of the Lord and of telling of his goodness and of his wonderful plan for human salvation. All these things are privileges to us who are following in the footsteps of Jesus. In these the temptation is to do these things for our own special advantage. For example, we might undertake to proclaim the truth with the thought of obtaining great honor or a large salary. This temptation frequently comes to those who are God's ministers—to use this power of God and the truth of God for personal aggrandizement. To what extent any would do these things to that extent he would be falling into temptation.

Another way in which Jesus was tempted was in the suggestion to cast himself down from the pinnacle of the Temple, and thus call the attention of all the people to himself. This act would prove him to be possessed of superhuman power and would seem to imply that he was under the special protection of God. He could thus make a marvelous demonstration of himself and he would be considered some great one. The adversary, true to his usual methods, misapplied a Scripture, endeavoring to convince the Master that God had promised to protect him in just such an instance, to uphold him lest he should dash his foot against a stone. But Jesus resented this misinterpretation of Scripture, and answered, "It is written, Thou shalt not tempt the Lord thy God." He refused to tempt God, to try him through a misapplication of his promise. The written Word was his refuge and strength in each temptation.

So some of Christ's disciples are tempted to do things in a spirit of foolhardiness, hoping that God will shield them from the evil results of a course which would be contrary to the

laws of nature or save them from consequences which would be the natural result of certain actions. This would be presumption on the part of a child of God. Such a course is saying by implication, "God will protect me, he will not allow me to come to harm." To presume to do what God has never authorized in his Word, and then expect a miracle to prevent evil from resulting, is entirely wrong and unjustifiable. If we should presume to go out in cold or stormy weather improperly clad, when it is not necessary to do so, and thus risk contracting illness thereby, we would be doing a wrong and unwarranted thing. Our bodies belong to the Lord and we have no right to do anything unnecessarily which would be a risk of injury or death. Only duty or necessity would excuse such a course.

TEMPTATIONS TO COMPROMISE

Another temptation which was presented to our Lord was that he look out over the kingdoms of the world, and then be assured that all these should be given over to his control, without his having to submit to suffering, without taking the painful course marked out by God, if he would just fall down and worship Satan, acknowledge his authority instead of that of Jehovah. Satan's words implied that he would not require such suffering and sacrifice as God required; that if Jesus would only co-operate with him, all would work smoothly and prosperously. Our dear Lord replied, "Get thee hence, Satan! for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." So on every point the wily adversary was foiled. Jesus had as a panoply the Word of God, and was safe from every attack.

So temptations may come to us. We might have suggestions that if we would only not be too straight-laced, but would co-operate to some extent with the world and its spirit, we might get along better and have a greater influence over people. This was the adversary's argument with the Master: "Co-operate with me, and we will bring the whole world where you can give them great blessings." But Jesus would not swerve from the Father's way. Temptations and suggestions of this kind often come to the Lord's people. We fear that many of his professed followers have compromised with the world and the adversary. The church systems have fallen into this very trap of the devil. This has surely been a grave and costly mistake. Temptations and suggestions of this kind come often to the Lord's people.

TEMPTATIONS TO RETURN EVIL FOR EVIL

We also have temptations to return evil for evil and railin for railing. Our Lord was so tempted just before his cruc fixion. When he was delivered to the chief priests and tak before the Jewish Sanhedrin, he did not show them up, as might have done. Jesus might have delivered a very scathin criticism of the high priest at that time; he might truthful have made caustic remarks about the high priest's characte With the power of eloquence which he possessed, he migh have made a great stir. Perhaps he felt an impulse in th direction, but he held his peace, and allowed himself to be l as a lamb to the slaughter. And so we have temptations a similar kind—temptations to render evil for evil, to ke square with people, to give them what they deserve.

OUR THRONE OF MERCY

When we realize that we are not always successful resisting these temptations, we are to remember that we ha a throne of grace, to which we may come and find mercy a grace to help in time of need. We may come to our gre High Priest. The high priest of old held a very high a honorable position. Our High Priest is far more high exalted. In considering this, we might at first be inclined think of him as very austere, not easily approached. But t Apostle says that we are to remember that this is the O who is our Savior, the One who died for us; and th although he is so greatly exalted and seated upon the thro of glory, yet his throne is also a throne of mercy.

Coming to the Savior's throne is not the same as comi directly to the Father's throne. Jehovah's throne is a thro of justice, but Jesus' throne is a throne of mercy. Here may obtain mercy if we fail to come up to the highe standard. We are to remember that our merciful High Pri knows just what kind of trials we have. If we have tried do our best, and have been overtaken in a fault, he kno how to make allowance for us and to be very sympathet We are to remember that this Mercy Seat is for this ve purpose—to show mercy to us.

Thus as we realize that in our temptations and trials t Lord is for us as he sees our earnest struggles and endeavo it makes us the stronger in resistance another time. "" knows, and loves, and cares." Therefore we should ne grow discouraged, but come to him again and again, reme bering that he is never weary of our coming and that he w not turn us away empty.

SHIPWRECKED ON MELITA—(MALTA)

NOVEMBER 5.—ACTS 27:38-44.

[Paragraphs 1 to 7 and 9 to 12 were reprinted from article entitled "For God was With Him" published in issue of Nove ber 1, 1909. The remainder was reprinted from article entitled "God Moves in a Mysterious Way" printed in issue of June 1, 1903. please see the articles named.]

"When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of God's hand.

"So, when here the cross I'm bearing,
Meeting storms and billows wild,
Jesus for my soul is caring:
Naught can harm His Father's child."

THE POWER OF THE WILL—SELF-CONTROL

[The last three paragraphs of this article were reprinted from article entitled "Bear Ye One Another's Burdens" publish in issue of October 15, 1905. Paragraphs 4 to 14 inclusive were reprinted from article entitled "The Power of the Will—Self Control" published in issue of November 15, 1909. The remainder was reprinted from article entitled "Each Shall Give Account to God" published in issue of November 1, 1907. Please see the articles named.]

INTERESTING QUESTIONS REGARDING TYPES

TYPE A STRONGER WORD THAN FIGURE OR PICTURE

Question.—What is the difference between the words "type," "figure," and "picture"?

Answer.—There is a very strong relationship between these words. To some people they would all mean the same; to others there would be a slight difference of meaning. A type is a figure, and is also a picture, designed to bring out certain important matters and details as divinely appointed. A figure is a much less exact representation or statement of matters than a type. Abraham received Isaac from the dead in a figure (Hebrews 11:17-19); that is, there is a pictorial illustration connected with the matter, but it is not so sharp as in a type.

A parable is a figure; it is a word-picture, but not a type. It has not the exactness of a type. We would use the words parable and picture in the same way; for we see no difference. A type is an exact pattern of its antitype, just as a printer's type corresponds to the matter printed therefrom. Isaac was a type of Christ; Rebecca, his wife, a type of the bride of Christ; Ishmael, Abraham's son by Sarah's bondmaid, was a type of the nation of Israel, developed under the Law Co nant, which was typified by Hagar, the bondwoman.

A picture, a figure or a parable would have weight value according to the character of the person who made picture or the parable, and in proportion as it had intri merit. A type would be beyond all this, in that it is v clearly defined and implies divine foreknowledge and arran ment. God gives types. Men may give pictures, figures parables.

ANTITYPES FOLLOW TYPES AT ONCE

Question.—Is the type always followed by the antitype once or not?

Answer.—Our thought is that we should expect a type be followed by its antitype; and we would rather look fo to follow immediately. For instance, after the type of eating of the Passover lamb was recognized for the last t by Jehovah, it was followed immediately by the antit Jesus, the Lamb of God, who was crucified on the very s date as the annual Passover Supper. The type of the bull

d the Lord's goat, offered as sin-offerings on the Jewish Day Atonement, was followed at once by its antitype, as soon the typical sacrifices were repudiated by the Father, when e Jewish house was left "desolate," just before Jesus' death. Matthew 23:37, 38; Luke 13:34, 35.

Again, in thinking of Isaac as a type of Christ, we think him as the typical heir to the promise God made to his ther Abraham. God declared to Abraham, "In thy Seed all all the families of the earth be blessed." Isaac was the tural seed of Abraham according to this promise; and Isaac ntinued down the Jewish age in that he was represented the children of Israel, his natural posterity. Thus he was e recognized seed of Abraham down to the time when Jesus came the spiritual seed. There the natural seed was cast . The real Seed of Abraham, in whom the promise cenred, was not the natural seed, but the spiritual Seed.

Jesus was not the antitypical Seed of Abraham when he as born into the world—not until he had been begotten of e holy Spirit. Jesus began to be the antitype of Isaac at at time. Ever since Christ's spiritual birth on the divine ane of being, the members of his body have been in process development. So this Spiritual Isaac began to fulfil the pe as an antitype in the person of Jesus when he became e spiritual Seed, and is continuing, in the persons of his dy members, to take the place of the type. Thus the type merged into the antitype.

Question.—How would the above answer apply in the cases Adam and of Melchizedek?

Answer.—The Apostle Paul explains in the case of Melchidek that his priesthood had no beginning and no ending, the der of his priesthood was to be perpetuated; consequently s priesthood did not pass away until the antitypical Priestood came. The Apostle particularly points out that he was ithout father or mother in the priesthood—"he abideth a riest continually," he continued a priest to the conclusion of e type in its antitype. He was a type of the greater Melchidek, which is The Christ, Head and body. Jesus was "made High Priest forever [literally for the age] after the order Melchizedek."—Hebrews 6:20.

As for Adam, we are not sure that the Lord's Word speaks him as a type. The Apostle does not contrast Adam and esus, but speaks of the first Adam and the Second Adam. hrist is very unlike Adam. Adam disobeyed God, while hrist was wholly obedient. Adam failed while Jesus succeded. St. Paul says (1 Corinthians 15:47) that the Second an is the Lord from heaven. The first Adam continues to the head of the human family. We still speak of him as ather Adam. The Second Adam will not begin his work ntil the Millennial age, when he will become the second ather to the race, taking the place of the first Adam. He not the Second Adam as yet. He is to be the Second Adam.

The various titles that belong to our Lord Jesus include at of the Everlasting Father. And the Everlasting Father ill be the successor of Adam, who was only the temporary father of the race and who failed to give his posterity life. In due time the Second Adam will be the regenerator of the human family.

Question.—1 Corinthians 10:11 reads, "Now all these things happened unto them [the Israelites] for types." (See marginal reading.) Please explain.

Answer.—We understand the Apostle's thought to be that all these things happened to this people as typical Israel. They were the types, and spiritual Israel are the antitypes. They, the type, had these experiences; we have experiences to correspond. They, the type, did not pass away—that is, cease to be the type—until we, the spiritual antitype, began our career. When our career began, our antitypical experiences began. The whole nation of Israel was this type, with their experiences, testings, etc.

WILL GLORIFIED CHURCH HAVE LIFE-GIVING POWER?

Question.—In the Millennium will Jesus alone be the Lifegiver to the world, or will the church also be associated with him as members of the Life-giver, and have power to awaken the dead?

Answer.—The subject of giving life may be viewed from different standpoints. In a certain sense the mother as well as the father of a child is its life-giver—in the sense that the child could not have attained individual existence without the mother. And yet, strictly speaking, the father alone is the life-giver; for the life-germ comes from him.

So the Bible uses this natural illustration of an earthly father, or life-giver, to picture a great spiritual truth. The world is dead in Adam—under sentence of death. Jesus has laid down the ransom-price which will offset that sentence. By virtue of so doing he will have the right, as soon as the merit of his sacrifice is applied for the world, to become the Life-giver of Adam and his race. The human life-rights which he will give will be those which he himself laid down in death.

But as Jesus by the will of God has associated the church with himself, both in the sufferings of this present time and in the glory that is to follow, she will have to do with the giving of life to the world. Her work is illustrated in Mother Eve and in womankind in general. It will be the work of the church to nourish the world of mankind—to nourish the spark of life which they will receive from the Redeemer. Under this nourishment and care, as many of the world as will cooperate will rise up out of sin and death conditions to perfection.

Thus the bride of Christ will have to do with the lifegiving, but merely as the associates of the great Life-giver. The Ransomer, Jesus, alone is the One who can dispense his own life-rights. And Jesus himself said, "All that are in the graves shall hear the voice of the Son of God and shall come forth." (John 5:25, 29) Any work which the glorified church may do in connection with the restoration of the world will be as his assistants.

THE EPISTLE OF CHRIST

All are familiar with the fact that we have in our Bibles istles, or letters, by various ones of the apostles—St. Paul, . Peter, St. John, St. James, St. Jude. But not many, perps, have heard of the epistle of Christ. St. Paul tells us at it was written in his day. He describes the writing of , how it was done, and declares that he was one of the struments used by the Lord in connection with the writing the epistle. Here are his words: "Ye are manifestly eclared to be the epistle of Christ, ministered [written] by ; written not with ink, but with the Spirit of the living od; not in tables of stone, but in the fleshy tables of the art."—2 Cor. 3:3.

How beautiful and poetical is the thought here expressed! is a compliment to both the Apostle as the Lord's faithful rvant, and also to the Lord's people at Corinth. It is in ne with the Apostle's statement elsewhere, "We are God's orkmanship." (Ephesians 2:10) Wherever there is a hristian—not merely spirit-begotten, but spirit-developed in e character-likeness of the Savior in meekness, gentleness, atience, long-suffering, brotherly-kindness and love—we have e evidence of the power of God at work in him to will and do his good-pleasure, not arbitrarily, but in co-operation ith the will of the individual. And wherever there is a urch, an ecclesia, a class of Bible students who show these idences of the Lord's holy Spirit working in them and veloping them, we have the epistle of Christ, declaring and owing forth the praises of him who called them out of darkess into his marvelous light.

In the context, the Apostle gives the same thought in words a little different, declaring the Lord's true people to be living epistles, "known and read of all men." (2 Corinthians 3:2) Bibles are invaluable, indispensable. So are books that are really helpful in Biblical interpretation; so are hymn books and tracts. All of these show forth the Lord's praises, and assist in pointing in the right direction those of the world who are feeling after God if haply they might find him. But the best epistle—even more valuable than the Bible, as respects reaching the hearts of men—is the life of a true Christian, a new creature in Christ Jesus, to whom old things are passed away, and all things are become new."—2 Cor. 5:17.

And yet, in a previous letter from St. Paul this same church at Corinth was criticized sharply because of its carelessness as respects proper standards of morality. The Apostle assures us, however, that his words of reproof did much good, working in the church a repentance toward God, and proved to be of lasting benefit to them. Thus in God's providence, he overruled for their good a mistake made by these followers of the Master, by using a faithful and courageous Apostle, who gave the proper rebuke in a proper, loving manner.

THE SECRET OF ST. PAUL'S POWER

What is, by inspiration thus declared of the church at Corinth, we see to be true also respecting the Lord's people today; and we may suppose that it has not been without faithful witnesses, living epistles, throughout the Gospel age. We are especially interested, however, in conditions today. The Editor and all of the pilgrims and the elder brethren in the church have in St. Paul a noble example of faithfulness and loyalty. He did not preach himself; he did not preach

enticing words of men's wisdom and science, falsely so called. (1 Corinthians 2:1-5; 1 Timothy 6:20) Giving himself up to the Lord's service, and seeking not his own glory, but to do the Lord's will, the Apostle became more and more an able and qualified minister, or servant, of the Lord. The Lord used him more and more in the presentation of the glorious message of God's love, as revealed in the great divine plan of the ages.

St. Paul's faithfulness is manifest to us in the words, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before [in the promises of God's Word], I press toward the mark for the prize of the high calling of God in Christ Jesus. (Philippians 3:13, 14) That was the secret of the Apostle's power. That is the reason why the Lord, by his holy Spirit, has used him so much and so efficiently in the blessing of the church since that time—through the streams of truth which have come down through his epistles.

What a zeal the Apostle had! Hearken to his words, "Woe is unto me, if I preach not the Gospel!" (1 Cor. 9:16) This does not signify that the Gospel was preached for fear of being tormented after he would die, but that he felt that he could not be satisfied except when doing all in his power to make known to all who have the "hearing ear" the message of God's grace centered in Christ Jesus. Thus it was when he was giving his time exclusively to preaching. Thus it was when he was obliged for a time to be a tent-maker to support himself—while preaching evenings, holidays, and at his work. Thus it was that he preached with special liberties while still a prisoner at Rome. Anyhow, anywhere, under God's providence, St. Paul was ready and glad to preach the "good tidings" to all who had hearing ears.

WHY ELDERS SHOULD BE CAREFULLY CHOSEN

This should be the spirit, not only of the pilgrims, of the elders of the church of Christ, but the spirit of every member of it; for in a large sense each one of us is privileged to be a minister, or servant, in writing the message of God's grace in the hearts of others.

But let us not forget that we shall not know how to write in the hearts of others what we have not already had written in our own hearts. Hence the propriety of great caution in the choosing of elders—to find those who already have the writing of the Lord in their hearts, and who therefore will be competent assistants, under the holy Spirit's guidance, for the writing of the Lord's character-likeness in the hearts of the younger brethren.

And what is the message, what is the epistle, that is written in our hearts by the holy Spirit through various agencies? Is it the knowledge of chronology? Is it the unraveling of types and shadows? Is it the cracking of hard theologi nuts in respect to differently understood passages of Scriptu Is it the knowledge of the history of the Jews, the history the world, the history of the church? Is it the understand and appreciation of the different covenants, past, present, a to come? No, it is none of these.

All of these subjects have more or less of value, and more or less used of the Lord in connection with this writi that is to be done in the hearts of his people. But writi the epistle of Christ is different—the writing, the tracing the character-likeness of the Master in the hearts of his p ple—his meekness, his gentleness, his patience, his long-suff ing, his brotherly-kindness, his love, his joy, his peace.

We might have all knowledge respecting chronology a history, might be able to quote every text in the Bible, a to cite it, too; and yet not have the epistle of Christ writ in our hearts. It is the epistle of which the Apostle Pe says, "For if these things be in you, and abound, they ma you that ye shall neither be barren [idle, inactive] nor fruitful in the knowledge of our Lord Jesus Christ"; knowledge will have its place. And thus with these char teristics of the Master deeply engraved upon our hearts, shall be granted an abundant entrance "into the everlast kingdom of our Lord and Savior Jesus Christ."—2 Pe 1:8, 11.

THREE VALUABLE LESSONS

The three great lessons which will be required of th who will be heirs of the kingdom are: (1) A proper, thorou appreciation of justice, and a manifestation of that apprec tion of justice by an endeavor to comply with the requi ments of the golden rule—to love our neighbor as ourselv (2) A further lesson is that of love, sympathy, compassi mercy. However exacting we may be respecting ourselves, own thoughts, words and deeds, we are not to exact fr others, but be willing to take from them whatever they pleased to give—as did our Savior. This will mean suffering with Christ, having fellowship in his sufferings. will mean the learning of valuable lessons to fit and qua us for the work of being kings, priests and judges with Lord in his coming kingdom.

St. Paul emphasized the importance of having the Chr character engraved on our hearts when he wrote that Go predestination is that all who will be of the church in gl must be copies of his dear Son—must have the epistle Christ written in their hearts. (Romans 8:28-30) No mat how imperfect their bodies, how imperfect their attainment their ideals, those ideals must be according to the div standard. And they must be so in sympathy with those ide as to be glad to suffer for their attainment.

INTERESTING LETTERS

PHOTO-DRAMA IN NEWFOUNDLAND

DEARLY BELOVED PASTOR:—

The little group that was privileged to operate the DRAMA in this faraway corner of the harvest field are very desirous that you know of their keen appreciation of the privilege they have enjoyed, and that you know some of the details of their experiences in the service.

Under the Lord's providence circumstances favored our getting British Theater in St. Johns on very reasonable terms, but the refusal of the first newspaper man we approached to accept even a paid advertisement did not look very promising; house-to-house distribution on a limited scale and window cards were all the advertising we had. Moreover, this newspaper man told us he might, instead, feel called upon to warn the people. We were pleased to find in the morning no criticism in his journal.

The President of the Red Cross Society had a proposition that interested us greatly. She wondered if it would be possible for us to release the Theater one evening for a patriotic lecture by a wounded soldier returned from the front. Could we have had a more marked providence while a suspicion of German sympathies was hanging over us? Two advertisements in evening newspapers were supplemented by a very nice acknowledgment by the Red Cross in all four of the evening papers, and next morning in the journal which had refused us. In the evening we turned away a lot of people—725 present, seating capacity 620. The third evening we turned away nearly 500. Attendance during the fourteen evening meetings was 7,795—average, 557; at the fifteen afternoon showings, 3,030—average, 202. A fine impression was made, and finale brought 240 cards. We could not have hoped for such results from any human standpoint. Other difficulties than those mentioned were overcome by the Lo

Following right after the close of the St. Johns serv came an anonymous letter in the opposing journal, sugg ing that our service was possibly paid for at Potsdam; was supplemented with an editorial item. While it soun foolish to those who had seen the DRAMA, his paper car prestige and the German suspicion pursued us everywh especially at our next opening, in Carbonear; but everywh we turned away crowds, who realized the malice of the char

At Belle Island we showed in the Armory of the Chu Lads' Brigade (Episcopal), the Salvation Army co-operat in supplying chairs. Both the Episcopal minister and a Sal tion Army ensign attended two of the sessions, with k appreciation. Pleasant interviews followed with both. Brot Samuel Baker, who has been doing splendid work with pict machine, secured the favorable arrangement there.

The Lord provided very efficient coworkers in the serv and all have worked in perfect harmony. There is great in satisfying the heart-hunger we are finding in these parts

Follow-up work, including colporteur service, is being ried on in all places served by the DRAMA.

Because of the large number of dear friends in almost sections of the American and Canadian fields who co-opera financially and otherwise in giving this witness in Newfou land, few of whom we can reach personally, we are wonder if you might find it possible to get into THE WATCH TOW a few fragments of this letter, that they may know we carrying in our minds and hearts the remembrance of th labor of love, and that they may know a little of God's lov care over us and for his work. The ministry of our d Brother MacMillan brought us much blessing and added m to the effectiveness of the DRAMA witness.

And now, dear Brother, we wish unitedly to express our reciation of your untiring efforts in connection with the ness given in Newfoundland; also our love for you and all the dear ones of the Bethel family.

Your brother by the Lord's great favor,

W. W. BLACK.—*Newfoundland.*

BURNED SET OF "DAWNS"—SORRY NOW

OVED BROTHER:—

My only apology for not writing to you before is a feeling my unworthiness of being associated with the I. B. S. A. truth came to me as favor upon favor, flowing through overflowing this leaky earthen vessel, made fit for the ster's use through his precious blood.

I am now reading the volumes for the seventh time and y are precious to me, as they are truly an unfolding of 'S plan of redemption, without adding to or taking from Word. I always preferred to know the Bible doctrine her than the commandments of men, yet to show me my weakness God permitted me to burn my first set of DIES IN THE SCRIPTURES, at a minister's bidding. Nevertless, it was about that time that I began to see the differe between a Christian and a good citizen. After thirty rs of drilling in Babylon I understood not the meaning of e fruit of the Spirit"!

Many times I re-read the back WATCH TOWERS; the reding is just as sweet as though I had never read them, ch makes me long for the time when we shall all be thed upon."

I here extend my whole-hearted thanks to you, dear ther, for the assistance you have given me, enabling me enter "the valley of blessing, so sweet." I also thank the aborers at the Tabernacle and Bethel Home through you, ying for you and all the "jewels" everywhere.

I have accepted all of your proffered helps—the Vow, etc.; glad to have my name among those who do not trust to arm of flesh. The dear brethren in Europe are in my yers more than ever.

Relying on Jesus, hoping to see him face to face,

Yours in the Master's service, J. S. WATSON.—*Calif.*

"WARS AND RUMORS OF WARS"

AR BROTHER RUSSELL:—

Reading Jeremiah 51:44-46 recently, it impressed me as sibly applying to the present, v. 46 measuring the limit of present war—two years: "A rumor shall come in one r, and after that in another [a second] year shall come a nor."

This seems to be the same period spoken of by the Lord: hen ye shall hear of wars and rumors of wars, be ye not ubled," etc.—Mark 13:7, 8; Luke 21:8, 9.

Isaiah 8:9-14 seemingly indicates a season of comparative et after the nations have assembled themselves and been ken in pieces and the making of the Confederacy—v. 12. is the ending of the war, say some time this year, might ng something like an armistice, during which the Federa- would come into full life and do some of its work; when "Earthquake," running quickly into the "fire," would se great Babylon to be cast like a millstone into the sea.— . 18.

I send this on under St. Paul's counsel in Galatians 6:6, nking this may be of some good.

Yours in the Redeemer, W. E. PAGE.—*Mo.*

NO WEAPON AGAINST US SHALL PROSPER

AR BROTHER RUSSELL:—

Greetings in the Redeemer's name! This is to assure you my continued faith in you as Pastor of the Lord's sheep this time of trouble.

How wonderfully your interpretation of the Scriptures is ng proved correct! The adversary, in his latest effort here Ontario, has only strengthened our faith. Truly, we are l in the enemy's country!

However, we have the Word of the Lord that no weapon t is formed against us shall prosper, but that even "the th of men shall praise him." The Apostle declares that sent sufferings are non-comparable to the future Glory of kingdom.

I shall sit with you in the Tower and watch the outcome the recent episode in Ontario. Some of the worldly, since episode, are doing some reasoning as to the moral law its bearing on the war. May the Lord grant you coned wisdom at this time!

Your brother in Christ, ERNEST H. WALKER.—*Ont.*

ALL OF ONE MIND

DEAR FRIENDS:—

About a year ago I wrote asking if you would consider it proper to buy the STUDIES IN THE SCRIPTURES with my tithe-money. Receiving an affirmative answer I secured the complete set of STUDIES. I had read them almost through before I had opportunity to meet with a class, as I have done since we came to this place.

I had not read far until I began to feel like a prisoner set free, though I never before realized I was a prisoner. Whenever I study I seem to learn a new point and can feel another shackle loosed; but I still have some points of early training to overcome.

My husband, son and daughter did not seem to get the truth from reading the books as I did, but since our residence here they attend the class and want the truth as much as I. My husband and I have been Christians from youth and consecrated while in the Methodist denomination. I wish to symbolize my consecration at the first opportunity and am quite confident my entire family will wish to do so. We feel that you will approve of this, but would like to have your advice regarding the children, as they seem young for such a step, although manifesting interest as above described.

Perhaps I am over-anxious, but I am so pleased that we are all of one mind that I cannot allow the matter to remain incomplete. Thanking you in advance for your advice, whatever it may be, I am

Yours in Christ, MRS. AGNES A. ALLEN.—*Calif.*

WONDERFUL BLESSINGS SINCE FINDING THE TRUTH

DEAR BROTHER RUSSELL:—

For a long time I have wished to write you of the wonderful blessings that have been mine since finding the truth. Shortly after coming into the truth my brother, who had just joined the Baptist church, became interested and came right along with me. He sent his letter of withdrawal, which caused quite a stir in the church above mentioned.

We are surely hated there; the Methodist minister told his congregation when they saw any of us in the church to run us out! They are certainly closing down on us!

A dear girl—junior in our Normal school—is coming into the truth. She was offered a position as teacher, but the Board would not even consider her if she was one of us. She says she will plainly tell them that she will not submit to the "Beast" and accept his "mark" just to get a position; that her bread and water are promised her!

May the dear Lord continue to bless you!

Your sister in him, NORA VOLES KEITH.—*Okla.*

FRENCH BRETHREN MILITARY PRISONERS

"Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." (Psalm 89:15) How thankful I am to the Lord for so much goodness from him! I am no more at Manheim, but at Dortmund since January 29th. Think of my joy! The Lord has permitted me to be his witness, guided by the writings of our dear Brother and Pastor Russell. We are now sixty-four Bible students in our camp, and my heart rises to God in thanksgivings.

Many loving greetings to the dear brethren and sisters.

FRED POLLARD.

RESTITUTION APPRECIATED

For two years I have been working among the two hundred families of my home town, distributing B.S.M.—one number at a time, about once a month. I have also talked with the people.

Of late I have used an EUREKA DRAMA in about thirty-five of the best homes—in some of these three times—with a full house. The Baptist preacher, who did his best two years ago to kill the work of the truth here, seems now to feel kindly towards me, as I have always tried to show I feel towards him.

Recently I heard some of the leading men of this place contending that restitution is what God has for the world; these men seem satisfied with this.

There are about twenty full sets of the STUDIES in the families here, and during the last two years I loaned about 100 copies of Vol. 1 in magazine form. A brother who has come into the truth within the past eighteen months has been a true yoke-fellow, and we have visited other towns in the vicinity with the EUREKA DRAMA.

Just now the way seems closed, but we are waiting and watching for any and every opening. Pray for us.

Ever yours in the truth, W. S. BUMPUS.—*Ill.*

WHAT WE PREACH AND TEACH

"For I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Corinthians 2:2.

At no time in the church's history has our great adversary been so active in multiplying false doctrines and in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to, to beguile them of their reward and to frustrate this feature of the divine plan. To really frustrate any part of the divine plan is impossible: God has purposed to take out from among men a Little Flock, "a people for his name," a royal priesthood; and such a company is assuredly being gathered; but whether all of those now in the race for the prize will surely be of that number, is still an open question. Take heed, beloved, that no man take thy crown. (Revelation 3:11) If any come short of their privileges and prove unworthy of the inheritance, there are others who will fill their places.

We beseech you, brethren, as you value the glorious hope set before you in the Gospel, that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Timothy 4:1); but that, with fixedness of purpose, you apply yourselves to the one thing to which you are called and are privileged to do as prospective members of that royal priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

OPPOSITION TO BE EXPECTED

Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own natural preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of his kingdom. This is what is meant by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves, First, the careful and continual study of God's plan; Second, the imbibing of its spirit; leading, Thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the one thing to which we have solemnly dedicated our lives. Our time is not our own if we have dedicated all to God; and consequently, we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures. Neither have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and divert our attention from the one thing we ought to be doing. The Apostle warns us to "shun profane babblings, for they will increase unto more ungodliness"; but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Teach no other doctrine; neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."—2 Timothy 2:15, 16; 1 Timothy 1:3, 4.

NOT HIGHER CRITICISM NOR EVOLUTION

Ours is not the gospel of the Higher Critics and Evolutionists. We cheerfully accord these friends of a modern gospel their liberty to believe as they think proper, reminding them, however, of the warning words of the Apostle Paul in Galatians 1:6-9. Our own faith is firmly planted on the Bible as the only divine revelation of the will and plan of our Creator. But this does not mean that we believe the Bible to teach all that our well-meaning forefathers of the dark ages supposed were its doctrines. We find that they burned one another at the stake for disbelieving things that the Bible does not teach.

The growing scepticism of today regarding God and the Bible, we find, is generally the outgrowth of a misunderstanding of the Bible's teaching respecting Hell. No sane man can be blamed for rejecting the old theory that God first mad roasting Hell, and then made a race, knowing that all wo spend an awful eternity there, except the few who would b of Christ and become saints. This blasphemy against Creator's holy name needs to be rebuked. The people need be taught what the educated clergy and laity already kno that the only Hebrew word translated "hell" is SHEOL, that its Greek equivalent is HADES, and that neither w signifies a place of torment, but the tomb, the grave, the st of unconsciousness, in which both good and bad must rem after death until the resurrection, which is to follow second coming of the Redeemer.

The literature of the WATCH TOWER BIBLE AND TR SOCIETY has helped thousands along this line, as we go i details of explanation of the parables, dark sayings symbolisms of the Bible, which other Bible teachers do find time for, with their many and varied cares conne with modern church activity. In a word, the work of Society is conducted on the belief that the Bible is divi inspired, and that we are now living in the wonderful mentioned by the prophets, when "the wise shall understa when they shall receive "meat in due season" from G wonderful Book. By the "wise" we mean, of course, those are wise toward God, not the worldly-wise.

OUR VIEWS OF THE MILLENNIUM

If our understanding of the Bible's teaching is correct, are on the threshold of the Millennium. And this fact plains not only the progress of invention and natural scie but also the finishing of the mystery respecting God's grac purposes for our race, foretold in the Bible in symbols types. However, our expectations of the Millennium along different lines than some might suppose. We find Scriptures to teach that the world will be converted by commendable missionary efforts or any other efforts. To the Bible teaches that the conversion of the world will fo the second advent of our Redeemer to gather his elect ch (the saints out of all denominations), that they, changed the spirit nature, may be, under their Lord and Head, teachers, guides and helpers of the remainder of the ra those now dead as well as the living nations—to uplift all willing and obedient from sin and death to perfection everlasting life on earth, which will then, during those t of restitution, become Paradise restored.

Statistics agree that the Millennium is not coming by conversion of the heathen; for there are twice as many to as there were a century ago, notwithstanding all our sionary efforts. On the contrary, we must agree that signs of the times presage the near approach of the culm tion of the great "time of trouble such as never was s there was a nation," by which, the Scriptures assure us, siah's kingdom will be ushered in, to "bless all the fam of the earth."

SCRIPTURAL TERMS AND SCRIPTURAL ORDINATION

Perhaps we should explain that we do not recogniz Biblical the terms "clergy" and "laity," nor the t "Reverend," "Doctor of Divinity," and other similar app tions now in vogue. This, however, does not lead us to fellowship those who differ from us. We use the Script terms "Pastor," "Evangelist," "Teacher," "Elder," "Deac etc., and recognize that all of God's consecrated people ministers—that is, servants—each authorized to serve brethren as his talent may permit and as the brethren desire. As for ordination, we cannot accept as Scriptural theory of the "Apostolic Succession," and that the spe power or authority comes from men to men. We hold tha anointing of the holy Spirit alone gives the power and authority to understand and explain the Scriptures.

HOW ERRORS OF THE PAST CREPT IN

The Editor is being attacked at present by about fourth of all the ministers of the world, simply becaus preach the Bible message voiced by the angel at the birt Jesus: "Behold, I bring you good tidings of great joy, w shall be unto ALL PEOPLE!" (Luke 2:10, 11) That message of God's love and of his merciful provision in J death for the sins of the whole world began to be lost of in the close of the second century. The doctrin "Apostolic Succession" led the people of that time to re the bishops as successors to the divinely-ordained twelve Paul, and not Matthias, taking the place of Judas.

It is not to be wondered at, that at a time when abili read was not general, when Bibles were few and exper

d when this doctrine of Apostolic Succession had gotten a ›thold in the church, the people hearkened to the so-called ›ostolic Bishops. It is not wonderful that those bishops ed to be considered authorities. For fourteen centuries ere was no Bible study—merely a study and worship or eeds. Bibles were publicly burned, and those who dared to ıdy the Bible and accept its statements were hunted like e wild beasts of the forest—even in Scotland.

The Reformation Movement brought the Bible forward, t its friends had much of the smoke of the dark ages still the eyes of their understanding. As one leader after aner prayed, "Lead, kindly light, amidst the encircling ›om," and rubbed his eyes, new sects were started, all enavoring to reach the light, yet all acknowledging that the eeds, for which many of them died, were not satisfactory to her their hearts or their heads.

PRESENT ERRORS AND OPPOSITION TO LIGHT

Now we have come to a time when the various divisions God's people have too much enlightenment to burn each ner at the stake, and when they are disposed to federate, d to ignore their differences. Meantime, Higher Criticism s come in and has turned a majority of Christian preachers ay from the Bible entirely. But they are still tied to their ets and to the creeds which they no longer believe.

Meantime, in God's providence, the Bible has come into e hands of the people. Education is now general, and Bible lps are abundant. This seems to be, according to the Bible d facts, a favored time for God's people to obtain proper owledge of his Word. With others, the Editor has been eatly blessed in studying the Bible and in making clear to ners its true meaning. We have been doing this for the st forty years without serious objection, until recent years. e objection now is that the teaching of ourself and our sociates of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION beginning to exercise a world-wide influence. We have Bible udy Helps printed in thirty-two different languages. We ve Bible Study Classes in all parts of the earth. This ds some of the ministers to consider our work a menace—st as the Episcopalians once thought the Presbyterians and e Methodists a menace, as the Jews thought the early Chrisns a menace to their institutions, and just as the Baptists ›ught others a menace to them, etc.

As we make clear the meaning of our Lord's parables and rk sayings, and show the harmony of the Bible's teaching ›m Genesis to Revelation, the creeds of the dark ages bene unpalatable, nauseating. As some of the best people ›ounce these creeds, the class of preachers alluded to become ter. Unable to meet our Scriptural arguments, they indulge personal abuse and invective, with a view to hindering ›ple from hearing us and from reading our publications. t nevertheless the work goes grandly on, with increasing ›mentum. Those who get their eyes of understanding open e prompt to help others. As the people learn the real ›tives of the attacks which are being made upon us, they ve less sympathy for those making the attacks, and are ›re disposed to investigate our teachings.

ALL NEEDED BIBLE HELPS NOW AVAILABLE

We have never claimed to be a finished scholar in either eek or Hebrew. More than this, we claim that not one nister in a thousand, of any denomination, is a scholar in ese languages. The ability to read the Greek and Hebrew ›habets, and to spell out the words in these languages, is t scholarship; nor does it follow that the person able to do has thereby any knowledge of these languages. By scholarp we mean thorough understanding of the grammatical ›struction of a language.

Furthermore, we claim that in God's providence such ›wledge is not necessary to the right understanding of the ›rd of God. Bible students today have access to numerous nslations of the Bible made by the scholarly few. More ›n this, the Presbyterians have Young's Greek, Hebrew and glish Lexicon-Concordance; the Methodists have Strong's alytical Greek, Hebrew, Chaldaic and English Lexiconncordance. Besides these, there is the Englishman's unsecian work, covering the same ground; Liddell and Scott's eek-English Lexicon, McClintock and Strong's Criticisms, Emphatic Diaglott, which has the original Greek text with erlineary word for word English translation, and parallel phatic version in English, etc.

The value of such concordances as an aid to the correct lerstanding of the Scriptures cannot be overestimated. In preface to "Young's Analytical Concordance," the author s of his work: "Its great object, as Tyndale says of his w Testament, is to enable every 'PLOUGH-BOY' to know more the Scriptures than the 'ancients,' by enabling him at a glance to find out THREE DISTINCT POINTS—First, What is the original Hebrew or Greek of any ordinary word in his English Bible; Second, What is the literal and primitive meaning of every original word; and Third, What are thoroughly true and reliable parallel passages."

Whoever has these works in his possession, and knows how to use them, and does use them, has a better working knowledge of the Hebrew, Greek and Chaldaic of the original Bible than could be gained by four years' study of these languages. We possess these books and many others, and have learned how to use them effectively. As a result, we have better knowledge of the Bible in its original languages than have nine-tenths of the ministers who have taken merely a four-year theological course. We advise all Bible students to use these wonderful helps of our day, which represent the highest scholarship, rather than to waste their time spelling out the words in the original languages, the meaning and the grammatical value of which are appreciated by only about one in a thousand. We are glad to say that thousands of Bible students habitually use Young's and Strong's Concordances, besides numerous versions of the Scriptures, such as Young's Translation, The Variorium, Leeser's (Jewish) translation, and of the New Testament, Tischendorf, the Syriac, Rotherham, Emphatic Diaglott, etc., etc.

BIBLE ORDINATION

As for ordination: However ignorant the public may be in regard to this matter, we can but suppose that ministers and editors of religious papers are well-informed. These all know that the word "ordination" simply signifies authorization. Thus the Baptists authorize, or ordain, their ministers; the Methodists authorize, or ordain, theirs, etc. There is no such thing amongst Christian people as a general ordination. On the contrary, Catholics dispute all ordinations except their own and denounce all Protestant ministers as unordained. The Anglican Church similarly refuses to recognize the ordination of those whom they term non-conformists.

As God has but one church, so he has but one ordination for all who are his ministers. The one church of God includes the saintly Christians of all denominations, and the God-ordained ministry consists of those only who have received the divine benediction—the begetting of the holy Spirit. Jesus is the Head, or Chief, of this church. He is its Chief Minister. His ordination took place at the time of his consecration and baptism in Jordan, when he was thirty years of age, under the limitations of the Mosaic Law. All coming into membership in him and receiving the begetting of the holy Spirit share in his ordination. The Master declared, "As the Father hath sent me, even so have I sent you."—John 20:21.

This commission is referred to in prophecy, The Christ, Head and body, being the Speaker: "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah 61:1-3.

The holy Spirit is symbolized by the oil poured upon the head of Aaron the high priest, of which we read that it ran down the skirts of his garments, even to its hem. This typified that the holy Spirit, poured out upon our Head, Christ Jesus, has come down over the church, his body, during all these nineteen centuries, beginning at Pentecost—the anointing, ordaining, qualifying power of God on all his royal priesthood, authorizing them to declare the "good tidings of great joy, which shall be unto all people." And any who give evidence of possessing this anointing of the holy Spirit, and who have the ability and the spiritual qualifications of character-development in the likeness of Christ, which are Scriptural requisites in teachers of the church, may be chosen by the ecclesias of the Lord's people to minister to them publicly, as their more special servants in spiritual things. But any one who has received the spirit's anointing is Scripturally ordained to proclaim the message of God according to his ability and opportunity, observing only the proprieties pointed out in the Word as to sex distinctions, etc., regarding public proclamation.

So then, adhering closely to the written Word of God in our teaching, and striving to follow faithfully in the footsteps of the Master in our daily walk and conversation, we pray with all the saints: "Thy kingdom come, Thy will be done on earth, as it is done in heaven."

THE RANSOM NOT THE SIN-OFFERING

It seems difficult for some of our dear readers to distinguish clearly between the ransom and the sin-offering. Although we have repeatedly tried to make the subject clear, we will try again.

The word "ransom" in the Old Testament seems to be used less definitely than in the New Testament. In the Old Testament, the Hebrew word translated ransom is kopher, and signifies a covering, a protection, as when we read, "The wicked shall be a ransom for the righteous" (Proverbs 21:18) —their covering, their protection. The righteous are few and uninfluential in the world; and laws would not generally be made especially for their protection. The laws of society are made for the masses of the people—not for the saints; but those laws made for the people in general we—the Lord's saint—have as a covering.

The Prophet David declares that no man can give a ransom for his brother. (Psalm 49:7) That is to say, all mankind are imperfect through the Adamic fall. All are sinners; therefore none could stand before God in the sense of justifying themselves; and thus unable to justify themselves, they would be wholly unable to justify another—their brother. Here the thought is very similar to that attaching to the word "ransom" in the New Testament, showing that to be such a ransom, or covering, requires perfection, righteousness, which no man of all our race possessed, except the Man Christ Jesus, "holy, harmless, undefiled, separate from sinners," who was therefore able and qualified to give himself "a ransom for all, to be testified in due time."—1 Timothy 2:6.

The word used in the New Testament Greek for "ransom" is very explicit; it signifies a price to correspond or a corresponding price. The implication is that something was lost that needs to be repurchased, redeemed, bought back; and the thing which is competent to purchase it back must be of equal value to the thing lost or forfeited—no more, no less—a "corresponding price."

WHY A RANSOM WAS NECESSARY

The thing that was lost by Father Adam for himself and all of his family was the right to life. As the perfect man, God's arrangement provided him with the privilege of living forever on condition that he would be obedient, loyal to his Creator. His sin was disloyalty, disobedience, and its penalty was death—the forfeiture of the right to live. Thus, because of Adam's disobedience, he came under the death sentence, "Dying, thou shalt die." (Genesis 2:17, margin) Adam's children were born to him after he had thus forfeited his life-rights, and he was unable to give them more than he possessed —a dying nature. Thus we read: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned," etc.—Rom. 5:12.

God reveals to us in his Word that while he wishes to be merciful and to receive back to himself all the willing and obedient of the race, nevertheless he must maintain the dignity of his own law and cannot set aside the death sentence except upon the conditions which he has arranged; viz., a ransom. If Adam is ransomed from the sentence of death, justice will have no further claim against his life, and the ransomer would have the right to restore Adam and his race. But no ransomer could be found amongst all the family of men; for all were sinners—none was perfect, all had inherited the blemishes of sin. Hence God's arrangement—the sending of his Only Begotten Son to be the Redeemer, the Ransomer, of Adam and his family, and ultimately to be the Restorer of all that was lost.

To this service—to this carrying out of the divine program—God attached a very great reward of glory, honor and immortality. The Logos, "the beginning of the creation of God," "the first born of every creature" (Revelation 3:14; Colossians 1:15), accepted the divine arrangement gladly and humbled himself. Leaving the honors and favors of his high position on the spirit plane, he was made flesh in order "that he by the grace of God, should taste death for every man" (Hebrews 2:9) as the Ransomer of Adam. St. Paul tells us of him as the One "who for the joy that was set before him, endured the cross, despising the shame," and now as a result, "is set down at the right hand of the throne of God" (Hebrews 12:2), henceforth expecting, waiting, until the time shall come for him to bless Adam and his race for whom he has already died—waiting that the Father in due time, after the selection of the bride class, may put all things in subjection under him—under the Messiah—that he may reign a thousand years for the uplifting and blessing of those for whom he died.

THE PHILOSOPHY OF THE RANSOM

As the sinner was the perfect man, Adam—in full harmony and fellowship with God and only a little lower than the angels and crowned with glory and honor as a perfect human being—so the one who would redeem him, or be his ransomer, must have all these qualifications. He must be a man, a a perfect man; in him God's image and likeness must be co plete; he must be crowned with the glory and honor of p fection; he must be "holy, harmless, undefiled, separate fr sinners" and in full fellowship with God.

All these requirements were fully met in the Man Chr Jesus when he was thirty years of age, at which time presented himself at Jordan to complete and confirm his c secration unto death, giving himself a ransom-price for the race, to be testified to them all in due time. As a bull could never take away sin by its death, neither could an an or other spirit being ever take away sin by dying for Ada Under the divine arrangement, the Redemer must be a co sponding-price to the one redeemed. Jesus was all this; no ing more was either necessary or possible. There was noth lacking in the merit of the perfect Man to redeem the fi man and his family; nothing therefore that the church co give or do that would help in the matter. Justice co accept only the corresponding price.

That ransom-price, that corresponding-price for Adam, already been placed in the hands of justice. Jesus did t in his consecration at Jordan, in that he agreed to do the w of the Father even unto death; and on the cross he declar "Into thy hands I commit my spirit"—the spirit of life, right to life, which he had not forfeited, either by sin otherwise. That ransom-price, or price sufficient to rede Adam and all of his race, has been in the hands of justice a deposit ever since, and is there now—still unapplied. cannot be applied piecemeal, a little to each one; when appli it must be applied for all at the same moment.

Why must it be applied all at one moment? Because i just the one life. It would require the entire merit of Chri sacrifice to recover Father Adam from his condemnation, it would require the entire merit of that sacrifice for any of the children of Adam. The ransom cannot be divided into millions of parts and a little piece given to each mem of the race. The whole sacrifice of Christ was necessary each one of the race, and is sufficient for the entire race, w it shall be so applied. It is to be applied for the entire r but not until the Father's time has come for turning over race to the Redeemer—not until his appointed time for Redeemer to take possession of the race as King of kings a Lord of lords, to establish over them his glorious kingdom release them from the power of sin and death and to g them all the restitution privileges which his ransom-sacri makes possible.

THE SIN-OFFERING

In the meantime, another feature of the great heave Father's plan is working out—an arrangement by whic certain number of the children of Adam may become a ciates with Jesus in the suffering of this present time and the glory that is to follow. This feature of the plan is the providing of a ransom; for that was already provided the death of Jesus; but this plan is to provide an un priesthood who are eventually to be kings with the Savio a royal priesthood. Evidently therefore the sin-offering m not be confused with the ransom-price; for the ransom-p is complete, and was complete before the church was inv to come into this position of self-sacrifice.

The Jewish Day of Atonement pictured the entire w and operation of the sin-offering, which began in the pe of Jesus. The death of Jesus was typified by the killing the bullock on the Day of Atonement. That was the g sacrifice for sins—a sin-offering which was made by Je who offered up himself. He was both the anointed Priess God and also the devoted Sacrifice. The merit of that Sa fice might have been applicable to all the people; but if there would have been no room for the sacrifice of the Lo Goat Class, the sacrifices of the under-priests, who, if faith are by and by to be made the royal priesthood of the Mil nium. In the type, the High Priest allows the merit of sacrifice to be applied to himself and his house—himself resenting the church which is Christ's body; his house re senting the household of faith, the consecrated ones who fail to become members of the body of Christ and will ins be on the spirit plane, "a great multitude" who will s God day and night in his Temple—in the church glorified

OFFERINGS MADE DURING THE GOSPEL AGE

This passing of the merit of Jesus' Sacrifice, first of to and through his church does not diminish the merit of sacrifice nor its value, for every one who shares in that m participates on condition that he will surrender his ear rights, following in the footsteps of Jesus. The priestly c includes those who keep their covenant arrangement, vo tarily and heartily lay down their lives in the Lord's ser The Great Company class is composed of those who have fa

fully surrender their earthly lives and rights, and will efore have these earthly rights taken from them through at tribulation. Any others who reecive of the Lord's favor ing this age and fail to get into one or the other of those ses—if they fail to become members of either the royal esthood or of the Levite-servant company—cannot retain restitution blessings or privileges, but will die the second th. Thus the entire merit of Jesus, designed for Adam his race, merely passes through the church class, the secrated ones, on its way to Adam and his race. The rch having the opportunity, by reason of this arrangement, share with Jesus in suffering for righteousness' sake—the at High Priest accepts our consecrated beings and makes m part of his sacrifice, and the full measure of his merit the ransom-price passes on to humanity to give Adam and family restitution privileges for a thousand years.

These are the better sacrifices and offerings for sin not le by us, but made by the great High Priest whom the her has appointed for the purpose. This great High Priest been completing his sacrifice for sins; first his own flesh, then the flesh of all those who have come unto the Father ough him during the past nineteen centuries. He will soon plete his sacrificial work, and glorify with himself those suffer with him—making of them his consorts in his sianic kingdom. Then he will apply on behalf of all man- d the merit of the sacrifice which he finished at Calvary which he has merely loaned or imputed to the church ing this Gospel age.

This Sacrifice will be given fully, completely, everlastingly justice, appropriated as the full offset of original sin. thwith Adam and all of his children will be turned over justice into the hands of Jesus. Divine justice will have more to do with mankind. All will be under the adminis- tion of the Millennial kingdom. For a thousand years the eemer, the Redeemer of the race, will teach, reward, ish, deal with humanity for their instruction in righteous- s and their uplift from the sin and death condition, giving every one a full opportunity for returning to perfection.

At the close of the thousand years, Messiah having accom- hed everything possible for every member of the race, will n over all to the Father and will say to the sheep class, me, ye blessed of my Father, inherit the [earthly] king- n prepared for you from the foundation of the world." atthew 25:34) All others, found unworthy of everlasting , will be destroyed in the second death, symbolically pic- ed as a devouring fire.

Thus we have striven to make plain the distinction between ransom-price and the application of the ransom-price, and sin-offering and the blessing resulting to the church from privilege of participation in those sin-offerings—the suffer- s of Christ.

THREE INTERESTING QUESTIONS

We take occasion here to answer some related queries:

Question.—Is it proper to say that we, the church, receive imputation "a certain portion" or "our share" of the merit the ransom now—during the Gospel age?

Answer.—The person using this language might have the per thought, but would not be using the best words in ch to express that thought to avoid being misunderstood. above shown, all the merit of Christ is necessary to each nber of the race. If we divided up the merit of Christ, ody would have enough. If it were all given to one, the ers would get none. God's plan, therefore, is to hold that som-price in reserve until the due time for the inaugura- tion of Messiah's kingdom, and then apply that price and transfer the whole race at one time to Jesus—to the Messianic kingdom. Then during the Millennium, it might be proper to say that every one will be receiving the restitution blessings as his share or participation in the ransom merit; but strictly speaking, the whole blessing of the whole world is the ransom blessing.

Question.—If the ransom has not yet been applied, apportioned, credited, to the race on the books of justice, and if we who are of the church are members of the world, how do we participate in the ransom blessing?

Answer.—The entire ransom merit being in the hands of justice, the one who owns that merit, Jesus—in harmony with the Father's plan—imputes it to the whole company who will accept the offer of this Gospel age and surrender themselves sacrifices to walk in the Master's footprints. There is quite a difference between giving and imputing, just as there would be a difference between giving a man a thousand dollars and imputing to him a thousand dollars by endorsing his note. Jesus, as our great Advocate, imputes to us, or endorses us to the full extent of our contract with the Father. Our contract is that, like Jesus, we will surrender our earthly rights.

The heavenly Father could not recognize us as worthy of entering into such a contract, except as our great Advocate endorses for us, or guarantees us, in the matter. What does he guarantee? He guarantees that we shall lay down our lives—that our earthly lives shall be fully surrendered in due time. see correction – Bottom of page 5980.

As we have seen, there are three classes for whom Jesus becomes Surety, Guarantor. First are those who fully and completely carry out their contract both in letter and spirit, laying down their lives voluntarily, after the Master's example. These will be the "more than conquerors," the members of the body of the Anointed. Next will come the Great Company class, who will eventually be conquerors, but not "more than conquerors." Because conquerors, they will be granted everlasting life on the spirit plane; but because of lack of zeal and love, they will fail of the election as members of the body of Christ.

Third, there are those who will be neither more than conquerors nor even conquerors, but failures—turning back to sin, like the sow to her wallowing in the mire. These will die the second death. In any event, our great Advocate, the High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain restitution rights or privileges. Those restitution blessings will be fully and completely released when the last member of the ~~body of Christ~~ spirit begotten shall have gone into death.

Question.—Would it be proper for us to suppose that the world might begin to receive its share of restitution blessings while some of the members of the church are still in the flesh?

Answer.—No! This would be an impossible thought. The whole merit of Christ is mortgaged by the imputation which Jesus has made of his merit to the company consecrating during this age. This mortgage must be released fully, completely, before the New Covenant can be sealed and put into operation for giving restitution blessings to Adam and his race. Hence, we are not to expect any restitution, either of the ancient worthies or others, until the Little Flock shall have passed beyond the Veil and the Great Company class shall have passed through its tribulation.

"SUFFER THE WORD OF EXHORTATION"

et all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice, and be ye kind one to another."—Ephesians 4:31, 32.

The same Apostle who uses these words of our text has where classified these evil fruits here enumerated as works the flesh and of the devil. He tells us that they that do se things shall not inherit the kingdom of God. He indi- es that these traits have come with our fallen nature. But who have left the world, who have renounced its spirit, under the most solemn obligation as new creatures in ist to bring our fallen nature with its tendencies to evil full subjection to the new nature, to bring the old crea- e under control of the mind of God, the holy Spirit, the will, crucifying the flesh and bringing every thought captivity of obedience to Christ.

St. Paul contrasts these fruits of the adversary and of fallen flesh with the precious fruits of the spirit of God. one spirit is heavenly, Godlike, while the other is rthly, sensual, devilish." Faith, goodness, meekness, gen- ess, patience, peace, self-control, love—these are the heavenly fruits. They are the very opposite of the spirit of the adversary. As we endeavor to do the will of God, to cultivate the sweet qualities of the holy Spirit, we find continual warfare with the inherited weaknesses of our fallen flesh. Some may succeed in a comparatively short time in gaining to a large degree the victory over these works of the flesh and of the wicked one, while others may have a great war to wage. But the victory over this evil disposition must be won; else we shall never be granted an entrance into the kingdom. The Lord is watching to see the zeal and earnestness with which we strive to put off these works of the fallen flesh, these evil traits of character. Knowing our own natural weaknesses, each of us is so to watch and guard himself, so to cry unto the Lord for help, so to fill his heart and mind with the Word of the Lord, that he may be kept pure and free from the alloy of sin.

Coming to analyze the Apostle's exhortation of our text, it

would seem as if he were mentioning one of the worst traits first—"all bitterness." Bitterness is an acrid condition, the very opposite of sweetness. It represents a rancor in the heart, and is very closely allied to the last trait mentioned—"malice." Maliciousness in the heart, leads one to malevolence, to seek to do injury to another. The spirit of bitterness and malice, granted an entrance into the heart, is very likely to extend to all the affairs of life and to make complete shipwreck of the new creature. Its effect is most baneful. While it is possible for one to become angry, and to feel vengeful momentarily, without the feeling amounting to bitterness which would be lasting, without a development of malice, nevertheless, fleshly anger and wrath are sinful, dangerous and certain, if not conquered, to lead to bitterness and malice.

"AS YE WOULD THAT MEN SHOULD DO UNTO YOU"

The Lord's Word admonishes us, "Let not the sun go down upon your wrath." No matter what provocation one may have had, he should see to it that the matter is settled as quickly as possible. Anger or wrath must not be harbored and cherished; for it is sure to lead to permanent bitterness and hatred. The word anger seems not to be so strong a word as wrath. Wrath in an imperfect, fallen being, seems to be deep, determined and lasting anger, something that is resentful, retaliatory. Evil speaking is a more refined, a more subtle matter, more deceitful, more malicious. Many people become so weak in character, so unbalanced, that they do not realize the proper application of the golden rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. All such conduct should be put far away from the Lord's children, from those who have taken God's holy covenant upon themselves and who profess to be God's ambassadors.

We are not saying that there is no such thing as righteous anger, righteous wrath. "God is angry with the wicked every day." Even now his righteous wrath is kindled against the nations of the earth, and he is smiting them to their final overthrow. If all anger is wrong, then God himself would be guilty of sin. But God's wrath, his anger, is always of a proper kind. It is not fleshly anger or bitterness. God is angry with wickedness, and this anger signifies that he will punish it. The Scriptures, however, never refer to the Lord as being bitter or malicious. God is love; he is patient and good, even to the wicked. He does everything in justice and love.

Now if it is right for God to have certain anger, certain wrath, would it be right on our part to exercise anger or wrath on any occasion? There may, as we have intimated, be times when one may properly be angry. For instance, we should properly feel a certain degree of anger against ourselves. If we found that we had not properly improved our opportunities, if we have been careless or negligent in watching our "thoughts, and words and doings," we might w be provoked, even angry with ourselves. But if the heart right, we should be neither too indignant nor discouraged account of our failures in this direction, but strive more a more carefully, with the Lord's assistance, to overcome, deavoring to learn a lesson from every mistake we make.

NEED FOR EARNEST HEART-SEARCHING

Not having the right or the ability to judge the heart another, we should be very slow to anger, and very care how we express ourselves. We are to remember that only Lord has the right to punish. The Lord's people should str against all these weaknesses, these blemishes, of the fle which are stimulated by the adversary and his hosts—ang wrath, strife, malice, hatred. We should fear these things we would a plague.

What carefulness, what scrutiny of ourselves, what e nest prayer for help, this thought should bring! How should guard our tongues against evil-speaking, backbiti slander, for this is the fruit of lovelessness and malice. A in guarding our tongues, we must remember that it is fr the heart that these evil words proceed. Therefore our he must be made and kept so loyal to Christ, so in tune w God's holy Spirit, that it will not send forth any such bit waters.

The Psalmist says, "Let not an evil speaker be establis in the earth." See also St. Paul's counsel to Titus, 3:9 and to Timothy. (1 Tim. 3:11) Oh, that this spirit of l and kindness and consideration one for another might so ric dwell in every member of the church of Christ that each would not only refrain from speaking evil of a brother sister, but that it would give pain to hear a defamatory about any one, and particularly about a fellow-pilgrim in "narrow way"! If this were the attainment of each mem of all the different ecclesias, how much more closely wo they be bound together in the bonds of Christian love!

As we have said before, we believe that the majority the dear friends are developing more and more of this sp of love and consideration; but there is still room for provement in the cases of some, at least. The mischief t can be done with the tongue is almost unlimited. How wat ful and prayerful, then, we should be of our influence! urge a careful rereading of Vol. 6, pp. 583-588, of STUDIES THE SCRIPTURES. It is good that our pure minds be stir up by way of remembrance. We believe that our time is sh in which to complete our work of character structure. I should be impressed upon us more and more as we see after another of the body members of Christ passing bey the veil. Let us seek by prayer and by daily, yea, hou effort, that we may in all things become copies of God's d Son, and hear, when our time shall come, the Master's sw "Well done!"

"STRAIGHT PATHS FOR YOUR FEET"

"Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—Hebrews 12:13.

Oh, for a trumpet voice with which to call upon the Lord's people everywhere to be on the alert to resist our great foe—Satan! And in the word "Satan," we include all the arts of our great adversary, whereby he lies in wait to deceive and entrap the soldiers of the cross. He is indeed the adversary of the whole world, in that he is the adversary of God and of all the wise and gracious provisions and laws which God has made for human protection against the downward and destructive tendencies of sin.

From information reaching us in various ways, we incline to the belief that a great wave of immorality and sensuality is passing over the civilized world. No doubt the War and the various new conditions which it has opened up have much to do with this evil condition. It could hardly be otherwise. But additionally, it would appear that our great adversary has for thousands of years found sensuality, immorality, to be one of his best avenues through which to attack mankind, and especially those of humanity who have acknowledged the Lord and the righteous regulations which he establishes for all those who will be his people.

Bible students familiar with the history of typical Israel will recall that it is along this line that Balaam and Balak plotted against Israel with so great success, bringing upon the Israelites divine judgments. St. Paul tells us that it was in this manner that our race, originally created in the image of God, fell so far into degradation. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be w they became fools. . . . God also gave them up to cleanness through the lusts of their own hearts, to disho their bodies between themselves. . . . As they did not tain God in their knowledge, God gave them over to a re bate mind, to do those things which were not proper; be filled with all unrighteousness, fornication, wickedness, co ousness, maliciousness; full of envy, murder, debate, de malignity; whisperers, backbiters, haters of God, despite proud, boasters, inventors of evil things," etc.—Romans 1 32.

If any one wonders how our race came into its present praved condition, he has in the above words of the Apost full explanation. And now, after the propagation of the G pel for more than eighteen centuries—after the Bible has printed in every language, and when education is so gen that practically everybody can read the Bible, and when kn edge on every subject is so greatly increased, is it not tounding to see that our adversary's early tactics are again vailing? Again the learned are professing to be wise, and foolishly rejecting the wisdom from above; and again im ality is rampant: anger, malice, hatred, strife, backbit whispering, wars, and murders are prevailing. The Lord se to be letting mankind learn the lesson that civilization not spell salvation, as some had expected.

The Bible represents mankind as birds, and the g adversary as the hunter seeking to entrap and to kill th but the saints are pictured as speckled birds, especially att

to the hunter. Against these he uses his arts and snares
keen interest in their downfall.

A BLESSED MEANS OF GRACE

Some years ago, in the Lord's providence, we were guided
presentation of A VOW UNTO THE LORD which we ear-
ly recommended to his people and which we believe has
them great good. Not that this Vow, or any other vow,
d be greater or wider in its scope than the vow of self-
ifice which each of the Lord's people took upon himself
re he was acceptable to the Lord and begotten of the
Spirit; but this Vow has proven helpful to his saints in
it has drawn to their particular attention certain dangers
he way, counseling as respects their abiding in the Lord's
r.

About 20,000 of the Lord's consecrated people have written
desiring to be enrolled as amongst those who have taken
Vow. From very many of these we have heard what great
sings have come to them through their endeavors to ob-
e faithfully the various items of that Vow—how their
have been kept from stumbling; how they have been
ed in respect to their fellowship with the Lord; how
have been refreshed in spirit as they remembered daily
he throne of grace all others who have taken the Vow;
they have been blessed also in their daily remembrance
he harvest work and their own privileges therein; and
they have been made the more cautious by the resolu-
s respecting Spiritism and Occultism, and respecting
r fellowship with persons of the opposite sex.

With the thought that many may be readers of THE
TCH TOWER now who were not at the time this Vow was
sented, we print it afresh:

A VOW UNTO THE LORD

1. Our Father, which art in Heaven, hallowed be Thy
e. May Thy rule come into my heart more and more, and
will be done in my mortal body. Relying on the as-
ance of Thy promised grace to help in every time of need,
ugh Jesus Christ our Lord, I register this Vow.

2. Daily will I remember at the Throne of Heavenly Grace
general interests of the Harvest work, and particularly the
re which I myself am privileged to enjoy in that work,
the dear colaborers at the Brooklyn Tabernacle and
hel, and everywhere.

3. I Vow to still more carefully, if possible, scrutinize my
ights and words and doings, to the intent that I may be
better enabled to serve Thee and Thy dear flock.

4. I Vow to Thee that I will be on the alert to resist
ything akin to Spiritism and Occultism, and that remem-
ng that there are but the two masters, I shall resist these
res in all reasonable ways as being of the Adversary.

5. I further Vow that with the exceptions below, I will at
times, and in all places, conduct myself toward those of
opposite sex in private exactly as I would do with them in
lic—in the presence of a congregation of the Lord's people.

6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

7. Exceptions in the case of Brethren—wife, children, mother, and natural sisters. In the case of Sisters—husband, children, father, and natural brothers.

A WORD OF WARNING

We have heard from some that, while they had great blessings when they carefully observed the Vow, they gradually grew careless of it and began to lose their blessings, and stumbled into sin. We shall never be beyond danger, dear Brethren, as long as we are in the flesh. Hence, everything that we can do on the side of the Lord, on the side of righteousness, as New Creatures enlisted under the banner of our Redeemer, we should do—for the maintenance of our own standards and for the assistance of others in the fight against the world, the flesh, and the adversary, in which we have enlisted.

The text at the head of this article should never be forgotten by any of the soldiers of the cross. The strongest need to remember it, and surely the weaker ones need to obey it. We are all lame. None is able to walk uprightly, perfectly, in the footprints of our Lord. At very best, we limp. How necessary, then, that we do our best to avoid trials and temptations which would be a special strain upon us because of our weaknesses of the flesh! How we should seek to walk close to the Lord and to hold firmly to his hand while passing through the trials and the difficulties of the present time!

Does some one suggest that such a course represents weakness and dependence? Surely, it does; and surely the one who does not know of his weakness and dependence upon the Lord has not learned his primary lesson! Let us not be ashamed of regulating our lives so as to avoid temptations as far as possible; for this is the wise course admonished by the Lord's Word. To be proud, self-confident, and willing to trust in ourselves anywhere bespeaks the spirit which is not in close fellowship with the Lord, who shows his face to the humble and the meek.

If there are special trials upon the world and upon the Lord's followers now, we may expect that these will be increasingly severe in coming days, and years. How necessary it is that the Lord's followers shall be courageous, strong, determined for the right—especially in all matters of self-control! "He that ruleth his own spirit [his own mind] is greater than the warrior who captures a city," is the inspired announcement. Let us seek to be great from the divine viewpoint—pleasing to the Lord; guarding well our words and thoughts and doings, not merely on our own account but additionally in the interest of all with whom we have to do. Thus we shall more and more be bright and shining lights, showing forth the praises of him who has called us out of darkness into his marvelous light."—1 Peter 2:9.

FROM MALTA TO ROME

[aragraphs 1 to 8, 11, 13, 16 and 19 of this article were reprinted from article entitled "St. Paul Prisoner at Rome" published in issue of November 1, 1909. The remainder was reprinted from article entitled "The Apostle Paul at Rome" published in issue of June 15, 1903. Please see the articles named.]

A LIVING SACRIFICE

[aragraphs 6, 7, 9, 10, 12 and 13 were reprinted from article entitled "Christian Living" published in issue of October 1, 1893. Paragraph 11 was reprinted from article entitled "Is Faith the Gift of God" published in issue of May 1, 1901. The remainder was reprinted from article entitled "Living the New Life" published in issue of September 1, 1907. Please see the articles named.]

RESURRECTION

Dear Lord, I pray for courage, strength and love,
For that pure wisdom, promised from above,
That I may faithful be and worthy found
To stand "that day" beside the grass-grown mound
Of my beloved dead, and say, "Arise!
Come forth to light and life, lift up thine eyes!
Awake, and burst the prison bands of death!
Stand up, the God of Heaven restores thy breath!
Return unto the land that gave thee birth—
No longer, as of old, a sin-cursed earth—
The desert places blossom as the rose,
With fragrance laden, every breeze that blows!
A Highway thou shalt find, a way of life,
No pride, nor selfishness, no envy, strife,
Shall prosper there; the ransomed of the Lord
Shall walk thereon, obedient to His Word;
No longer shall the 'lion' or 'ravenous beast'
Upon the poor, the weak, the innocent feast;
There God shall wipe all tears from every eye,
No grief shall touch thine heart, not e'en a sigh,
And there shall be no death, nor any pain!
Awake! Rejoice and join the glad refrain,
'Hosanna, peace on earth, good will toward men,
All honour to the Lamb. Amen! Amen!'"

GERTRUDE W. SEIBERT.

LOS ANGELES—SEATTLE—MILWAUKEE CONVENTIONS

The Los Angeles Convention of the I. B. S. A. opened September 2d and closed September 10th. The Chairman of the convention, Brother Rutherford, declared that, without any exception, it was the finest and most spiritual convention he had ever attended, and many others voiced the same sentiment. One sister remarked that the addresses and general tone of the convention were so spiritual that her eyes were suffused with tears at every session. Surely, it was good to be there! The program was closely followed, and the arrangement of the fixed topics in advance seemed to work beneficially, as it has done with other conventions this year.

The attendance at the convention was estimated at one thousand. The special service for the public on the closing Sunday packed the spacious Temple Beautiful to its utmost capacity, with about 200 brethren on the platform and about 600 in an overflow meeting, making a total of 3,800—besides about a thousand turned away. The close attention given by the public was remarked by many. The audience was an extremely intelligent one, probably one-half of it gray-haired people. Good results are hoped for from the public service, and we hope also that the convention's general influence will be far reaching, not only in the Los Angeles Congregation, but also in the smaller companies round about, which were well represented.

The PHOTO-DRAMA OF CREATION had two full exhibitions—four nights each, with a Finale, making nine in all. It was well attended and a large number of cards were handed in, requesting further information and literature.

An interesting event outside the convention program was an address by Brother Russell in the Park Avenue Christian Church, Los Angeles. The Minister of the Congregation, Brother Anderson, has within the past few months come in contact with present truth, and has been feasting upon it. He has also been preaching it to the congregation, and has had various of the brethren lead Berean Studies and give addresses. His invitation to Brother Russell to take supper at his home and afterwards address the congregation was accepted with appreciation. The attendance crowded the edifice, about 500 being present. The attention was excellent. Evidently a considerable number of the congregation were deeply impressed with the divine plan of the ages, as were also visitors from the neighborhood. Brother and Sister Anderson seem to be very thoroughly committed to following the light as the Lord may privilege them to see it. They give evidence of full consecration to the Lord, and a clear spiritual insight into the plan.

A public witness to the truth was given in San Bernardino and seemed to be well received. About 500 very intelligent people gave close heed to the subject, "The World on Fire." This was considered on excellent attendance for a Tuesday afternoon in September. Many requests were made for literature.

Our next stop was at San Francisco, where we addressed about 400 of the brethren of that vicinity gathered for Wednesday afternoon. No public meeting was attempted, but we had splendid fellowship with the brethren, about 100 of whom accompanied us to Oakland, where we took our train northward.

At Ashland, Oregon, about 50 of the friends awaited our train and gave us a most cordial welcome during the 20 minutes we stopped there, some of them accompanying us farther.

The next stop was at Medford, Oregon, where we had about 10 minutes, and were warmly greeted by about 20 of the friends. Again we exchanged cordial greetings and sang, as the train pulled out, "God be with you till we meet again."

Portland, Oregon, was our next stop. Although about 20 of the Portland brethren attended the Seattle Convention, we were warmly welcomed. About 50 awaited our arrival at the station. We had splendid fellowship with the brethren during the day, nearly 300 being in attendance. The evening meeting for the public was in the largest hall available. Its capacity of 1,300 was stretched by putting about 200 brethren on the platform, while about 150 stood. A more earnest and sympathetic audience could scarcely be imagined. The closest attention was given and we hope that the eyes of understanding of many were opened and their hearts drawn nearer to our Blessed Lord.

THE SEATTLE CONVENTION

This was one of the most successful conventions of the year. There were 1,100 in attendance. A considerable number of these came from Victoria and Vancouver, Canada—probably 200. The spirit of the Lord seemed to be manifest everywhere amongst the brethren—love, joy, peace, the holy Spirit, shone in their faces. Every way this convention was a great success. We cannot say that it was better than the Los Angeles Convention, or others, but it would be hard to imagine a better one, or a more earnest and loving spirit fellowship. The convention lasted only four days, but t were brimful of good things—a spiritual feast.

The service for the public was held in the Arena Sun afternoon. A vast audience of 4,500 very intelligent look people heard, "The World on Fire," and what the grand c come will be—"a New Heavens and a New Earth," wher will dwell righteousness. The closest attention was given s probably one-fourth of the audience, or more, were gr haired. Requests for further literature were many.

The Love-Feast Sunday evening at the close of the c vention was very enjoyable. All hearts seemed to be ov flowing with love for the Lord and appreciation of his tru and with brotherly love for all who are followers of Jesus.

The PHOTO-DRAMA OF CREATION was shown in anot theater every night during the four nights of the conventi The theater's capacity of 1,100 was packed, and hundr were turned away each night. The DRAMA will be repea on account of the interest manifested. Incidentally we mark that one of the brethren attending the convention fr Canada informed us that the showing of the DRAMA in city had brought between fifty and sixty into the truth into regular class attendance.

* * *

Our next stop was at Spokane, Wash., Monday, Sept We were greeted at the station by about 60 brethren sisters. We had arranged a one-day convention for frie from nearby points. Nearly 300 were in attendance, an splendid season of Christian fellowship was enjoyed. evening meeting was for the public, Brother Russell's to being, "The World on Fire." The attendance was about 1,4 many standing and many turned away. Excellent atten was given and we have reason to hope that some impres for the truth was made upon some hearts and minds.

Thursday, Sept. 21st, we arrived in Duluth, Minn. Ag we were given a warm welcome, again a one-day convent had been appointed, and again the Lord seemed to pour ou blessing upon us, refreshing our hearts as we considered gether the good things of his Word. The attendance not large—less than 100, but the loving interest manife was pronounced. Although the weather was wet and about 750 were present at the night meeting for the pul They gave splendid attention.

A night's ride brought us to St. Paul, where we ha short stopover between trains. The St. Paul and Minneap friends had heard of this stopover and quite a little gathe assembled to bid us God-speed for the Milwaukee Con tion, to which some of their number had already gone, w others were intending to go. We had a pleasant hour them, very truly refreshing and profitable.

MILWAUKEE CONVENTION

When we arrived the Milwaukee Convention was ur full swing, and excellent reports reached us of blessings ready received from the Lord by those in attendance. had two days with the dear friends, and greatly enjoyed same. The total number in attendance, about 950, was no large as we had hoped for, but the interest made up for lack in numbers. The addresses were reported to be excell along the lines of the program and very edifying.

The PHOTO-DRAMA OF CREATION showed for eight nigh the DRAMA being repeated. The attendance throughout splendid, averaging about 2,000 per session. About 2 cards were handed in expressing desire for further literatu

The climax of the convention was the Love Feast and public service. About 900 participated in the former at conclusion of Brother Russell's address on "I am the L of the World."

The public address was attended by about 4,500, mostly telligent and elderly people. Excellent attention was gi Some results will surely follow to the Master's praise his people's joy!

Homeward bound we stopped between trains at Chic There also some of the friends met us—nearly a hundred short address was made to them along the lines of the portance of brotherly love amongst the Lord's people.

Our next stop was Brooklyn, where we arrived on tim

Amongst the interesting features at nearly every place the consecration of children. And we should not forge remark that the new "Pastoral Work" seemed to make o an impression upon the hearts and minds of the friends. M of the sisters were glad to have a share in the work to know how it could be carried out. We believe that m will be done immediately, and that the dear sisters throug the country will be awakened and taught by experience to work efficiently, and that the great smiting of the Jo shall begin and progress with wonderful power, as we ex it to do.

INTERESTING LETTERS

FIERY TRIALS IN BRITAIN EASING

3 BROTHER RUSSELL:—

Greetings and fond love in the Lord! It is now some little since last we wrote you with respect to those of our brethren who are affected by the Military Service Act his country. We are glad now to report some slight rovements in the situation. From the very beginning our hren have claimed exemption from the provisions of the as Conscientious Objectors, but for a long time the unals before which their cases came were not pre- d to acknowledge their conscientious objection, one diffi- y being that the I. B. S. A. was not known to them. things have changed now and our brethren are finding ss hard to secure—as an alternative to Military Service— e work of National Importance. At the present time of our brethren have been given absolute exemption, nty-three are in a Non-combatant Corps, one hundred and -four have been given work of National Importance, and ty-two have been handed over to the Military and have ered various punishments rather than obey Military or-. With reference to this latter number the Government into operation a scheme whereby these men are to be re- ed from Prison and—as State servants—be employed in k of National Importance, such as road-making, quarrying, About thirty of the eighty-two mentioned are already s engaged and about twelve others are at home on parole ting for work to be found for them.

You will be interested to know that the War Office offi- s have kindly consented to cancel the papers calling to colors all those brethren who are elders, pending the sion of the High Court as to the proper status of our rs under the Act. This decision we expect to receive ut the middle of November. This means, of course, that ious classes are to receive the benefit of their elders' serv- meantime. We are grateful to the Lord for this evi- e of his loving care for his dear ones in this hour of need.

We need hardly say how keenly we are anticipating fur- opportunities of service that the Lord in his gracious poses may have this side of the veil; and we are looking to as his faithful servant to point out to us such further vileges of witness as it may be his good pleasure to provide.

believe that the trials through which our beloved brethren e have been called upon to pass of late have had a hty, sanctifying influence and have helped us all to be l more devoted to our Lord, and prepared to spend and spent in his service—realizing the privilege of being his nesses and suffering, if it be his will, for his name's sake.

We pray for you, dear Brother, and all our beloved thren associated with you in service for the Lord, that grant you all heavenly wisdom and grace sufficient each every day, so that your labors may ever be to his praise glory.

With much fervent love in him to yourself and all the r colaborers with you, we are,

Your brethren and servants in the Lord,

I. B. S. A.—London, Eng.

REJOICING AGAIN IN THE LORD

DEAR PASTOR RUSSELL:—

Some twenty-five years ago I read Vols. I. and II. of STUDIES IN THE SCRIPTURES. I found them very interesting, but to me at that time not spiritually helpful, so I read only part of Vol. III.

Of late years I have been greatly oppressed by the growing powers of evil in every denomination, and I felt a withdrawing of the holy Spirit from me. I prayerfully sought to know the reason, and my only answer was a direction to study the book of Revelation. I tried to do so several times, but even with the help of a commentary, I could not understand it. Finally, I thought that if I carefully and prayerfully read your books they could not harm me. I did so, and looked up every reference and the context, and also the history of the world.

The dates from the Bible seemed very conclusive; but the Pyramid chapter convinced me, and I resolved that I would be guided in the future according to the STUDIES.

I belonged to the Anglican Church, and had a fair knowledge of its doctrines and those of several denominations; and I thought you belonged to one that I did not know about.

While trying in St. John to get other volumes of your books, I met with some people who believed as you do. I bought the whole set of books and subscribed for THE WATCH TOWER.

I rejoice now again in the Lord, and in our dear Savior's second presence.

I have not yet finished all the volumes, but I have taken the Vow, and I mean to follow on in the way that God may guide. Praise his name!

I wish to thank you for the help I have received through your writings, and I mean to do all I can to spread them, and speak about the truth.

Your sister in Christ, ELIZABETH WETMORE.

HOLDING TO FAITH'S ANCHOR

VENERATED BROTHER IN THE LORD:—

While renewing my subscription to THE WATCH TOWER, I avail myself of the opportunity to tell you how much its semi-monthly calls gladden us. We ever find therein, abundantly given, the strong meat necessary to properly maintain us as new creatures, that we may grow in all the graces and fruits of the spirit.

In spite of the trials and difficulties abounding in these perilous times, the condition of our little class is very satisfactory. Each of us is holding firmly to the anchor of faith—the precious promises of our Heavenly Father, which alone can protect us against the waves already foaming, roaring and threatening to engulf the "mountains." We make Psalm 46 ours.

In behalf of the whole ecclesia here and vicinity, I present to you, beloved Brother Russell, this expression of the sincere sentiments of our love in the Lord.

Your humble brother in the one hope, ELIE THEROND.

. XXXVII BROOKLYN, N. Y., NOVEMBER 1, 1916 No. 21

HOW WE MAY GROW UP INTO CHRIST

"Speaking the truth in love, . . . grow up into him in all things, which is the Head, even Christ."—Ephesians 4:15.

In proportion as any who seek to know God are led to see true character, they have confidence in him. After such e come to the point of full consecration to the Lord, they ive the begetting of the holy Spirit, and become of the ch class, the sanctified in Christ Jesus, the set apart ones t apart by the holy Spirit. Of these the Apostle Paul , "God hath not given us the spirit of fear." The new ture must repel every attack of servile fear—which be- s to the flesh, the fallen condition. The new mind must mph over this natural tendency, must cultivate trust in Lord.

No man could do more than take away our earthly life. man can take away our future life. "Fear not them h kill the body, but are not able to kill the soul; but er fear him which is able to destroy both soul and body." he child of God is to be very courageous, knowing that ne can do him harm, knowing that God will not permit hing to come to him that will not be for his good. The htened child of God would have no fear, or dread, of al torment. He would still have proper fear such as a and would have toward a wife, or a wife toward a hus- l—a fear of displeasing or disappointing, and thus losing esteem and confidence of the companion.

n respect to all the brethren we should have such fear. We should have a filial fear toward God, but not with the thought that he would harm us or torment us or do us violence of any kind, but fear lest we should lose our fellowship with him. So, then, whatever fear we have of a slavish kind is not from God. Such fear brings a snare. But love, inspired by a true knowledge of God, and begotten of his Spirit, delivers us also from the fear of man, in proportion as this love abounds in us.

God has given us the spirit of love, the spirit of a sound mind, the spirit of power. The Christian knows that "all things work together for good to them that love God." This is to him a source of power, of strength. Circumstances and conditions which would quite overwhelm others, he may expect to have. This spirit is not only a spirit of power, but a spirit of love—a spirit of kindness and gentleness. It is a spirit that loves to do good, to do right, to be helpful. And so the Christian with this spirit of love and of a sound mind becomes more and more Godlike. This enables him to have more and more compassion for those who are out of the way. And as God sent his Son, and as the Son came and provided the blessing of life for all at such a great cost to himself, so all who have his spirit will strive to bless others.

EVIDENCES OF A SOUND MIND

The fall of Adam has worked ruin to mankind, so that from

the crown of the head to the sole of the foot there are none sound. (Isaiah 1:5, 6) None are sound of mind or body. All are out of the way. "There is none righteous; no, not one." (Romans 3:10) But in proportion as we receive the spirit of the Lord, and in proportion as that spirit of the Lord works in us and develops us and influences all the conduct of life, in that same proportion we receive the spirit of a sound mind.

This soundness of mind will teach us how better to use our bodies. A person of unsound mind may either eat too much or eat what does not agree with him. In proportion as we have a sound mind, it influences what we eat, what we drink, and everything we do; it helps to regulate and control everything in life for us. It gives us broad views of all the affairs of life. It gives us more generous views of mankind. We recognize that mankind are under the curse, and we have a feeling of compassion for them. We have much advantage every way, because God has opened the eyes of our understanding.

This spirit of a sound mind makes us more helpful. We know better how to deal with each other as brethren. We know better how to deal with our children, with our neighbors, with the butcher, with the ice man and with every one else. The truth does not come to many of those who are naturally soundest of mind, and it takes time for the truth to bring in a measure of soundness. But we notice that when one receives the truth in the love of it, it has a healing effect on his mind. He will begin to think more correctly and to act more wisely.

Then he will desire to proclaim the truth. The truth is to be spoken humbly, but fearlessly. The Christian is not at liberty to speak contrary to the truth. If he is a professed minister of the Gospel, when the truth reaches him, he is not at liberty to continue to preach error just because the congregation appointing him might not desire the truth. A worldling in that pulpit would have no qualms of conscience. He would say, "I am giving these people the very things they want. They are paying my salary." That would be his attitude because he had not received the spirit of the truth.

One who had received the spirit of the truth would say, "I now see that some of the things I have been preaching for years are injurious, dishonoring to God, misrepresenting his character, and more or less turning people away from the truth. I have been teaching error, the very opposite of what I wish to do; I cannot longer dispense these errors. I am not the ambassador of this denomination; I am the ambassador of God. I am not the servant of this denomination; I am the servant of God, of the truth. If I should preach error, that which would be contrary to the truth, I would be guilty before God. I must stop immediately."

Such a person would lose his standing—honor amongst men, favor, influence, etc. But all this is not to be considered. St. Paul says that these things are all but as loss and dross, are but vile refuse, if we can only win a place in the kingdom. Then we shall have won the "pearl of great price." So, then, the speaking of the truth is essential to the Christian. In his own heart, of course, he must have it enshrined. When he has received the truth into his heart, he will esteem it a blessed privilege to speak it.

Our tongue is the most powerful member of our body. Its influence is the greatest of all—the most far-reaching. It may be an influence for good or for injury. The Apostle says that with the same tongue we may praise God and injure men. To speak the truth, to confess Christ before men, either publicly or privately, is a great privilege. But in order to be a servant pleasing to the Lord, we must speak the truth in love and without fear.

In this connection the Apostle calls attention to the fact that we are not to expect to be mature in these respects at the beginning of our Christian way. When we first enter the family of God, less might reasonably be expected of us than after we had been in the family for some time. We as dear children of God are to grow in the likeness of our dear Elder Brother, our Pattern, our Head. We are to "grow up into him in all things." We are to recognize that he is the Head of the church. And if we are to be members of that body in glory, we must be developed. We are to mature in the fruits of the holy Spirit, that we may be qualified and prepared to share in future that glorious kingdom which is to bless the world.

"EXPRESSION DEEPENS IMPRESSION"

We are to exercise our function of ambassadorship—we are to "show forth the praises of him who hath called us out of darkness into his marvelous light." And in telling this message courageously and lovingly we should grow in grace and in knowledge. We are to proclaim the truth, and at the same time to grow and develop in character. Why attain a growth of character? Because it will make us more like God. "G is love." He has other qualities; but this quality of love the especially predominating, the overruling quality of character. God's justice operates in conjunction with his lo and his wisdom would not attempt to carry out any plans th love would not approve.

And so as we grow, the quality of love should be more a more manifest. The truth is to be spoken in love. This one of the things we should attain earliest. We are to cu to bridle, our tongues. We are to see that our words are l ing, kind, gentle. Speaking the truth in love, we shall only be accomplishing more for others, but the lesson w also thus be more impressed upon our own minds. It has be well said that "expression deepens impression." Whoever a preciates and speaks forth these things of God in love w receive a blessing in his own heart and mind. In helpi others he will be helping himself. "He that watereth shall watered also himself."

NATURAL QUALITIES THAT NEED RESTRAINT

We see a difficulty in this respect in some of the strong characters that come into Christ. There are characters th have less combativeness naturally, who would not be inclin to bring force to bear upon others in connection with th ambassadorship. If their message did not seem to be fav ably received, they would be likely to feel, "They do not l this, so I will not talk on that subject." But those who ha more combativeness are liable to manifest the force of th disposition in the way they present the truth. They might too forceful; they might place the matter before others as obligation.

But we are to remember that consecration is not now compulsory matter. It is an invitation. By and by force be needed. The ones who are now sought are merely th who have the ear to hear; and such need only to have the w of counsel. If any use too great force in presenting the m sage, the Great King would not be so well served, and he would not be so well pleased.

Others may have great approbativeness. They might h pride and wish to show off in the way of language, or in th skill in handling the Sword of the Spirit. They might g out the message with the idea of rousing in others the thou "See how much he knows; he is a wonderful digger in Bible." This seems to be a temptation to many. They se to like to be in the lime-light, just as others like to keep of the lime-light. The one might have to force himself order to go and speak the truth in public as an ambassad while the other would have to curb himself somewhat in respect. The only way for the latter to do is to learn to sp the truth in humility, in love—the love of the truth, the of the brethren. It is God's plan, we have nothing whe to boast. We are always to present his plan in meekness, tleness, brotherly-kindness, love.

The Apostle Paul urges that we "consider one another provoke unto love and to good works." The word prov here means to stimulate, to call forth. Love is not ea called forth to anger. It is longsuffering. We might strictly speaking, that it is not the quality of love that w be moved to anger. Yet righteous anger is not incompat with love. God is the highest representation we have of —"God is love." Yet the Scriptures assure us that Go angry with the wicked every day. His anger is righteous dignation against sin.

Looking to God as the Great Example, we see that love was manifested toward his creatures in the beginn It was love for humanity that provided the Garden of E with all its blessings and its perfect life, just as for the an his love provided for all their blessings. But when sin c in, love stepped back; in other words, justice was the sp attribute of God then manifested. Yet it was for the of mankind that there should be this punishment for Even here God's love persisted, though man had by sin bec an opponent of God—an enemy of God; and love was voked to anger.

The Lord said through the Prophet, "Why have they voked me to anger?" (Jeremiah 8:19) Many Script speak of God's anger. The anger of God has been ag sin. It has been resting upon the world for six thou years. But the love of God has not been violated by therefore love can be provoked to anger.

"Love is not easily provoked." It required the act o tentional disobedience on the part of Father Adam to pro God to anger. It was not because Mother Eve was dece that the sentence came upon the world. The anger of God upon the world, and the sentence of death was pronou because of Father Adam's sin, which was committed with knowledge. During these six thousand years of sin G

e has been in abeyance, so to speak, provoked to the point withholding its manifestation.

But all the while God's character has not changed. He did cause the diabolical conditions which prevailed in the k ages. Love would never sanction sin. "The wages of is death." And everything that goes with death is a part that penalty, that sentence. But God has permitted these ditions for man's ultimate good. This love of God, held abeyance, has bided its time to manifest itself to our race. In due time God sent forth his Son to be man's Redeemer. came and gave his life a willing sacrifice for human sin. due time the call went forth to gather the church. And s church is being gathered—during this Gospel age. In due e the church will be exalted in kingdom glory. In due e that kingdom will lift up from sin and degradation all se of mankind who are willing to accept life on God's ms.

CULTIVATION OF LOVE ESPECIALLY NEEDFUL

How earnestly we need to watch and pray, that we may eed be fitted for our great future work! There is a danger t love will not be sufficiently strong in us; for by reason of fall sin and selfishness have come to be preponderating inences. These principles, having the ascendancy, and operat- for six thousand years, have made man very lacking in e, sympathy, brotherly-kindness and long-suffering. Now re is a greater natural tendency toward anger, malice, strife, red, than toward love. Consequently, when God accepts into his family he tells us that one of the first requirents is love. Love must grow in our hearts and minds; it st permeate all our thoughts, words and actions.

The Apostle in speaking of love as respects the church ures us that if we would be pleasing to the Lord we must velop this grace richly. Those who possess this quality in ndly measure will not be easily provoked to anger. Those o possess little love will be easily angered. The love which Lord appreciates is long-suffering. This does not mean t there would not be proper occasions for anger in God's ple. There should be a feeling of righteous indignation en we see injustice. Why? Because injustice is wrong. d is angry with injustice; and so God's people should have sympathy with injustice in any form.

If the Lord's people do not cultivate the quality of jus-e, they will get into that attitude where they will not appreciate justice at all. While knowing what is right and what is wrong, and while appreciating justice, we are to cultivate the quality of love. None can say that his own estimate of justice is altogether right and the other man's is entirely wrong. None can say, "I do not need to cultivate this quality, but my brother needs it." But each should think, "Here is a brother—perhaps he labors under greater disadvantages than I have to strive against. He is a brother of mine according to the spirit. He seems to me to be doing wrong, but I sympathize with him because he probably does not see that it is wrong. On the other hand, it is possible that I may be wrong myself."

LET US HAVE SYMPATHY FOR ALL MEN

God has no sympathy with sin. But he has so much sympathy for the sinner that he has provided his Son to uplift the sinners, and has set apart a thousand years for the work of uplift. We note injustice. We ought to note it. But it is not for us to flay, to inflict the punishments. It is for us to leave the punishments to the Almighty. We are, therefore, to "judge nothing before the time." We see wrongs committed. We say, "I know that to be a crime; but it is not for me to settle with the criminal. God knows to what extent he is responsible; I do not. It is my duty to look at him from the standpoint of sympathy. It is my duty to pray for him and to assist him all in my power—out of his wrong views into right views. But even in this I am to be wise as a serpent, harmless as a dove. I may know that such conduct is wrong, but I cannot know as to the individual—how wrong he may be."

So love looks out and sees that the whole world is in much difficulty through the fall. And love says, "Be gentle toward all—be meek. I am ever to remember that we are in a world of sin, pain, sickness, death." From this viewpoint love will not be easily provoked, but will think kindly and sympathetically of others. So, dear brethren, let us grow up into our glorious head in all things, until, made perfect and complete, we are "presented faultless before the presence of his glory, with exceeding joy."—Jude 24.

"The time is short! Then be thy heart a brother's
To every heart that needs thy help in aught.
How much they need the sympathy of others!
The time, the time is short!"

PRESENTING THE MESSAGE OF THE KINGDOM

nto whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again."—Luke 10:5, 6.

When our Lord Jesus sent forth the seventy to proclaim Gospel of the kingdom, the above words were a part of the truction which he gave them. He sent them out without cial preparation in the way of money or extra clothing. ey were to find those in Israel who would have an ear for d's message then due to be presented—the "Israelites ind." These would gladly entertain them free of charge. this respect Oriental countries are somewhat different from se of the Occident. Hospitality is more characteristic of people of the Far East than of those of Europe and Amer-. This was true of Palestine in the days of Jesus.

When the seventy returned from their mission, our Lord ed them whether they had lacked anything. They replied t they had lacked nothing at all. Jesus had instructed m that their message was to be a house-to-house message not a public one—not given in the streets or in the public ares. The disciples were to go about seeking the worthy each city which they visited. When they came to a house, y were first to say, "Peace be to this house!" If they were dly received, their peace was to abide; if not, their peace s to return to them; it should not rest upon that house.

This form of salutation sounds rather peculiar to us; for is not our custom to use this style of greeting. But it is l customary in Eastern countries to salute one another thus, only in the houses, but in the street or by the way. People l say to one another, "Peace be to you this morning." arly every one salutes, and nearly all say something of this d. We remember how surprised we were when visiting estine first, in 1892. Our guide was well known in that ntry; and as we passed along the street people would adss him in the Arabic language, and he would reply. We erwards asked him, "What did they say to you?" He anred that they said, "Peace be unto you;" or, "God's blessbe with you." We were surprised that the people there ld so generally speak in this gracious manner. We could cely turn into a road without receiving some kind of saluon.

We have something akin to this, however, in our salutation, od day," or "How do you do?" or, "We wish you good day," etc. These phrases express much the same sentiment. In the case of Jesus' disciples their salutation was to prove a test to the people as they went from house to house throughout Israel. If they were well received, they were to abide at the house where they had been made welcome, and not change from house to house during their stay in the place. If the people manifested no interest in them or their message, they were to proceed on their journey. If they should go over a whole city this way, and find no one really to welcome them, no one to lend an ear as they proclaimed, "The kingdom of God is at hand," they were to leave the place, figuratively shaking the dust of that city from their feet. If the people said, "Tell us about it," they were to enter the house and tell them about Jesus, his great commission, his miracles, etc. When their message was delivered, they were to let their peace abide with the family and hasten on their way.

Today conditions are different. To follow the method of the early disciples would not now accomplish the purpose. With us it is much better to take with us some tracts, or to sell to the people at a moderate price some literature, which will stir up their interest and fix it, which will give them the necessary information about the kingdom soon to be established in a much fuller manner than in the days of our Lord's first advent. At that time it was to be set up in the hearts of a few; now it is to be set up in power and great glory over all the earth. We are to go with a message of peace, however, as did the early disciples—the message of the kingdom of peace.

PROPER DEMEANOR OF GOD'S MESSENGERS

It is not the great time of trouble that constitutes our message. We are to tell the glad tidings of the Gospel which shall be unto all people, and of the times of restitution soon to be ushered in. The time of trouble, if referred to at all, should be mentioned only as a necessary accompaniment of the change of dispensations because of the world's unpreparedness for the kingdom and its blessings. As we go along in our work of proclamation, we would very properly keep in mind that we are peace-makers, not breeders of strife and contention. Some of us might be taken for strife-breeders if we were not very careful how we present the message. We

are to seek so far as possible to promote peace, to tell the people about God's love, mercy and goodness. As we do this in love, we find and reach the very class which the Lord now designs to reach. He is not now seeking the froward. He is seeking a special class, the bride class.

If we are wise, we shall take heed to the special features of the message. It is a message of peace and good will. It is to point men in the right direction—that is, those who are of the proper class. The message is not now for the swinish, for the quarrelsome, for the selfish and wicked. It is for the humble, the teachable, the honest-hearted. If any refuse our message, we are not to manifest antagonism or bitterness. We are not to say, "Some day you will wish you had heard me!" This is not our business. It was particularly said of our Master that when he was reviled he reviled not again.

Some might say, "But did not our Lord, when opposed by the Scribes and Pharisees and Doctors of the Law, use very plain language to them? Did he not call them hypocrites, whited sepulchres and vipers?" This is true; but we are to remember that our Lord Jesus was in a position of authority which we do not occupy. He was perfect, too, "knew what was in man," and could make no mistake in respect to the heart-conditions of each of his opponents. This is not true of us. Moreover, when Jesus used this language he addressed a class, and not an individual. When we have presented the message of the Lord faithfully, we are to feel that we have done our duty; and we should leave the results with the Lord of the harvest. The truth itself is a sharp sword, and will do all the cutting necessary. Moreover, it should be the truth itself that causes the opposition wherever it is found, and not any rudeness or unkindness of word or act on our part. All with whom we come in contact should be able to see by our sweetness of spirit, by our patience under provocation, that we have indeed "been with Jesus" and learned of him.—Acts 4:13.

The "peace of God which passeth all understanding" should have such control of each one who would represent the Lord and his message, that a hallowed influence would go with each, especially in every service rendered and every word spoken in the name of the Prince of Peace. The character of his true people is described by the Master himself. They who would be properly termed the children of God should be peace-makers. He declared that these were blessed. The Apostle Paul also urges, "So far as lieth in you live peaceably with all men." (Romans 12:18) It is not possible to live peaceably with all and still be true to the principles of righteousness, but the interests of peace should be conserved in every proper way by the Lord's representatives.

Upon entering any house, our thought should be to do good, to carry blessing, to exercise an influence favorable to the peace, joy and uplift of those within—not by preaching at them, but by simply, unobtrusively presenting our message. If, as the Lord's ministers, we should be rebuffed and disdained, not welcomed, we should be careful not to intrude ourselves further. In this figurative sense we would wipe off the very dust from our feet, hastening away to find those whose hearts are hungry for the Word of grace; for if the truth is properly, lovingly presented, and meets with no response, the Father would not have us violate the proprieties of courtesy by imposing ourselves upon those who are unappreciative.

BEGGING FOR THE LORD NOT AUTHORIZED

The disciples of Jesus who were sent forth to preach the kingdom message were not to go from house to house as beggars, to get a meal here and a lodging there; but were to expect that if the Lord had guided them providentially to those who received them, he meant to give their hosts a blessing proportionate to the cost of their brief entertainment. They were not to consider these hospitalities in the light of alms; for as the Lord's representatives they were there to confer blessings greater far than they would receive, and as common laborers even the service they rendered should be worth at least their keep. This principle was to apply not only to a house, but to a city. They were not to be fastidious, but to accept such hospitalities as were proffered them; and if this meant no hospitality, they were to leave the city and go to one where they would be received and their message given a reasonable hearing. The Lord's servants are not in any sense to be beggars, not to beg for the Lord.

Verse 9 of the chapter from which our text is taken might at first sight appear to be applicable to the Jewish harv only; but not so. There is spiritual as well as physical si ness, and the Lord's ambassadors of today should consider it be their mission, their business, to open blind eyes, to uns deaf ears, and to assist the spiritually sick by pouring balm of Gilead upon bruised and broken hearts. It is pro now, as then, to declare to all people, "The kingdom of G is come nigh unto you." This announcement has not be proper all through the age, but has been appropriate mer in the ends, or harvests, of the two ages.

MESSAGE OF TRUTH MAKING A SEPARATION

We have now come to the end of the time which God apart for the gathering of spiritual Israel; and the proclar tion is now due, Behold, the king is at the door! This m sage has been going forth from the wise virgins for the l forty years, and has been separating the wise from the fooli This work is now nearly finished. As in the days when Lord walked from city to city in Israel, proclaiming the of the new dispensation to joint-heirship in the kingdom, declared to the cities that rejected his message, "It will more tolerable for the land of Sodom and Gomorrah in day of judgment than for you" (Matthew 10:15), so we m expect it to be now. Those who have been favored with message of truth and have turned a deaf ear, while still p fessing to be followers of Christ, and perhaps teaching in name, will find the conditions of the incoming age less fav able to them than to heathen peoples who have never heard true message of God, the Gospel of the kingdom, the est lishment of which is now very near.

These heathen will probably fall in line with the kingd conditions and requirements more readily and with fe stripes than will those whose hearts have been more or hardened because of sinning against light and opportun and because of refusing to hear and properly weigh the dences presented to them by the Lord's messengers. Some in this life have enjoyed high position in the Jewish and the Christian systems will be greatly humbled in the com time, when in Christ's kingdom, judgment will be laid to line, "and righteousness to the plummet, and the hail sw sweep away the refuge of lies" (Isaiah 28:17), and when evils and deceptions now practised shall be exposed and o thrown. Many then, we fear, will be the stripes that s of these will receive before they are brought into a hum teachable, obedient condition of heart.

In the days or months yet remaining until the comple of our work here in the flesh, let us be worthy exponents the precious truth and worthy representatives of him w name we bear. There is danger that those who have not l long in the narrow way, and have as yet learned but parti the lessons of meekness, gentleness, patience and love, not always leave a sweet, helpful influence in the homes w they enter. There is danger that there may be evil-speak backbiting, evil insinuations against others, ungentleness word or conduct, impatience, etc. The influence of such, though they may be pupils in the school of Christ, is ca highly injurious to spiritual development, injurious to growth of the various fruits of the spirit in themselves an others who are seeking to walk in the right ways, directed the Lord in his Word.

How important it is that all who have named the nam Christ, who have entered his school, should apply themse well to the lessons set for us by our great Teacher! How portant it is that we who have made a covenant with the L should walk worthy of our great vocation, and not be s proach to him whose cause we have espoused! There are people upon the face of the earth who should so exemplif their daily walk and conversation the precious fruits graces of the holy Spirit of God as should those who have led out of darkness into the marvelous light of the Lord. believe that we are earnestly desirous of thus glorifying Lord and of showing him our gratitude and appreciation his loving-kindness to us.

The church is today "as a city set upon a hill, which not be hid." Much is expected of us, even by our oppon Much is surely expected of us by our Lord. Then let u faithful, dear brethren, in word, in act, in all our deportm Thus shall we honor the name of our God and of our Sa and King, whom we hope soon to see face to face.

NOTE A CORRECTION

In Oct. 15 TOWER, page 312, referring to three classes for whom Jesus becomes Surety of Guarantee, the reading should be:

"Our great Advocate, the High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh none of them will receive or retain restitution rights or p leges. Those restitution blessings will be fully and compl released when the last member of the spirit-begotten shall gone into death."

"THE HOUR OF TEMPTATION"

Is it in vain that the Lord instructed his people that the ng time of this Gospel age would be an "hour of tempta-" coming upon the whole world. (Revelation 3:10) Surely have not been taught of the Lord in vain! and so, all l to him are buckling on the breastplate, the helmet and sandals, and are taking the sword and the shield. If we not yet entered into fierce conflicts, we know that we are xpect them; and we should be prepared, and have such ctise and experience as would enable us to acquit ourselves antly in "the hour of temptation."

Since we are instructed that this "hour of temptation" eth upon the whole world, as well as upon the church, we eive that it must be something in the air, as it were, that ld affect everybody. We believe that this temptation is a g spreading itself gradually in every direction; and the ter assured us that unless these days would be cut short he establishment of his kingdom in the hands of the elect, lesh would survive.

We understand this to mean that the spirit of selfishness ambition, which is already operating among the nations driving them insanely to war for commercial supremacy, he spirit which will increase more and more, and will in-e everybody, everywhere. This spirit is seen in the strikes, of our own land—everybody anxious to serve self, and ing to fight for honors, privileges, positions, etc.

But we are more interested in the church and in seeing how "hour of temptation" will involve the Lord's people. What are about to write is far from what we would prefer, but eems to be our duty as respects the Lord's cause and people. believe that a great crisis is upon the Bible students; and the sooner it is discerned, the more successfully it may passed. It may mean divisions; but as the Apostle re-ked, divisions are sometimes necessary that the approved se and the approved doctrines and the approved methods be discerned, and that the true teachers be the more y appreciated.—1 Corinthians 11:18, 19.

Before mentioning the sad feature, we mention one for eral encouragement; namely, that, so far as we can dis-, through intercourse with the friends at conventions, etc., e was never a time when the rank and file of Bible stu-s possessed such a spirit of meekness, gentleness, patience, , intelligence, faith, joy, as now.

"TAKE HEED TO YOURSELVES"

It causes real grief to write that much of the difficulty and ger to the church seems to lie at the door of the elders and cons—not all, thank God, but apparently a small minority them, judging from the queries which come to the Office n time to time from the bewildered sheep, who seek advice to their proper course. The true, loyal servants in the rch should be all the more appreciated by the Lord's people proportion as they realize the difference between true elders deacons and those who are untrue. Nor are we writing a view to the discouragement of the unfaithful, but er to open their eyes to the true situation, that perchance may be recovered out of the snare of the adversary and me helpers of the Lord's Flock, instead of hinderers.

So far as we are able to judge, the same conditions prevail y amongst Bible students which the Apostle pointed out he elders of the church of Ephesus when he charged them: ke, therefore, heed unto yourselves and all the Flock, over ch the holy Spirit hath made you overseers, to feed the rch of God which he hath purchased with the blood of his [Son]." Acts 20:28) St. Paul's prophecy came true: ter my departing shall grievous wolves enter in among not sparing the Flock. Also of your own selves shall arise, speaking perverse things, to draw away disciples r them. Therefore watch, and remember that by the space hree years I ceased not to warn every one night and day tears. And now, Brethren, I commend you to God, and to Word of his grace."—Acts 20:29-32.

COURSE OF TWO OF GOD'S SERVANTS CONTRASTED

As it was ambition which first misled Lucifer, and con-ed a glorious servant of God into an adversary, so it is spirit that has been dangerous all the way down. The it of our Master was the very reverse of this. "He hum-himself, even unto death," in the doing of the will of the her. We see nothing of the spirit of pride or ambition or -seeking of any sort in our Master. We are warned by Apostle to humble ourselves after his example, if we desire e exalted with him in his kingdom.

But how many seem to forget entirely these Scriptures, ch we so frequently bring to the attention of the Lord's ple as essential to our attaining to any position in the gdom! From reports given us, a horrible state of affairs vails in some classes when an election is to be held. The ants of the church attempt to be rulers, dictators—some-es even holding the chairmanship of the meeting with the apparent object of seeing that they and their special friends shall be elected as elders and deacons. We have heard of cases in which an elder refused to speak to one of the congregation because the latter had not voted for him. Yet doubtless that very elder would think himself the personification of modesty, humility and meekness.

Oh, for shame that such a spirit should have any place amongst those who have any knowledge of the teachings of God's Word and of the conditions upon which we may hope for joint-heirship with the Master! Of course, there are various degrees of brazen-facedness in such matters. Some quietly try to take advantage of the class by having the election at some time which is especially favorable to them and their friends. Others seek to pack the meeting with their friends, bringing in comparative strangers, who have no thought of being regular in attendance at the class, but come merely as an act of friendship to vote for one of their friends.

Additionally, it may generally be expected that such as manifest an ambition of this kind to be leaders and teachers and to ignore the principles of the golden rule, as well as the special instructions for the new creation, are generally the ones who bring in false doctrines. The same ambitious spirit of the adversary which leads them to strive for honor in the class seems to lead them on to pose as great teachers—bringers forth of new light. This also, the Apostle explains, is a characteristic of Satan. He says, "What wonder if he transforms himself into an angel of light"—makes himself to appear a leader amongst the children of light.—2 Corinthians 11:14.

In many cases, the classes are solely to blame, according to their own statement. In some instances, persons have been elected to eldership who had not even made a profession of consecration to the Lord or who had not symbolized their consecration. Why? Because the class happened to be without any special talent, and the one who was not a brother at all, not a new creature in Christ, was chosen because he had some speaking talent. What could be expected from such a one being exalted to the position of a teacher amongst Bible students? We could expect only injury to the cause and injury to the person thus pushed forward contrary to the directions of the Lord's Word. If the natural man cannot receive the things of the spirit himself, how could he communicate things of the spirit to the Lord's consecrated ones? How could we expect the Lord to guide such a one, who had not given over his life to be a footstep-follower of the Lord and to be instructed by his Word?

The selection of improper leaders is evidently a sin, and quite a reflection against the classes who have the improper leaders. How could such get into positions to represent the Lord's people, except by the latter's votes? When will the Lord's people learn that ability to talk in public is only one of the qualifications of an elder? Time and again we have noted how the Lord's cause has been hindered, and spirituality amongst the brethren has been stifled, by attempts to imitate the nominal church in putting forward persons glib of tongue, lacking in spirituality.

In such a case, is it not pride on the part of the class—a desire to make a fair show in the flesh before the world? If not, why do they elect such persons? If they have made a mistake, why do they not at once rectify it in a quiet and positive manner? When elders seek to bring the class under their power and control and succeed, does it not show that the class lacks the very quality that the Lord tells us he desires to see—courage, overcoming? And does the class not injure such a would-be ruler, as well as itself, by permitting him to succeed in his unscriptural methods?

"DECEIVING AND BEING DECEIVED"

We have already alluded to the ambitious and selfish spirit in the world leading on to anarchy; and we have just pointed out how the same selfish, ambitious spirit is leading on to anarchy in the church. We foresee a time of trouble for the world upon this score, and a time of trouble also for the church. The world cannot purge itself of this class; for the leaders and the led have the worldly spirit, which is sure to wax worse and worse. But not so in the church of Christ. Ours is the spirit of the Master, the spirit of loyalty to truth, the spirit of the golden rule, the spirit of brotherly love, the spirit of liberty and helpfulness, the spirit of fidelity to what we believe to be the truth. It is inexcusable for the church, possessed of this spirit, to continue under the domination of ambitious men (and sometimes ambitious women). If they have not been conducting their class affairs along proper lines, should they not begin at once? We believe that this is the time in which to set the house of the Lord in order.

But some one will say, "We would have a great disturbance if we attempted to do anything contrary to the wishes of those who have fastened themselves upon us as our leaders and rulers. To make a move at all, would endanger a division

of the class, and how could we think of anything which would result in that catastrophe?"

But, we inquire, which would be the better, to have a smaller class operating along the lines which the Lord has indicated, or a larger class upholding principles contrary to the Lord's provision, injuring themselves, hindering their influence, and encouraging as a leader one who is either a "wolf" or else a "sheep" which has been mistakenly misled into the wolf spirit? We encourage all the dear brethren who are in such trouble to be very heroic; to see that they do nothing from strife or vain-glory, but everything in the spirit of meekness and love, that they may get back again to the liberty wherewith Christ made free, and be not again entangled in any human bondage.

REMEMBER DOCTRINAL TESTS ALSO

Repeatedly Bible students write us that their elders try to hinder them from the use of the WATCH TOWER SOCIETY'S publications as textbooks in Bible study. Some of these elders go so far as to tell the classes that they are out of harmony with many of the things in these textbooks. Sometimes, as rulers, they forbid the use of these in the classes. We are asked what should be done under such circumstances.

We reply, Let those who wish to follow such leaders do so —that is their right. We shall wish them well. But let us not follow with them nor submit for a moment to such arrangements. It is the height of impertinence for such a leader to intrude himself in such a manner, and attempt to tell the church what they shall and what they shall not do. As the power of election is in the hands of the church, so the power of dismission is in their hands. We recommend that such classes vote to dismiss such an elder from his position of service, telling him kindly that his services are no longer desired. Perhaps with a back seat for a while, and an opportunity for thinking over the matter, he may be benefited himself, and the class also be greatly helped forward by taking such a stand —no matter whether there be no other person in the class able to address a public meeting or accustomed to leading classes. Far better would it be to appoint any one of your number to act as chairman, or to take turns in the matter of opening and closing meetings—anything to preserve your liberty and to continue the work of worship and study along proper lines.

Let us make a discrimination between the positive teachings of the Bible—the doctrines of Christ—and the slightly variant ways of expressing those doctrines. We are not to expect any two persons to use exactly the same words; but there are certain doctrines which are fast and immovable from the viewpoint of the majority of Bible students. Any one not in good harmony with those pretentions should not be encouraged in the slightest degree, but, on the contrary, should be discouraged. If he has different views, do not persecute him—do not follow the style of the dark ages, but follow the proper course of letting him "flock to himself," or with as many as prefer to view matters as he views them.

We have not given such strong advice heretofore; but we perceive that many of the dear sheep are being troubled, hindered of development, and imposed upon. We see that proportionately such elders and deacons are growing more bold, and hence the need is the greater that all who do have the right spirit, and who realize that under the Lord's guidance in our study of the divine plan of the ages, we have not been following "cunningly devised fables," should now take a positive stand for the good of themselves, for the good of the leaders who manifest a wrong spirit, and for the good of the public, who are inquiring for the way of the Lord as never before.

While we are encouraging positiveness and courage, we are not wishing to encourage a spirit of strife, or of nagging and fault-finding amongst the faithful servants of the Lord who do manifest the humble spirit and who do accord the class its rights and liberties and who seek to "serve well." Again we repeat, "Let nothing be done through strife or vain-glory, but all to the glory of God," and with the sole object in view of purging the church of the influence of those who never should have been chosen, or having been chosen in proper condition, have since manifested a perverted and ambitious spirit. Again we counsel for these positiveness, but kindness and, if they repent, mercy—with a view possibly to restoring them to confidence later on. The Apostle wrote, "I hear that there are divisions among you; and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you." (1 Corinthians 11:18, 19) Here the division evidently must come; and evidently the sooner it comes, the better it will be for the truth and for all who love it.

"BY MY SPIRIT, SAITH THE LORD"

We should never forget the Apostle's instruction, "The natural man receiveth not the things of the spirit of neither can he know them, because they are spiritually cerned." (1 Corinthians 2:14) Additionally, experience onstrates to us that even after we have been begotten o holy Spirit, our ability to understand spiritual things depe not only upon our study of the Scriptures, which are ab make us wise, but also upon the measure of the holy S which we possess. Hence the Apostle's exhortation, "B filled with the Spirit!"—Ephesians 5:18.

This means that only the spirit-begotten may unders the deep things of God at all; and that their understan would be in proportion as they attain more and more a fil a saturation with the spirit of holiness, the spirit of God spirit of Christ, the spirit of truth. Every Bible stu should realize that if, as a new creature, he walks afte flesh and not after the spirit, his mind will become mo less darkened, and not only will his ability to understand deep things of God decrease, but even his recollection o Lord's Word will decrease; and that, on the contrary, he is living near to the Lord—walking after the Spirit not after the flesh—his memory of the divine Word and ability to appreciate its spirit are increased.

Additionally, let us remember that a correct understan of the Lord's Word is not enjoyed by all the educated talented, but comes to those who are of a meek and teach heart, who study the Lord's Word and who live it and ab its spirit. Thus we have illustrated to us the divine dec tion, "Not by might [greatness], nor by power, but by spirit, saith the Lord of Hosts."—Zechariah 4:6.

The lesson to us is that no matter how great, no m how able any brother or sister may be, this will not make fit to be a leader of the Lord's people unless he have tionally the all-important items—first, a knowledge of Lord's Word; and second, the possession of a good degre the spirit of truth—one who always dare be trusted a ambassador of the Lord. None others should be recog as teachers or leaders amongst the Lord's people. It is thought of churchianity that only the great, the learned talented, should be the ministers of the Lord's Word; bu Bible's presentation is to the contrary of this. "The spir the Lord God is upon me, because he hath anointed m preach the good tidings to the meek."—Isaiah 61:1.

It is in view of these things that we feel justified in u upon the classes of Bible students everywhere that they es with double honor such elder brethren as manifest the s of the Lord, the spirit of meekness, the spirit of gentle the spirit of patience, the spirit of long-suffering, the s of brotherly-kindness, and the spirit of love—those who a good knowledge of the Word of God and of the divine and who manifest an appreciation of the spirit of truth spirit of holiness, and who have an aptness to teach; and on the contrary, all others be refused.

THE V. D. M. QUESTIONS

Long ago we called attention to the fact that many o titles applied by the nominal church to their ministers wholly un-Scriptural—Reverend, Most Reverend, Docto Divinity, etc. They are not only opposed to the letter, also to the spirit of the Scriptures. We called attentio the fact that the words elder, deacon and pastor are Scrip terms. We also called attention to the Latin title, Verbi Minister (V. D. M.), and stated that this expresses ex the Bible thought that every representative of Christ preaches in public is a minister of the divine Word—n minister of human creeds or of self. All Bible students proved of God and of his people are of necessity Ministe the divine Word—each according to his talents, opportu and restrictions, as set forth in the Bible.

In view of the fact that quite a good many classe Bible students seem to be not sufficiently particular in re to the qualifications of those whom they choose as their resentatives, we formulated a number of questions style D. M. Questions, believing that the study of these ques would be helpful to everybody, and that the answers of would help to mark out such as have a reasonable know of the divine Word, and whose ministries, therefore, it n be hoped would be profitable and not injurious. These tions are not sectarian, but would be proper for any min of any denomination. Neither are they catch questions tended to trip up the unwary. They are simple bona queries, the answering of which should be helpful to each vidual, and especially helpful in designating those fit t teachers and leaders amongst the Lord's people.

These were prepared and sent to the pilgrims—the tr ing preachers sent forth under the auspices of the W TOWER BIBLE AND TRACT SOCIETY, and to all representa of the Society in any capacity everywhere. Next came a

ons from elders and deacons in various quarters, and from rs of the Bible students. Then we advised that the ques- be studied and answered, as formulated, by all Bible ents. We received many applications, and many of these been filled out and returned. It is our recommendation ll the classes that any brother not able to answer these tions in a reasonable way be not considered a suitable rep- ntative.

n order that all Bible students may have these questions note their simplicity, we publish them below. Brothers geon, Burgess and Stephenson have been appointed a com- ee to examine the answers sent in by the pilgrims. We no doubt that every one of their answers will be found factory as a whole. None will be rejected except for good e, and this will be duly pointed out. By vote the New k City class decided that none should serve it as elders or ons who could not give a reasonably satisfactory reply to e questions. We suggest a somewhat similar course in all classes. The examiners of the answers could either be a mittee from the class or, if desired, the Society's repre- atives above mentioned, to examine the answers and give criticisms upon request.

. D. M. QUESTIONS FOR ADVANCED BIBLE STUDENTS

(1) What was the first creative act of God?

(2) What is the meaning of the word "Logos," as asso- ed with the Son of God? and what is signified by the words ner and Son?

(3) When and how did sin enter the world?

(4) What is the divine penalty for sin upon the sinners? who are the sinners?

(5) Why was it necessary for the "Logos" to be made ? and was he "incarnated"?

(6) Of what nature was the Man Christ Jesus from infancy eath?

(7) Of what nature is Jesus since the resurrection; and t is his official relation to Jehovah?

(8) What is the work of Jesus during this Gospel age— ng the time from Pentecost until now?

(9) What has thus far been done for the world of man- by Jehovah God? and what by Jesus?

(10) What is the divine purpose in respect to the church n completed?

(11) What is the divine purpose in respect to the world nankind?

(12) What will be the fate of the finally incorrigible?

(13) What will be the reward or blessings which will come he world of mankind through obedience to Messiah's king- ?

(14) By what steps may a sinner come into vital relation- with Christ and with the heavenly Father?

(15) After a Christian has been begotten of the holy it, what is his course, as directed in the Word of God?

(16) Have you turned from sin to serve the living God?

(17) Have you made a full consecration of your life and your powers and talents to the Lord and his service?

(18) Have you symbolized this consecration by water im- sion?

(19) Have you taken the I. B. S. A. Vow of holiness of ?

(20) Have you read thoroughly and carefully the six vol- s of STUDIES IN THE SCRIPTURES?

(21) Have you derived much enlightenment and benefit efrom?

(22) Do you believe you have a substantial and permanent wledge of the Bible which will render you more efficient a servant of the Lord throughout the remainder of your ?

Note: It is, of course, expected that each person filling one of these reports will do so from his own knowledge not by inquiring for or copying the answers of others. BIBLE, STUDIES IN THE SCRIPTURES and TABERNACLE DOWS may be consulted, however, and citations given.

SUPPOSED OBJECTIONS ANSWERED

One, and only one, objection was raised to the foregoing fear that it is Babylonish, sectarian. Ah! it is wonderful the great adversary strives always to make out that the t is wrong, that the light is darkness. Babylon's method o take all power and authority out of the hands of the ple of God and put it into the hands of one person or a ue of preachers or bishops or elders. Our aim continually o preserve the liberty of each ecclesia and have each rec- ize its own authority and responsibility.

Our reply to the objecting brother may be of interest to of our readers, and so we present it below:

DEAR BROTHER:—I am glad to see you scrupulously careful ll of the rights and liberties of the church of God, and careful to oppose anything that would seem to savor of sectarianism.

I remind you that sectarianism is an attempt on the part of many companies or classes to control each other in matters of doctrine and practise. We are suggesting nothing of this kind, but feel as much opposed to it as you do. We are not attempting to establish any law or rule which must govern all the classes of the Lord's people, but merely suggesting to them the establishment of law and order in their own midst, by themselves.

For instance, each member of every class in voting for elders and deacons should certainly consider before voting the qualifications of those for whom he votes: (1) What are his religious professions as respects faith in the teachings of the Bible on the fundamental points; (2) Whether or not the one to be voted for is clear in his understanding of the truth so as to be apt at teaching it to others; (3) Whether or not the individual has made a consecration of himself to the Lord and has symbolized it; (4) Whether or not the individual manifests a high standard of morals in his deportment, and whether or not he is in sympathy with high ideals such as are represented in the Vow.

Heretofore, the classes have been obliged to surmise on these subjects, and our proposal now is that they do not surmise, but ask the brethren our list of V. D. M. Questions or any other set of questions which the class may prefer, and have their answers to these questions before deciding that they are suitable representatives of the class as its honored servants. This maintains the authority of the class, the ecclesia, as no sectarian system does, and makes the class the judges of the qualifications of its representatives as the Bible directs should be shown by the stretching forth of the hand and the ordaining or authorizing of the individual to serve as a representative of the class.

Your letter intimates a query as to the propriety of appointing three brethren to examine the answers to the V. D. M. Questions.

I reply that each class certainly has the right to recognize or appoint certain brethren in whose judgment they would have confidence to examine the answers given to the questions, and to report if any of them were answered unsatisfactorily in their judgment—so that the class could have the final decision. This seems to be an easier way than to have each member of the class read over the answers to the questions before voting. However, the matter is one for the class to decide. In the case of the New York City congregation, the vote was unanimous that all would have confidence in the broad-minded decision of the three brethren approved as a committee of examiners.

In respect to the Vow: Your letter seems to intimate that you have some opposition to it, and think an acknowledgment of its principles should not be required. Instead of saying what there is in the Vow that you object to, you hide behind the proposition that the expressions of the Vow are not found in that particular form in the Scriptures. I remind you that nothing in the English language is found in the Scriptures, because they were written in another language; and furthermore, that our hymns are not found in the Scriptures, and that what we believe to be clear statements of our faith are not found in the Scriptures in the very terms in which we would express them today. The Scriptures lay down for us the general principles of righteous living, and the true foundations of the faith once delivered unto the saints. We are to see to it that all we sing and preach and pray and write and do, is in line with these fundamental principles which the Bible sets forth. The great mass of THE WATCH TOWER readers have informed us that they believe that the phraseology of the Vow is in full harmony with the essence and spirit of the Word of God. If it is, and any brother finds himself in opposition to it, is he not finding himself in opposition to the spirit of God's Word? and if so, would he be a suitable representative of any class of Bible students, as its elder or deacon? We think not. If any fault can be found with the Vow—if it can be shown to be in any sense or degree antagonistic to or out of harmony with the letter and essence of the Word of God we want to know it in no uncertain terms—all Bible students would want to know this. But no one has yet shown any antagonism nor any deflections in the letter and spirit of the Vow from the letter and spirit of the Bible. We therefore advise all classes that anybody unwilling to assent to the Vow, unwilling to make it his own, has something the matter with him—either his head or his heart, in our judgment, must be out of harmony with the letter and spirit of God's Word and he would not be a suitable elder or deacon.

I trust, dear Brother, that as you read this over and pon-

der it and pray about it, you will realize that you have erred in your first judgment; or if you think of any points that I have not covered and thoroughly answered, it will afford me pleasure to have you state those points.

I here remind you that this Vow is unto the Lord, and not unto the brethren! We hold therefore that any one who declares that he has taken the Vow, has not brought himself thereby under bondage to any of the brethren; but merely declared to the brethren the obligation he has recognized and declared to the Lord—hence it would not be the province the brethren to investigate the affairs of the brother who clares he has taken the Vow, any more after his declarati than before it. The keeping of that Vow is between the dividual and the Lord. It neither adds to nor diminishes responsibility to the brethren and the class. His declarati that he has taken the Vow merely informs the brethren the high standard of moral living which he recognizes and seeking to follow.

WORLD-WIDE PASTORAL WORK

About five hundred classes of Associated Bible Students have voluntarily elected the Editor as their Pastor, and have notified the WATCH TOWER BIBLE AND TRACT SOCIETY of the fact—requesting that in addition to his expositions and pastorals through THE WATCH TOWER columns, he would remember them in prayer and also from time to time send them such advice as he might believe would be for their profit and the Lord's glory through representatives and by mail.

We have rejoiced to note activity in the Lord's service amongst the brethren, and have done our best to open up ways and means by which they could render service to the great King and assistance to his followers. But only of late has the Lord deeply impressed upon our attention a considerable work in which the sisters might engage with profit both to themselves and to the cause.

Before suggesting the matter to outside classes, we made a trial of it in New York City. The resulting success was so pronounced that we felt justified in calling it to the attention of all the classes which have notified us of our election as their Pastor, sending to each class copies of the following letters—one to the regular class secretary for the benefit of the elders and the class in general, and the other for the special use of the sister chosen to be the Pastor's lieutenant in this work. The publication of the letters here will make the whole matter the better known to each member of such classes, some of whom may not have heard the reading or may have forgotten the contents.

PASTORAL WORK IN WHICH SISTERS CO-OPERATE

Some months ago we called the attention of THE WATCH TOWER readers to an important Follow-up Work possible in connection with addresses received at Public Meetings, DRAMA Exhibitions, from colporteur lists, etc.—persons who supposedly have some interest in religious matters and who presumably would be more or less amenable to the truth. We have since been attempting to classify and arrange these addresses, but there are so many of them and our time is so limited that we have gotten comparatively few into the shape originally intended. Rather than delay the important work further, we purpose sending lists of addresses to those who will be co-laborers in this Pastoral Work, at once, that they may be copied and classified by the workers of each district.

While this branch of the work is intended for the sisters only, because we find that usually they are more successful and additionally have more time to invest in the work, nevertheless we are not proposing anything which would ignore the classes of the I. B. S. A. Indeed, so far as we are able to designate, we are suggesting this work only to classes which have informed us that they have chosen me as their Pastor.

The plan is to bring together the sisters of each class who have time at their disposal and the desire to engage as Pastoral Workers under this plan. In such a group, of course, there would be some with more and some with less talent for the service, and some who could do one part of the work, but who would be totally unfit for another part. Hence it is desirable that the sisters choose from their number a Lieutenant having considerable time at her disposal and considerable executive ability, and that breadth of mind which would enable her to appreciate and use the position properly, dividing the work wisely amongst the others and herself. Before the Lieutenant would be elected, prayer should be made for wisdom and guidance in the matter. I have already asked the Lord for special blessing upon such arrangements and will continue so to do. Any sister not qualified for the service ought to rejoice that she has the privilege of setting herself aside for the good of the cause, and might take pleasure in helping another sister who possesses the necessary tact and other qualifications for the work. The Lord will look at our hearts and reward us according to our faithfulness to him and to the truth, and not merely according to the amount of our work.

The activities of this committee, elsewhere detailed, will in a general way consist of visiting the addresses mentioned, ascertaining interest, removing prejudice, loaning STUDIES, etc.; and the culmination of the project is to interest as many as possible to the extent of gathering them into classes first to hear Chart Talks, and later to become regular Bere Classes. When the matter is workked up sufficiently, the Li tenant will call upon the elders of the I. B. S. A. class appoint thoroughly competent brethren to give the Ch Talks. Meantime the elder brethren should be qualify along this line. Shortly we will have a new edition of "O lines of Chart Discourses," which will be helpful to th and which we will supply free. We will also be prepa shortly with a good supply of Cloth Charts for such servi

After the Chart Talks have been given and the Stu Classes arranged for, the elders of the class will be expec to see to it that the classes are supplied regularly with e cient teachers. Remember the Apostle's instructions as to qualifications of a teacher—"apt to teach." Do not spoil Lord's work by any favoritism or by seeking either to give to receive honor according to the flesh. Let our motto everything be "God First," and self and every way of flesh subordinate.

The plan is already in operation in several of the la cities with astonishing success. We think it strange we not sooner realize the importance of this work and get into operation. But perhaps it is a part of the work of present hour—perhaps in some way it is connected with smiting of the waters with the mantle of Elijah. We co not suggest that it would fulfil that type, but merely that may be one of the features connected with it.

With this introduction to the work we leave the mat in the hands of the Lord's people, praying divine bless upon all who are disposed voluntarily to co-operate.

With this we are furnishing some suggestive hints as method of procedure. With Christian love,

Your brother and servant in the Lord,

C. T. RUSSELL.

HINTS TO PASTORAL WORKERS IN LARGE CITIES

The Pastoral letter, sent sometimes through a special r resentative and sometimes through the class secretary, be read to the I. B. S. A. class, constitutes a call for a meet of all the sisters of the class who have the time and stren to invest in the work described. Their first meeting sho be for the purpose of choosing from their number one wh they believe to be the Lord's choice, to serve as Lieutena and another to be the Pastoral-Work Secretary and Treasu

(We regret that through some misunderstanding our rep sentative appointed Lieutenants at some of the conventio and that when our Pastoral Letter arrived directing the e tion of the Lieutenant and Secretary a little confusion sued. The Society's representatives are properly appointed, in all matters connected with the classes their choice or th sanction of our choice is the rule. So in this case: while doubt not that very suitable sisters were appointed, we requ that the sisters of each class vote on the question and ad us of the results.)

The class will doubtless consider it a privilege to sup the moderate expenses that will be incidental to this bra of the service, but should it not be so disposed, and sho the matter be neglected, refer the same to the below addr before it has been longer than a month in the regular mont report, calling attention to it very particularly.

All reports should be signed by the Lieutenant and Secretary-Treasurer. Of course, we should be notified im diately after you have had this first meeting—the number p ent and your selection for Lieutenant and Secretary-Treasu

Your first meeting will help to make you acquainted w each other and to enkindle your enthusiasm respecting t part of the work, and enable the Pastor's representative present) to form an estimate of the material she will h to use and how it can best be used. Wherever possible are sending Sister Genevieve Sanford to assist in the org ization and classification and explanation of what we h found to be the successful methods of work. If she be w you the explanations here will be the less important, except you shall wish to have them for reference when she has go But if for any reason Sister Sanford cannot be with y

ember that all the more you will need to depend upon the d and to exercise your own best wisdom, justice and love ll arrangements. "Let nothing be done through strife or glory."

AT THE SECOND MEETING

This meeting should not be long deferred—"Weld while iron is hot." Our representatives are first to remember t system is necessary to the best results in anything. Be the second meeting the Lieutenant should procure four maps as clear and distinct as possible, and four direcs of city streets; a red pencil and a blue pencil and a ple of pads of stiff writing paper. The Lieutenant should pare the first map herself—afterwards give it as a sample elpers that they may prepare the other three maps.

Using one of your colored pencils, divide your city into ions of approximately ten blocks one way and fifteen the er; or 12 x 12, or 5 x 25, as may be most suitable to the pe of your city. After thus dividing the map, number the erent districts with the other colored pencil.

Some of the names furnished you by the Society will be cards, addresses on which some of the sisters can be set to ting on the maps. When they find the district to which y belong, that number, in colored pencil, should be marked the card plainly. Others of the names sent to you will be ists, and each of these will need to be written off on a small -paper and in turn each address will need to have its red figure representing the district to which it belongs.

Cheap file cards may be made by cutting stiff letter paper convenient sizes, approximately like small post-cards. not immediately transfer the names from the DRAMA card other memorandum or address to the file cards. Merely te the addresses and district them. When interest is con ed the address can be transferred to the file card.

Secure address of every sister in the congregation, and these be the start of the file cards, a red cross in the ner indicating that she is in the truth. Her district should indicated also on the map, and a small "x" should indicate roximately the location of her home.

The Lieutenant should select district workers according supposed efficiency and without partiality. Give each ker preferably the district in which she lives, as her field activity, or a district near, or otherwise the nearest dist possible.

If you have an abundance of helpers, one in each district ht attend to the book-loaning, and another to making s on the addresses, but if the workers are not sufficient in ber let the calling be done first and the book-loaning be a sequent work, except as the person called upon might not e the books, but be willing to accept a volume on loan.

The sisters should report to the Lieutenant within a week. may find that some of them have been hindered by sick s, or others have not found the time they had expected, others may have broken down and proved inefficient, while others may need further explanations and assistance. ite a kindly letter to any sister who fails to report in a k, encouraging her, expressing appreciation for what she ady has done and hopes respecting her further progress, assuring her that you will be pleased to have a call from in respect to anything she does not fully understand. p each branch of the service up to its full capacity.

As the sisters complete their visits in their districts the ds or other addresses showing no interest at all should destroyed by the Lieutenant. Then three copies of ad sses of all showing any interest should be made on the cards, one copy for your file, one to be sent to the Brooklyn e, and the other copy to be retained by the district worker further use. Impress upon the sisters the need of care in dling cards, lest any addresses should be lost. This copy should be done as promptly as possible.

Some of the districts should be ready for Chart Talks hin two weeks after the opening. With much Christian

Your brother and servant in the Lord,
C. T. RUSSELL.

N. B.—We will supply you monthly report blanks, which se send to Brooklyn at the close of each month, addressing
PASTORAL WORK DEPARTMENT,
c/o Mrs. Genevieve Sanford,
122 Columbia Hts., Brooklyn, N. Y.

HINTS TO DISTRICT WORKERS RE PASTORAL WORK

Arrange your address cards and memoranda alphabeti y. Copy them in this order—alphabetically—into a book, ing room for four or five names under each letter. Then can rearrange your cards according to convenience in ing. If any of the cards are not sufficiently neat in ap rance, they should be copied, rather than use anything un sfactory.

Wherever possible, these cards or memoranda should have a notation of what the individual called upon has already had in the way of truth literature, as a guide to you in respect to what you shall say when you call. Arrange the cards so as to economize your time in making the visits. After each call write a brief history of that call on the card; for instance, "Interested, will attend Chart Talks"; or, "Not Interested"; or, "Moved," etc. This information on each card you should give to the Lieutenant every two weeks, that she may transfer the information to her file, destroying those showing "Moved" or "No interest."

While the meetings to be held will be supervised by the elders of the I. B. S. A. class, we wish still to keep well in touch. Hence please report weekly by post-card to the Lieutenant the numbers in attendance at the meetings, and anything else that would seem to be helpful, as also the names of any who purchase the books. Remember, however, that while it is disirable that the people should buy the books—because they will then give the more earnest heed to the reading of them—yet nothing that would give any suggestion of merchandising the truth is to be sanctioned. Rather than give the impression of trying to sell books, we would offer to loan them; but if the person prefers to purchase, of course we would be glad to have it so.

DISTRICT WORKERS' CANVASS

"Good morning! Is this where Mrs. Wood lives?"

"Yes."

"I am making some calls respecting a Circulating Library for Home Bible Study. I think you indicated an interest in this work some time ago. I would like to talk the matter over with you, if agreeable."

After being invited in, continue:

"At that time, Mrs. Wood, I believe you purchased a set of books called STUDIES IN THE SCRIPTURES.. May I inquire whether or not you found in them something that interested you?"

This is merely a supposed start to the conversation, which of course should vary according to the circumstances of the case, which you have noted on the card. What you shall say further must depend on circumstances as you find them. Possibly you will get a suggestion or a statement that the party found nothing to interest her, but that she knows of some people who are much interested. You thus have the opportunity of learning the address of others; and perhaps, by a little wise conversation, you may awaken interest in the one who you are interviewing. Or the trouble may be prejudice, slander or misrepresentation. Such opportunities for correcting false impressions are valuable. Each worker should earnestly pray and continuously for wisdom from Above to say the right thing, and for grace from the Lord—meekness, patience, love in the heart—that her words might be like perfume and an anointing oil to all who are in sympathy with righteousness.

If the lady has not the books, offer to loan her a volume, and tell her of the proposal soon to have some Chart Talks on "The Divine Plan," given in that district. Explain to her how the CHART OF THE AGES helps to open the Bible to our understanding and to make it a new book. Assure her that the volume you offer to loan her will awaken her interest keenly, because it is different from other religious books and gives the chapter and verse, showing that it is really the message of God's Word, even though different from what some of us had supposed. Inquire whether she would like to be notified respecting the Chart Talks when arranged for. Elsewhere we give some remarks especially on book-loaning, which see. On leaving, express the hope that your next call will find that she has read considerable and is deeply interested.

Write a brief history of this interview on your address memoranda, before going on to your next call. While covering your district note especially those who indicate sufficient interest to attend a Chart Talk. Be on the lookout also for the Lord's guidance for a place in which to hold the meeting—someone who has expressed interest and whose large parlor or sitting room would seem to be a favorable place. In such a case you might remark, "I was just thinking how convenient this room would be for such meetings, if you would like to have them here. I could not say definitely whether this would be considered the most suitable place or not, but would be glad, if you thought well, to make a memorandum that you would like to have the meetings here.

Confer with the Lieutenant respecting what you have found and the most suitable time for holding the meeting and the most suitable place—the Lieutenant, in turn, keeping in touch with the elders of the ecclesia before deciding definitely on the subject.

As soon as the decision respecting the Chart Talks has been reached, call again upon those who seem favorable. Tell them about the arrangement and ask whether you may expect to see them there. Additionally, write a post-card to each of them the day before the meeting. It might read something like this: "Just to remind you that we are to meet tomorrow, Thursday evening, to hear a talk on the CHART OF THE AGES at the home of Mrs. Wood, 122 West Charles St., at 7:30. I note that your home is about nine blocks from Mrs. Wood's home and suggest that the Fulton Street car, running east, will take you within one block. Get off at E Street. Yours, etc."—Signed.

You should be sure to be in attendance at every Chart Talk in your district, and should call on the interested to keep the interest alive, though the call need not be a lengthy one. Send also a post-card reminder each week.

At the close of the series of Chart Talks, a Question Meeting on the Chart will be in order, and should be announced by the lecturer himself. It is to be hoped that the elders will select only wise and capable brethren for this important service. If a considerable number of those present so desire, it might be intimated at this meeting that a First Volume Berean Study could be started.

Meantime, ascertain some other friendly one who would like to have the Berean Study in her home, provided the one who has volunteered the apartments for the Chart Talks should not seem anxious to have the Berean Study follow in her home. Other things being equal, the Berean study should preferably be held in the home of one of the Bible students. Let the vote for Berean Study of First Volume be taken on the night of the Question Meeting, the fourth night of the Chart Talks—the fourth week.

After the Berean Class has gotten properly started, you may consider it as weaned and, if other important work presents itself, may feel free. Keep in touch with the class; and should any of its members fail to attend for two weeks, be sure that you call upon them before the third meeting.

These classes should be notified respecting all public lectures, should be made acquainted with the meetings of the I. B. S. A. class as soon as their interest begins to develop. It is preferable that not many of the regular Bible students attend these Chart Talks and Berean Studies at first, lest the newcomers should be embarrassed and lest the parlors be too crowded; and that the newcomers may the more freely ask questions and be in less danger of being stumbled—all of the lecturing and leading being done by the one experienced brother chosen by the elders.

We advise that no singing be done at the Chart Talks, nor at first at the Berean Study Lessons. Every meeting, however, might be properly opened with a brief prayer. The meetings should begin promptly and not continue longer than one hour. Please call this to the attention of the leader.

Never sell anything at Chart Talk meetings, considering that those in attendance are your invited guests. If they do not have the books, their homes will be the proper place at which to suggest the purchase.

The Society will furnish, through the Lieutenant, question books for all such classes, free.

Each district worker should have with her when making her first calls in the district a copy of Vol. I., SCRIPTURE STUDIES, so that she could refer to it, saying, "This is the study which I hope will stimulate your interest in Biblical themes." Then will be an opportunity for you to give a talk on the book, offering to loan it if the listener is interested.

Report in person or by letter at least every two weeks to the Pastor's Lieutenant, and every week during the time that the lectures are in progress.

Should you need assistance do not yourself attempt to select an associate, but refer this matter to the Pastor's Lieutenant, who has the full responsibility.

Call upon the Bible student sisters residing in your district. They may be able to give you some information. Do not permit such calls to be of the ordinary kind, with minds diverted to chit-chat or gossip, but hold yourself strictly to your work and be an example. If the circumstances are favorable it would not be inappropriate to have a prayer with such a sister. If such a sister is not engaged in any service, but has time for it, make a mental note of what you think she would be best suited for, and draw the matter to the attention of the Lieutenant, with full particulars as to the time at her disposal, health, activity, age, color, married or single, etc.; also in respect to her spiritual condition, and whether or not she is well posted in the truth and apt at giving it out. Note whether the sister is inactive or discouraged or new in the truth. Let this information come to you as naturally as possible, without boring or close questioning. Note also if she is of a gentle spirit or the contrary.

This information may be valuable to the Lieutenant w at some future time selecting suitable persons to make ca to read to shut-ins, to fold tracts or to distribute volun matter for Chart Talks, Drama, Public Lectures, etc.

Always remember your privilege in connection with stimulating of the sisters in the truth, as well as all w whom you come in contact, with respect to the glorious thi of the divine plan and our wonderful opportunities and pr leges.

The book-loaning is a separate work entirely from w we have outlined above; yet where the helpers are numer and the cards of the interested ones few, the district wor may obtain the consent of the Lieutenant to add the bo loaning feature, which we elsewhere describe.

We suggest the importance of full consecration of he and life to the Lord before undertaking such work—bef it will be acceptable or pleasing to the Lord. Then the c secration should be kept up to date. Every morning div blessing and guidance should be sought; and every evenin report of our endeavors, failures and desires should be m to our glorious Head, that we may find grace to help in ev time of need. Everybody called upon should be impres with our manifestation of the holy Spirit of love, and w the fact that it alone has actuated our visit. We should s pathize with all who have good desires in any sense of word; and those who are deep in churchianity, for we glad to find them interested in higher things; with oth who have turned away from churchianity, for we know I hard it is to retain faith under present church conditio and with others who have been prejudiced, for we are surprised, and much prefer prejudice to lukewarmness.

Very truly your servant, C. T. RUSSELL

PASTORAL WORK EXTENDED LATER

It may seem early in this work to suggest an extension effort outside of the large cities to smaller cities and villa However, we think it best to lay before you the entire sche that we may be working together to the one end—the find of God's jewels everywhere.

One suggestion is that the Pastor's Lieutenant and elders in each large I. B. S. A. class be ready to coöperate God's providence may indicate, with smaller classes withi radius of—say forty miles. After getting the work of y own city well under control and everybody busy—Ch Talks going, Bible studies going—then look afield to others.

Some of the smaller classes may be able to adapt our s gestions to their own immediate conditions, and some not. Such as are not able to do so we recommend sho appeal to us or to the larger classes when they want ad or assistance. Then will be your opportunity. But let never forget the Lord's arrangement—that each class charge of its own affairs, and only as it might req or desire should any other class intrude or assist. Extens work may therefore best be done in towns where there no classes—the EUREKA DRAMA possibly being used to open door.

LIEUTENANT AND SMALL CLASSES CONTIGUOUS

Correspondence requesting aid in the starting of suc work should be sent to the PASTORAL WORK COMMITTEE, Mrs. Genevieve Sanford, 122 Columbia Heights, Brooklyn, Y. Sister Sanford, or in her absence some one authori will communicate with a large center of the work near to inquirer and endeavor to provide the necessary assista instructions, etc., for a start. But the work should be car on practically the same as in the larger centers, with s adaptations as may be necessary.

DISTRICT BOOK LOANING

An important feature of the Pastoral work now be widely undertaken is the loaning of STUDIES IN THE SC TURES. We recommend that only Vol. 1. generally be tributed; but of course we should be glad to loan o volumes subsequently, if desired. Our hope would be that interest would develop which would eventually lead intere ones to desire to own the entire set of SCRIPTURE STUD and since they are sold for so small a price—considerably than cost of manufacture—none could think of our hav any mercenary object in connection with their sale. Ei the regular edition or the karatol may be used, but in s respects we favor the latter; for it looks smaller and there invites the attention of the busy. Nevertheless some prefer the other edition because more easily read by elderly.

A chief, or librarian, of either sex, may be chosen by class. On account of the weight of the books, a bro having a central office or store is sometimes preferable librarian. The book supply should be kept at some plac easy access to all the workers.

The class should purchase as many volumes as it desires use. These will be supplied at the rate charged colpor-rs—25c per volume, for each of the first three, and 30c for n of the second three volumes (in lots of 50), plus freight rges. Each volume should be numbered, and the numbers as well begin with 500. If the number be plainly marked n the paper cover, it will facilitate the keeping track of books given out to each worker, and loaned by the worker he interested.

In order that those visited may not think that they are g offered charity in the loaning of a book, we style this k the starting of a Circulating Library for Home Bible dy, otherwise they might be offended, and say, "We are to buy all the books we need," or, "We can get at the lic Library whatever books we desire."

The volume should be loaned for two weeks and a call le to collect at the end of that time; but of course if re is any interest manifested and for some reason it has been read in the interim, it might be loaned afresh. Make nemorandum of the date when the book was loaned, and re a monthly report to the book-loaning department of the s, as well as to the Pastor's Lieutenant.

CANVASS OF THE BOOK LOANER.

"I am making some calls in the interest of A CIRCULATING RARY FOR HOME BIBLE STUDY. I wish to talk the matter with you and enlist your coöperation. This movement an organized effort to provide everyone who loves the le with the means to understand its mysteries—making l's great Book plainly understood.

"I have brought with me a little volume containing sixteen dies that cover THE DIVINE PLAN OF THE AGES. If you interested in the Bible, I should be glad to loan it to you."

Upon the acceptance of your proposition say:

"Now, by taking one Study a day you will finish the ume in two weeks, with an extra Study on Sunday. By t time you will be so well informed on God's Plan that its ious divisions will be well defined in your mind. Would be willing to take one Study a day if you could be sure t in two weeks you would understand God's purposes ard you and yours and the whole world?"

"Yes!"

"Well, that is just what I propose to guarantee you! But nember, my guarantee is based upon your promise of a dy a day, which will require only about one-half hour h day."

Nothing in this book-loaning work interferes at all with work of regular colporteurs, and the loaner is fully au-rized to take an order for books at any time, but is tioned to remember that this is not her special work.

SOME QUERIES ANSWERED

We take this opportunity of answering publicly some ries that we have received about this work.

(1) Should brethren also engage in this work?

We have not invited the brethren to engage in this work ause we believe that there are other things which they can that sisters cannot do. Besides, while there are tactless ers who might do more harm than good in this Pastoral rk, we believe that on the whole the sisters are apt to play as much tact as the brothers or more; although there some brethren, of course, who are very resourceful, very e. We are merely speaking in general terms and believe t the sisters, on the whole, can render this service better n can the brethren, and it gives them something special to in the service of the King.

(2) Is it right, Scriptural, for the Pastor to select a er to be his lieutenant in such a work?

We believe it to be in full harmony with the Lord's things that the sisters might so be used. All who receive holy Spirit, as previously pointed out, are anointed to ach the Gospel. The Lord, through St. Paul, has seen fit to it the conditions under which a sister may preach—that preaching may not be of a public character, and that she not be considered a teacher in the church. Nothing in , however, interferes with her doing private Pastoral rk of the kind here suggested.

(3) After the sisters shall have formed classes for Bible dy, what would be the necessary procedure if there were consecrated brother in the class, or none qualified to give hart Talk or other address?

In such event, inquiry might be made of some nearby s whether or not one of its elders might be spared to der this assistance. If there be no nearby class, or if e could be spared to render the assistance, the Pastor eby authorizes the sisters to choose one of their num- as his representative to give the Chart Talk and, subse-ntly, to start a Berean Bible Study. She should per-form her duties with head covered, explaining the significance of this to the audience, and declaring that she is merely serving because of the necessity of the case, until some consecrated brother shall have developed the necessary knowledge and qualifications to become the leader. Furthermore, she should remind all present that the Apostle's instruction is that the sisters are not to teach in the church, and that a class of inquirers is not understood to be an organized class of Bible students or an ecclesia or body of Christ, but merely novices who, it is hoped, will develop speedily to maturity.

(4) Ought some of the younger brethren be drilled into this work by having them occasionally address the regular class?

Assuredly novices should not be introduced into this work. Good intentions count with the Lord as respects the heart; but more than good intentions are needed for his service, according to the instructions of the Word. Only those that have a talent for public speaking, and additionally have a clear knowledge of the truth and an aptitude for teaching—only such should be assigned to the important work of interesting people who have only recently come to a knowledge of the truth and to a limited degree, and whose minds are more or less prejudiced with erroneous ideas. The very best talent that the class possesses will be none too good for this service.

Let us say, additionally, that to invite novices to address the class on Sundays or at other times in a public lecture would be entirely wrong. The Lord's people should not be bored any more than the public. Such brethren as show some talent should be encouraged to study and to practise, but not to practise upon others than themselves. We have already recommended, and do so again, that the less experienced of the brethren who feel that they have talents for the Lord's service might well be encouraged to have meetings by themselves, with perhaps some elder brother present as a moderator to hear them and to offer kindly criticisms—of manner, voice, tone, doctrinal intelligence, logic, etc. The members of the class should be permitted to criticize each other, but not too severely, lest the humbler ones should be discouraged from making further effort.

We recommend Chart Talks as one of the best instructions for these novices and one of the most efficient ways of learning how to present the divine plan. They should be encouraged to follow quite closely the outlines of Chart Discourses. Following these three outlines, on the fourth night the audience should be invited to ask questions along every phase of the divine plan illustrated in the Chart, and a competent instructor should be able to answer every such question. To fulfil these requirements requires more than a novice; and even the mature of the Lord's people will do well to keep their minds continually refreshed by constant study.

Although we have sent a letter on Extension Work, our thought is that nothing whatever should be attempted beyond the boundaries of the city in which the class is located until that city shall have been thoroughly worked. We would have preferred not to send that letter at the same time; but we considered it advisable that all the dear friends should have the matter well before their minds, and thus learn the wide possibility which may come to them, if faithful, in due time.

NEW OPPORTUNITIES OF SERVICE

Many of our dear friends have been astonished to find what opportunities this work opens up. We find that many who have gotten a little taste of the truth are very willing to attend a meeting, an entertaining Chart Talk on the divine plan set forth in the Bible—some who are not interested enough to undertake special reading. As they become interested in a Chart Talk, they generally become interested in the reading; and all of the talks should be had with a view to impressing upon them the importance of Bible study, and the need that they have for the Bible Keys, if they will get any profit out of the study. They know, and we all know, that the Bible has been in the hands of the people freely for over one hundred years, and that much Bible reading, verse about and by the chapter and by so-called Bible study, has been going on in all denominations with little result.

Few, except Bible students, can really answer any Bible questions. Having learned how to study the Bible, let us continue in the same way and extend the same helping hands to others. Nevertheless, if there are some who have not yet convinced themselves of the folly of the old method of Bible study, it is not for us to hinder them, but to bid them Godspeed, and ourselves to continue in the way in which the Lord has blessed us and is continuing to bless us.

SMITING OF JORDAN NOT FAR OFF

Our thought, dear brethren and sisters, is that a great work is before us, and that in proportion as we get ready for

it, the Lord will be pleased to bless us with a share. Some may have a share in the calling at the addresses already gathered. Others may have a share in giving the chart talks, and others may have a share in leading Berean lessons. Let us not forget, dear brethren, that we must have humility. The Lord has no use for the proud and self-sufficient, either in the present age in the instructing and building up of the church, or in the future age in the instruction and uplifting of the world. The Scriptures assure us in no uncertain terms that the Lord abhors the proud and shows his favor to the humble. The Apostle says, "Humble yourselves, therefore, under the mighty hand of God that he may exalt you in due time" (1 Peter 5:6); for "he that humbleth himself shall exalted."—Luke 14:11.

Let us not forget the importance of knowledge. No on capable of teaching others who has not a clear knowledge hims

Finally, let us remember that knowledge without the mility might puff up. We shall be built up under the fluence of self-sacrificing love. Let us all, dear friends, more ready—nearer to the Lord and more ready for His se ice. The smiting of the Jordan assuredly is not far off; do we wish to have a share in it? As Elijah did the sm ing, so all those who belong to the Elijah class will hav share in it.

ANGELOPHONE HYMN RECORDS

In our issue of June 15, 1916, we announced arrangements by which our readers may obtain the Angelophone at Jobbers' prices, one-third of the usual retail prices — $8.33, $16.67, $33.33, instead of $25.00, $50.00, $100.

Now we have a still more important announcement—Angelophone Records of 50 of our most beautiful hymns. They gave us the selection of them. We are confident that all WATCH TOWER readers will appreciate them, and believe that they will have a very wide circulation everywhere. They are 7-inch records, "hill and dale cut," of a size which usually sells for 35c up. But, indeed, such hymns and in such variety are not to be had anywhere for any money.

The singer's voice is excellent, clear, distinct—quite unlike hymn tunes you have usually heard, very few of which can be understood. They are the work of Prof. Henry Burr, the well-known barytone.

NOW THE ASTONISHING FEATURE!

The entire set of 50 hymns can be ordered through us for $5—only ten cents per record.

With a view to stimulating daily family worship (having this excellent singer's voice to lead), the hymns with music have been published in neat, attractive form at 5c and 10c per copy, according to binding—postage 2c extra.

At our request the Angelophone Company are mailing to the Secretaries of the principal classes a sample record and a sample each of the two hymn-books. If a quantity of the books and records are ordered together, carriage charges will be prepaid in the United States. These records are known as the original "hill and dale cut," the same as the ones used by Edison and Pathe. It contains a great deal more music to the inch than the zigzag cut. The latter is used by the Victor and was gotten out to avoid the patents covering the origi superior "hill and dale cut"; said patents have now expi

The Angelophone has a reversible sound-box, which perm it to play any kind of record made. But not so the Victor Columbia machines; to use the Angelico records on them little sleeve is necessary, which can be purchased at any store, or can be ordered with the books and records. Add orders to ANGELICO, 28 West 63d Street, New York City to 184 Fulton Street, Brooklyn, New York.

* * *

It affords us genuine pleasure to think that Bible stude can now have in their homes phonograph music which re represents their sentiments—much better than does the jority of the jiggy, rag-time stuff usually sold at from 60c $1 per record.

"A little nonsense now and then,
Is relished by the best of men;"

But nonsense all the time nauseates even the worldly. the other hand, there is a sweet, quieting influence exerted the beautiful hymns of our selection which go to the heart old and young, saint and sinner. Surely, Bible students wish to "Lift high the royal banner," and to show forth praises of their King! And such hymns as these in so c and distinct a voice will surely appeal to your neighbor,

We are glad that these records have come out in time the holiday season and the longer winter evenings. We h warned the Angelophone Company to be prepared for m large orders to be shipped out promptly. We vouch for Angelophone Company that you may safely send the money whatever you may wish to order, by P. O. Order.

PILGRIM BROTHER JOHNSON IN GREAT BRITAIN

Arrangements have been made for Pilgrim Brother P. S. L. Johnson to serve the friends in Great Britain. Classes there desiring appointments will please communicate with our L don Office.

VOL. XXXVII BROOKLYN, N. Y., NOVEMBER 15, 1916 No.

DEATH OF CHARLES T. RUSSELL

The sudden death of Pastor Charles Taze Russell, Editor of THE WATCH TOWER, has created a profound impression upon his many friends throughout the world. Hundreds of letters and telegrams received, further evidence the love and esteem in which he was held, and express unqualified desire to co-operate in continuing the great cause for which he stood so many years.

Brother Russell left Brooklyn in the evening of October 16, to fill appointments in the West and Southwest, but was obliged to start homeward before his scheduled time, owing to ill health.

It was on a Santa Fe train at Pampa, Tex., that he died. Brother Menta Sturgeon, who accompanied him on the trip as his secretary, telegraphed the information to the headquarters of THE WATCH TOWER BIBLE AND TRACT SOCIETY at Brooklyn, adding that "he died a hero."

The body lay in state at Bethel Home Saturday, and at The Temple throughout the day Sunday.

In the afternoon at the hour of 2, funeral service was held for the congregation, and in the evening a service was conducted for the public.

At about midnight the body was taken to Allegheny, Pa., where in the Carnegie Hall, at 2 in the afternoon of Monday, service was held by the Pittsburgh congregation, of which he had been resident Pastor for many years.

Interment took place Tuesday in the United Cemeteries at Allegheny, in the Bethel Family plot, according to his request.

We rejoice to know that instead of sleeping in death, as the saints of old, he is numbered among those whose "works follow him." He has met the dear Lord in the air, whom he so loved as to lay down his life faithfully in his service.

A MEMORIAL NUMBER

Owing to the fact that this issue of THE WATCH TOWER was ready for the press at the time of Brother Russell's death, the Society decided to insert a brief notice, with the announcement that the following issue, December 1, will be in the nature of a Memorial Number.

Brother Russell's Will provides for the continuance of the publication of THE WATCH TOWER, for which he left ample manuscript to insure its publication for an indefinite per The affairs of THE WATCH TOWER BIBLE AND TRACT SOC will likewise be continued according to provision made him before death.

Anyone desiring extra copies of the Memorial Num will please advise us immediately. Extra copies at the u price—5c each.

"THE EARTH TREMBLED"—AND FELL

"His lightnings enlightened the world; the earth saw, and trembled."—Psalm 97:4.

d's holy prophets of the Old Testament and of the New is numerous pictures of our day and the events now tak- lace in the world. The Psalmist David taking prophetic- a standpoint of observation future from his day de- l, "The Lord reigneth; let the earth rejoice; let the tude of isles be glad thereof!" (Psalm 97:1) As we shown in SCRIPTURE STUDIES, Vol III., Study 9, this be- o be true when our Lord Jesus, having returned to earth up his kingdom, took unto himself his great power. Yet ntil his kingdom has been fully established in the earth is glorious reign be clearly recognized.

at the Prophet David is referring especially to the nt time, from 1878 down to the full inauguration of ingdom, is clear from his succeeding statement: "Clouds darkness are round about him; righteousness and judg- are the habitation of his throne. A fire goeth before him, urneth up his enemies round about." How true it is that torm clouds are all about us in this day of the Kingly nce of Jehovah's great Representative, the Executor of reat purposes! Daily the darkness of gloom and per- ty deepens on every side for those not acquainted with ah's purpose.

"A FIRE GOETH BEFORE HIM"

we inquire, Why is this day of his presence such a time uble and distress of nations? the answer comes, Because eousness and judgment are the habitation of his throne, e is judging the nations and weighing them in the bal- Judgment is being laid to the line and righteousness to lummet (Isaiah 28:17), to the intent that ere long the able principles of his Government may be established in e earth. Not only will all unrighteousness be made man- but "a fire goeth before him and burneth up his ene- " (Psalm 97:3) All the wilful and persistent opposers is righteous course shall be "cut off," "destroyed," ned up," "devoured with the fire of his jealousy."—Zeph.

his work of judgment and the consequent time of trouble a necessary preparation for the glorious reign of Right- ness that shall immediately succeed it, and all being y directed by the High and Holy One, who is "too wise r, too good to be unkind," the Prophet bids us discern in abundant cause for rejoicing and gladness. (See Psalm 13; 98:1-9) Indeed, there is great cause for rejoicing, nly among the saints, but in the whole earth; and it is rivilege of the saints to tell the glad tidings to all who hear.

ut whether men hear or whether they forbear, let us tell t, and by and by when the great afflictions of this judg- hour begin to seal the instruction upon the hearts of then the blessed testimony will be as healing balm. They see that he who smote them in his wrath, and scourged in his hot displeasure, is also merciful and gracious, and lling that they should perish, but desirous rather that should turn unto him, obey his counsels and live.

LIGHTNING FLASHES FROM THE THRONE

t is in the midst of the clouds and darkness of this day ouble incident to the setting up of Messiah's kingdom the statement of the Prophet is verified: "His lightnings htened the world; the earth saw, and trembled." How s this figure? Truly like lightning flashes in the midst of loom and perplexity of this cloudy day, come to men the rkable glimpses of the great principles of truth and eousness in contrast with which the world's present dis- is so manifest! A flash of lightning from the obscured e discloses here one error, and there another, and another. on the whole world will be aroused. Already, it is ly so. Every day adds to the intensity of the trouble, he whole world trembles for fear, not knowing what the me will be, but dreading the worst. The editorials of of our greatest newspapers read as if written from the lpoint of present truth, so remarkably do they foretell they declare to be almost certain to follow this present le war. Revolution and black anarchy are freely prophe- to precede a great reconstruction period. The great h Revolution is referred to in contrast, as an April er compared to a destructive hurricane of the tropics. truly are the Master's words concerning this time being led—"Men's hearts failing them for fear, and for appre- on of the things coming on the earth"!—Luke 21:26.

is remarkable that these lightning flashes are continually g attention to the Word of God, to the golden rule, to qual rights and privileges of human brotherhood, to the ess character and loving and self-sacrificing disposition sus Christ, to the law of love in contrast with the law of ness everywhere prevailing. It seems remarkable, too, often in these days of war and stress worldly men are drawing attention to the prophecies of the Scriptures, and wondering whether present conditions, and the troubles which all intelligent people see just ahead, are not fulfilments of these Bible prophecies. All this is leading men to reason of righteousness and of coming judgments (Acts 24:25), when they hope and believe that in some way present wrongs will be righted and righteousness established.

By the sudden, and now increasingly frequent, flashes of light which issue from the storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are being illuminated and brought to the front for the consideration of all men. They are discussed not only in the daily press, but in our popular periodicals, in the official labor organs, in stores and factories, in counting-rooms, in the market-places, at public gatherings. Even heathen nations are discussing them, and are contrasting both the daily lives of professed Christians and the present course of the professed Christian nations with the character and the teachings of the great Founder of the Christian religion, extolling the latter and ridiculing the former.

"THE EARTH SAW—AND TREMBLED"

As a result of God's lightning flashes which are enlightening the world, there is great commotion everywhere manifest. Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest and the whole current of popular thought throughout the earth is set in a revolutionary direction. The lightning flashes are revealing the corruption in the world, the dishonesty in high places, and showing men that they are living far below the dignity of manhood. But how to right things they are not able to see; and the conflicting ideas, voices, theories and threats, reveal the facts which the prophets foretold; for "the nations are angry," "the heathen [Gentiles, peoples] rage," and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world.

"ZION HEARD—AND WAS GLAD"

But in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient so that the whole earth reels and staggers as a drunken man (Psalm 107:27), are the saints in dismay and distress? Ah, no; for it is written, "Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord!" It is the "sinners in Zion" that are "afraid." Psalms 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they "dwell in the secret place of the Most High [represented by the Holy of the typical Tabernacle], and abide under the shadow of the Almighty" (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their "Refuge and Strength." "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psalm 25:14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the divine plan, with its times and seasons, which enables them to see both the necessity for the present method of divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this great day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice; for they have full confidence in his ability to bring order out of all the confusion. They realize that in the judgments of this day it is the Lord that speaks from heaven—from the high place of authority and control; therefore they give thanks at the remembrance of his holiness (Psalm 30:4)—of his justice, wisdom, love and power, which insure his doing all things well.

THE HEEDLESS WHO WILL NOT HEAR

But the Psalmist intimated that, while the world at large would be in ignorance of the real portent of present events, and therefore in fear and dread, and while the saints, with clear knowledge, will be rejoicing and lifting up their heads, because they see the outcome, some—heedless both of the world's distress and of the Voice which speaketh from heaven—will still boast themselves of their idols. He says, "Confounded be all they that serve graven images, that boast themselves of idols." These words call to mind the warning of the Apostle Paul: "See that ye refuse not him that speaketh from heaven." (Hebrews 12:25) St. Paul addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when he speaks in wrath and judgment.

But alas! there are some who heed not the warning, and

who, although they recognize the voice of the Lord, refuse longer to obey it. They turn away from him that speaketh from heaven, toward the idols which their wayward hearts have set up instead of God. These "graven images" are indeed the work of their own hands—the human philosophies, and science—"falsely so called"—of this evil day. And those who reject the testimony of God, when once they have heard it, invariably fall into some one of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed. The wilful sinner, once enlightened and blessed with the hallowed influences of the holy Spirit and the truth, shall not, the Apostle declared, escape the just punishment for his deeds. Heb. 12:14-19 points out this danger to the children of God, and warns them of the fearful penalties of turning away from the holy commandment delivered unto them. The Apostle Paul here depicts the scenes accompanying the inauguration of the old Law Covenant, and shows it to be a picture of events which will accompany the establishment of the New Law Covenant, at the close of this present age, under the greater than Moses—our Lord Jesus Christ.

The Mountain (kingdom) of the Lord's House is now being established in the top of the mountains, superseding the great kingdoms of this world, and is being exalted above the hills—the smaller governments. (Isaiah 2:2) Clouds and darkness, trouble and perplexity and distress of nations are round about; and the thunderings and lightnings are making all the earth to tremble as did Israel at Mt. Sinai. (Exodus 19:1-25) And now—since the Spring of 1878—God has "set his king upon his holy hill of Zion." (Psalm 2:6) Therefore, if those who refused to obey Moses, and presumptuously disgraced the c monies of the occasion at Sinai, met with instant death, can we escape if we disregard the voice of the great Medi of the New Covenant, and the remarkable circumstances w now accompany its establishment?

CLOSING THOUGHTS

We see the deepening clouds of trouble. We hear thunder tones of judgment that "call the earth from the ri of the sun unto the going down thereof" (Psalm 50: from the east to the west. We see the lightning flashe truth and righteousness, and observe how the whole eart now in the shaking process which will eventuate in the c plete overthrow of all existing institutions, systems and ernments. Present events indeed speak in trumpet tones. shall we regard these things? Surely, dear brethren, it wil with thoughtful and reverent hearts! Surely we shall w and pray, lest "a promise being left us of entering into rest, any of us should seem to come short of it!" (Heb 4:1) We shall guide our course with the greatest careful that we may make our calling and election sure.

In this eventful period everything that can be shaken be shaken, that only the unshakable things of truth and ri eousness may remain. (Hebrews 12:25-29) Every one ca to share in the coming kingdom must be a lover of righte ness, one who will courageously and lovingly stand for truth however much it may be spoken against. All ot will be shaken out of this company. The snares and delus of this "evil day" are accomplishing this very work. In end only the true will remain. "Seeing that we look for t things [let us] be diligent, that we may be found of hi peace, without spot, and blameless" (2 Peter 3:14), r for the entrance into that rest which yet remains.

ONE OF THE MASTER'S FORCEFUL AND BEAUTIFUL LESSONS

"Consider the lilies of the field, how they grow."—Matthew 6:28.

Many and varied are the precious lessons taught by the Master during his earthly ministry, and they never grow old. To the true disciple of Christ they are ever new, ever fresh. Whether he taught by the seaside or on the mountains or by the wayside, as he walked and talked with his chosen twelve, his words of wisdom and grace come to us vibrant with meaning, pulsating with life, full of strength and power, cheering, encouraging and blessing our hearts.

In using these words under our consideration, our Lord, as was his custom, drew an illustration of something familiar to all his hearers. God's care over the lilies seemed a fitting reminder of his greater care over his own people, of his infinite wisdom, power and love. He who so carefully supervised the clothing of the simple flower—which bloomed only to fade in a day—that its robes were more regal than the kingly vesture of Solomon, would surely provide for the clothing of those who trusted in him!

SOME HAVE HIS PROMISE—SOME HAVE NOT

Undoubtedly much that our Lord said to the Jews would not have been said to Gentiles; for the Gentiles were then under the general curse and condemnation—the whole world was alienated from God. The people of Israel alone had been brought back into covenant relationship with God, through the Law Covenant made at Mount Sinai; hence different words would be applicable to them. Having come into relationship with God, his promises were theirs. All things should work for their blessing—their cattle, their fields, everything, would be blessed of the Lord, if they would be faithful to him. Our Lord was, therefore, in line with this thought, exhorting the children of Israel to have greater confidence in God, greater trust in him who had chosen them to be his peculiar people.

We, like the Master, should make a clear distinction between the persons to whom we would give consolation and assurances of God's care, and all others. We are to remember that some have come into his family and some have not! that some have his promises as theirs, and some have not. We are not to deceive others and to imply that they have a right to claim as their own, promises which were never given to them. Rather, we shall do them more good if we point out that these promises are conditional—only for those who make a covenant with the Lord under the special arrangement open during this Gospel age. To the Christian this lesson of unfailing trust and confidence in God is a very important one, and to have learned it represents a very considerable growth in grace and in knowledge—in the spirit of love, which casts out all fear. It means a nearness to God, a fellowship with him, which those who have not learned this lesson cannot enjoy.

THE WORLD'S HEAVY BURDENS

To the people whom the Master generally addressed, the matter of providing for the necessities of life was a very important one. He rarely had the very rich amongst his a ence, generally the poor; and the poor in Palestine and c Eastern countries find it very difficult to obtain food, clot etc. In many parts of the world today, especially in I there are people who scarcely ever go to bed without g hungry; and to these the necessities of life are a very portant consideration.

Our Lord Jesus indicated that this was so in his time, ing that the important consideration with most people "What shall we eat and what shall we drink, and wherew shall we be clothed?" They were anxious and worried. ter these things do the Gentiles seek," said the Master. object in life was to procure food and raiment. That wa burden of their prayer. And even the Jews, though pro edly the people of God, had not learned implicit trust in but were to a large extent grasping after the material th seeking chiefly worldly gain rather than the true riches. Lord said that his disciples were to realize that God knew things they had need of before they asked him, and s rest fully content in the matter of what God would pr them respecting their temporalities. Jesus wished them sure that God would so supervise their interests that should not want anything really good and needful to th

This seems to be the whole lesson that our Lord was cating in bringing in this illustration from nature—"Co the lilies of the field." It was a forceful reminder tha things of the kingdom were the things of paramount im ance, and that in seeking these things first, they might the assurance that all needed earthly things should be t

PROPER CONSIDERATION OF THE LILY

What is it that we are to consider about the lilies? they grow!" What does this mean? Jesus himself ans "They toil not, neither do they spin; and yet I say unto that Solomon in all his glory was not arrayed like o these." That is, the lilies grow in a very reasonable they develop grace and beauty, and are adorned in ro loveliness without putting forth unnatural, unusual str effort. They are not worried about growing. The lily not wake up in the morning and say, "Now, I wonde can make another quarter of an inch today. I wonde shall be able to grow as fast and to look as beautiful a lily over there; and I wonder what people will think me." It simply assimilates what it can absorb from the and from the atmosphere what God has provided for it It does not say, "I think that I shall go to another pl cannot grow here," but it does the best it can wherever i pens to be.

The lilies of Palestine to which our Lord referred evidently not the kind of flowers that we generally term but were apparently of some other plant family, and a

erous species, we should judge, growing everywhere. Those are accustomed to the flowers of Palestine point to a com- reddish flower which they think was meant by "the lilies e field."

ur lesson, then, as new creatures, is that since we have our hearts to the Lord we are not to be worried, anxious, t the things of the present life. Nor are we to be over- ous regarding our spiritual growth. We are simply to do best, and trust the growing to him. But we are to be par- arly engaged respecting the things God has promised us ew creatures in Christ, that we may make our calling and ion sure and attain to the glories which our Father has in vation for those who love him. If we give our attention hese things, the Master assures us, the heavenly Father so supervise our affairs that we shall not lack any neces- of a spiritual kind or of an earthly kind. He will give whatever of spiritual blessings and of temporal blessings eed as spirit-begotten children of God that we may finish course with joy.

Ve are not to interpret our Lord's words to mean that we to neglect our proper duties in life; that he would not us do any more spinning or toiling than the lilies do; that ould not have us labor with our hands and our brains in r to care for our family, home, etc. Surely not! for these gs are inculcated in the Word of God. Here, evidently, merely impressing us with the thought that while we are g to the very best of our ability in harmony with the sur- dings and conditions which God has provided for us, we not to be worried. We are to be as free from anxious care re the lilies, to be fully content and to look up in faith to heavenly Father, expecting and accepting his providential and overruling in all our affairs and interests.

Just leave all with Him; lilies do, and they grow;
They grow in the rain and they grow in the snow.
Yes, they grow.
They grow in the darkness, all hid in the night,
Or if in the sunshine, revealed by the light,
Still they grow.
They ask not your planting; they need not your care
As they grow;
Dropped down in the valley, the field, anywhere,
There they grow—
In garments of beauty, arrayed in pure white,
All radiant in glory from heaven's own light—
Sweetly grow."

REST AND PEACE IN PERFECT TRUST

od knows all about our circumstances. If we need to be splanted to another place, into a different kind of soil, e our new nature can better thrive and expand, or where our reasonable, temporal needs can be better obtained, he can arrange for it. He knows just what is good for us, best for us, temporally and spiritually. It is our part to look for his leadings, not attempting to take the helm into our own hands, nor concluding that the Lord will never change our conditions, etc. If it is best for us that they shall be changed, he will change them, if we trust in him; and surely, if we are his children, it is his will that we desire, not our own! We are to be perfectly restful under whatever conditions or circumstances we find ourselves, restful in the thought, "Your Father knoweth what things ye have need of before ye ask him."—Matthew 6:8.

Will this not mean sometimes strong tests of faith and endurance, if the conditions of our lot are painful and hard to bear? It may be such; but if the Lord's providence does not for a time offer a way of escape, we may be sure that the test will prove one of the "all things" that will work out our good, if we submit sweetly to his will and wait for him to point out a different way, if it shall seem best to him. Let us as lilies of his planting, bloom for the glory of our heavenly Husbandman.

ASKING FOR DAILY NEEDS

While Jesus tells us that we should ask, "Give us this day our daily bread," this is not a specification of what we would prefer to have in a temporal way. We are not to specify things that would be most pleasing to our palate. We are to leave that part to him. We are merely to acknowledge that we are dependent upon him for the necessities of life, that we are looking to him, that we are waiting on his providence and will accept those things which his wisdom provides as proper for us in connection with the instructions of his Word.

So on we go, growing daily, happy and content in God, and preparing for the kingdom; for Christians who cannot learn now, under present conditions, to trust in God, would probably not be able to learn this lesson under other conditions. Present conditions are especially helpful, indeed, for those who would cultivate trust, dependence upon the Lord. In this respect we see that the poor have an advantage over the rich; and it was those who were poor, like the lilies of the field, that our Lord Jesus was addressing in the words of our text. And it is to those who are poor in spirit, who realize their own impotency, who long for the rest and peace that Jesus alone can give, who come to him for this rest, that all the Master's gracious promises and lessons of wisdom, comfort and instruction are given.

"O flower of Heavenly birth, blooming in earthly soil,
Taking on fairest hues from sun and wind and rain,
Soon shall thy beauty grace the Heavenly realms above,
Transplanted to a fairer clime to bud and bloom again!"

"HOW LONG, OH LORD, HOW LONG?"

How long, Oh Lord, how long
Shall weakness serve the strong?
How long shall Might make right,
And darkness hate the light?

How long, oh Lord, how long,
Till Truth shall crush the wrong,
Till darkness turn to day,
And sorrow flee away?

How long till wars shall cease,
This turmoil end in peace?
How long the sin-cursed Earth
Await her second birth?

How long, Lord, must I feel
The proud oppressor's heel?

I'm weary of the night,
I long for morning light!

I long to see Thy face,
I long for Thine embrace—
How long, Lord, till I come
To my long-promised home?

Not long, my child, not long;
Be brave, be true, be strong!
The Day-star doth appear,
The Kingdom draweth near!

Look up, my child, look up,
The last drop's in thy Cup!
Trust where thou canst not see—
I soon will call for thee!

GERTRUDE W. SEIBERT.

"JESUS CHRIST—THE FIRST AND THE LAST"

DECEMBER 10.—REVELATION 2:1-17.

agraphs 1, 2, 3 and 14 of this article were reprinted from article entitled "Jesus Revealed to John in Vision" published in issue of June 1, 1901. Paragraphs 4-9 and 15-31 were reprinted from article entitled "The Mystery of the Risen Christ" published in issue of June 1, 1905. Please see the articles named. The remainder is printed below.]

"THE FIRST-BORN OF THEM THAT SLEPT"

erse 5 clearly teaches what the creeds of Christendom ig- and what is in direct antagonism to their statements; ly, that the risen Christ was "the first born of the dead." is to say, our Lord was the first to experience a resurrec- in the full sense of the word, the first to experience a resurrection to perfection and eternal life. Although some before him were temporally awakened, they relapsed again into death; for they were only partial illustrations of resurrection, to assure men of the divine power to accomplish it fully in the due time appointed of God.

Verse 7 clearly teaches that at the time of our Lord's

second advent the world will be far from converted to God; for "all kindreds of the earth shall wail because of him." Some Scriptures taken disconnectedly seem to teach that the world will be converted before his return; but when God's Word and plan are viewed as a whole, these will be found to favor the opposite view—that Christ comes before the conversion of the world and for the very purpose of converting all mankind; and that the glorified church of the Gospel age shall share with her Lord and Head in his reign, which is God's appointed means of blessing the world.

Christ and the glorified church, made "partakers of the divine nature," will be spirit beings, invisible to men. Our Lord's presence will be manifested to the world by exhibitions of power and great glory. He will not be visible to natural sight, but to the eyes of understanding, as these shall open to an appreciation of the great changes which earth's new Ruler shall effect. His presence and his righteous authority will be recognized in both the punishments and the blessings which will flow to mankind from his reign.

Our King will reveal himself gradually. Some will discern the new Ruler sooner than others. But ultimately "every eye shall see [Greek, *horao*, discern] him." But "he cometh with clouds." And while the clouds of trouble hang heavy and dark, when the mountains—kingdoms of this world—are trembling and falling, when the earth—organized society—is being shaken and disintegrated, some will begin to realize that Jehovah's Anointed is taking to himself his great power and is be ning his work of laying justice to the line and righteous to the plummet. For he must reign until he shall have down all authority and laws on earth which are contrar those controlling in heaven.

"Blessed Bible, precious Word!
Boon most sacred from the Lord;
Glory to His name be given,
For this choicest gift from Heaven.

"'Tis a ray of purest light,
Beaming through the depths of night;
Brighter than ten thousand gems
Of the costliest diadems.

"'Tis a fountain, pouring forth,
Streams of life to gladden earth,
Whence eternal blessings flow—
Antidote for human woe.

"'Tis a mine, aye, deeper, too,
Than can mortal even go;
Search we may for many years,
Still some new, rich gem appears."

"FAITHFUL UNTO DEATH"

DEC. 10.—REVELATION, 2:1-17.

"Be thou faithful unto death, and I will give thee the crown of Life."—Verse 10.

THE REVELATION A BOOK OF SYMBOLS—SEVEN SUCCESSIVE STAGES IN THE HISTORY OF THE CHRISTIAN CHURCH SYMBOLIZED "THE SEVEN CHURCHES WHICH ARE IN ASIA"—THE NAMES OF THE CHURCHES CHARACTERISTIC—THE GREAT FALL AWAY—THE TRUE CHURCH CALLED "OVERCOMERS"—THE LORD'S RETURN DURING THE LAODICEAN PERIOD OF CHURCH TORY.

While the messages given to the seven churches specified in the Revelation were doubtless applicable to them, they properly have a still wider application to the entire Gospel church, the number seven representing completeness. The Book of Revelation is a book of symbols, which our Lord "sent and signified [told it in signs and symbols] by his angel unto his servant John." (Revelation 1:1) Bible students know that the book abounds in symbols, or signs; and we are satisfied that these are the rule, and that the literal is the exception, being used only when unavoidable.

To be in harmony, then, with the rest of the book, "the seven churches which are in Asia" must be symbolic; and as the book is chiefly history written beforehand, they must symbolize seven successive stages in the history of the Christian church, covering the period between the first advent and the second coming of Christ. The fulfilment, we think, proves the correctness of this position.

In the first chapter we have a description of "One like unto a son of man," as seen in vision by the Apostle John. Some one or more of the features of this description would seem to be peculiarly appropriate to each of the successive stages of the church; and in each case he who sends the message is thus described. The last part of each message is a promise to the "overcomers," and is also adapted to the different periods of church history.

To give a bird's-eye view of the arrangement, we would notice their chronological position. Ephesus covers the period during the lives of the apostles; Smyrna, the time of the Pagan persecution, reaching to about 325 A. D., when Constantine became Emperor of Rome and declared in favor of Christianity. Pergamos embraces the transition period during which the Papacy had its rise; Thyatira, the space during which the true church was in the wilderness, and the apostate church sat as a queen and lived deliciously with the kings of the earth. Sardis includes a short interval just before the Reformation; Philadelphia, the period from the Reformation until recent times; and Laodicea, the nominal church of today.

MESSAGE TO THE CHURCH OF EPHESUS

The word Ephesus means first, desirable. During this period our Lord "holdeth the seven stars in his right hand," etc. (Chapter 1:20) The messengers of the churches—St. Paul, St. Peter, St. John, etc.—were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as his, believing that their words were really his words. This stage of the church is commended for its faithful, patient labor and for its discernment of truth and true teachers.—Acts 20:28-30; 1 Cor. 11:19.

It was characteristic of this period that "they forsook all and followed him." They took joyfully the spoiling of goods. They sold what they had and gave to those in Though often deprived of the bread of this present life, not only had the Living Bread, but had the promise of tree of life which is in the midst of the Paradise of God. will be remembered that all the trees in Eden were tre life, but that the one in the midst of the Garden was th forbidden tree, the disobedient eating of which brought upon Adam and all his race. That tree in the midst of dise was called "the tree of the knowledge of good and e and our Lord's promise in today's study is that the over ers of the Gospel age shall have full liberty to partake of tree under most blessed and satisfactory conditions, whe knowledge will be of benefit to them under divine appr and will not then bring a curse.

TO THE CHURCH OF SMYRNA

Smyrna means bitter. Myrrh and Marah are ki words. This stage of the Christian church was the peri most bitter persecution, under the Roman Emperors from to Diocletian. In his message to the church of this epoc Lord styles himself "the First and the Last, which was and is alive." In no other sense or way could he be the and the Last than as the only direct creation of the Fa through whom all else was created. Any other view wou in conflict with the Scriptures.—Revelation 3:14; Colos 1:15; 1 Corinthians 8:6; John 1:1-3, Diaglott.

"The devil shall cast some of you into prison that ye be tried, and ye shall have tribulation ten days." Thu Lord informed his faithful servants of this period that would be a time of great persecution. Pagan Rome, here bolized as the devil, has been the most devilish of all ea governments, when viewed in the light of its bloody pe tions. The ten symbolic days refer to the last and mo vere persecution under the Roman Emperors—that o reign of Diocletian, A. D. 303-313. Those who have rea history of this period can understand the depths of the "that ye may be tried." Some of the most sublime pictu Christian endurance that the world has even seen were e during the Smyrna period of the church. The call wa faithfulness unto death; the promise was that the overc should "not be hurt of the second death," but should r the crown of life—immortality.

TO THE CHURCH OF PERGAMOS

Pergamos means an earthly elevation. The Speaker i who hath the sharp Sword with two edges" [Greek, mouthed]—the Word of God. During this period, whi nominal church was growing popular, the true Christians tested and proved by the introduction and developme

an and Papal ideas. The Pagan priests, unwilling to lose r positions of honor and influence amongst the people, ght to bend their ideas to fit the new religion. Thus while inally professing Christianity, they brought many of their ner ideas with them into the Christian church. These e eventually grafted upon the true stock—"the faith once vered to the saints."—Jude 3.

Thus gradually the church was led into error, evil practises, away from God. This is what is meant in Verse 14 by the ision to Balaam and Balak. It will be remembered that aam, who had been a prophet of God, instructed King ak how to tempt Israel to sin, and thus brought about what could not accomplish by his own powers. (Numbers 23; 31:16) So these Pagan priests taught the church to ingе in spiritual fornication, and thus brought upon her the hering blight of the wrath of God.

The "doctrine of the Nicolaitans" seems to be the theory lordship or headship in the church. The strife as to who uld be greatest existed amongst many of the patriarchs—iers—of the prominent churches. At their councils there a bitter fight for supremacy. The tendency was toward earthly head, and of course many coveted the honor. The riarchs of Jerusalem, Antioch, Constantinople and Rome e the most prominent. The first two dropped out of the flict, but the strife continued for several hundred years be-en Constantinople and Rome. It was settled only by a ision of the church: the Eastern, or Greek Church, acting the Patriarch of Constantinople for its head; and the stern, or Papal Church, acknowledging the bishop—pope father—of Rome.

Many of the true followers of the Master in the churches ounced this attempt to disobey the direct command of us, "Call no man father." (Matthew 23:9) Of course, y received the promised persecution. (2 Timothy 1:12) s class in Pergamos is commended by our Lord under the ıbol of "Anti-pas, my faithful martyr." In the Greek, i means against, and Papas signifies father. In this stage the development of the church those who sought to be pop-r received the emoluments of the church; but the promise the overcomers is that of pleasure and honor that shall be rnal.

THE CHURCH OF THYATIRA

Thyatira seems to mean "the sweet perfume of sacrifice." was the period of Papal persecution. The virgin church enduring the hardships of the wilderness; while the apos-e church sat on the throne of her royal paramour. The ssage is sent by him "who hath eyes like a flame of fire," to ch over his faithful ones as they wandered through the k valleys or hid in the darker caves of earth; and "feet of d brass," to walk by their side as they scaled the rugged untains or wandered footsore and weary, seeking a place to nt the seeds of truth.

The message contains an allusion to a faithful old Prophet o fled for his life into the wilderness from the wrath of the latrous wife of a king. The picture is from the history of Prophet Elijah. (1 Kings 18; 19) Jezebel was the protec-of the priests of Baal. Her husband was king, and she lded his power for her own ends. The drouth of three and -half years was evidently a type of the "time, times and a f"—1260 years—of the spiritual famine, "not of bread nor water, but of hearing the words of the Lord."—Amos 8:11.

THE LORD'S SECOND COMING

Sardis is said to mean that which remains, as if it signi-a useless remnant, something out of which life or virtue gone. The nominal church during this period had the ap-rance of being what it was not, having a form of godliness hout its power. Sardis was the remains of the true church, ich had been driven into the wilderness; but when the per-ution began to subside, her zeal also abated. Persecution always developed the vigor of the church.

Many today have the Sardis characteristics. To such there a fatal warning in Revelation 3:3. Seven times our Lord's ond coming is described as being thief-like, stealthy. Only those who are watching is the approach of a thief known. ose who are asleep will be awakened only after he has taken possession, after his work of destruction has progressed. hough they may then arouse themselves, it is too late. ey have been overtaken. Thus our Lord will be present, but isible and unknown—except to the watchers—for some years er his arrival; and his presence will be recognized by the pers only as the noise of spoiling the strong man's house dually increases. Then slowly will they realize what it is what the outcome will be.

The reason why many professing Christians cannot recog-e our Lord's Parousia—presence—is that they are looking a fleshly Christ, visible to the fleshly eye, and making an imposing demonstration which they cannot mistake. Failing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, they cannot understand how he can be present while "all things continue as they were since the beginning of creation." (2 Peter 3:3, 4) Thus they are unable to understand "the signs of the times," revealing his return.

THE CHURCH IN PHILADELPHIA

Philadelphia means brotherly love, as is well known. This stage of the church's history evidently began at the Reformation; and there are many still living who possess the characteristics described.

There is considerable similarity between the work begun on Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separation of the true from the false, and a new start in the way of truth. No doubt all the powers of Satan were exerted to close the door then opened; but "he that is true" had said, "which no man can shut." Compared with the mighty hosts of their enemies, the little band of Reformers had but "a little strength"; but they knew that they had the truth, and they fully trusted the Giver. Thus the Master could say, "Thou hast kept my Word, and hast not denied my name."

During the Philadelphian period, especially during the first and the last phases of it, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. The reward promised them is that they will be, not simply an unimportant part, but a vital one—a pillar in the true and eternal Temple—a part which cannot be removed while the structure exists. During their trial state their names were cast out as evil. They were branded as infidels and heretics. They were not recognized as children of God, as citizens of the heavenly country, as Christians. All this is to be reversed. "The Lord knoweth them that are his," and in due time will fully and eternally acknowledge them.

THE NOMINAL CHURCH OF TODAY

Laodicea is interpreted to mean a tried, or judged people. The description shows us that they were tried and found wanting. If we understand Christ's meaning in this message, it is sent particularly to those who profess his name, but deny the truth which he himself here presents. Let those who read this special message do so with special care.

"The Beginning of the creation of God." "What think ye of Christ? Whose Son is he?" (Matthew 22:42) This question has had many answers. More Bible and less hymn-book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not even one reasonable text to support it when the well-known interpolation of 1 John 5:7 is discarded and when John 1:1 is properly understood. We suggest that any reader who does not see this subject clearly should read carefully and prayerfully the 17th chapter of St. John's Gospel.

The message to the Laodicean stage of the church pictures the nominal church of today as our Lord sees her. In one sense she is not cold. She has much zeal, but not according to knowledge. She has organized her armies, developed her machinery and multiplied her stores; but yet the enemy does not fall before her. She claims that her principal object is to convert sinners, to bring forth spiritual children. The Prophet puts these words into the mouth of nominal Christians when they awake to a knowledge of the situation: "We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen." (Isaiah 26:16-18) This is said after they have realized the presence of the Lord.

We should not look for light where little remains but the fading reflections of a former glory. The sickly hue which now appears is only the smoke illuminated by the piercing rays from the Hand which, high upon the wall, is writing, "MENE, MENE, TEKEL, UPHARSIN." (Daniel 5:25-29) Unknown to the Laodicean church, our Lord has returned. He has stood at the door and knocked. Had they been awake, they would have heard. Our Lord clearly foretold that he would come as a thief; but he did not tell at what hour.

While the nominal church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honorable to be a church member, the Little Flock of truth-seekers are despised and rejected. They are covered with reproach because they dare to point out the faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up in order that she may have the greater fall."—Revelation 18:7, 21.

SOME ITEMS OF INTEREST

THE WAR OBSESSION

"Does it not strike you that a most dangerous world-wide psychological condition is being created by the war in Europe? War is too rapidly becoming a fixed and normal condition; men and women are becoming too easily adapted to that condition.

"The people of the warring powers, not alone the soldiers, but the stay-at-homes, are accepting death on the firing line as inevitable and as good a way as any to die. The prayers for peace have been superseded by a grim determination on both sides to fight to a finish; to continue the war as the permanent business of the nation. In the meantime crops are being raised almost normal, business is being conducted as usual, and even social functions are being resumed.

"The attitude of Europe is being reflected over here. While still persistently declaring our principles of peace, war in our heart of hearts does not appear near so horrible to us as it did three, two or one year ago. Are we not being insidiously inoculated with the war germ?

"We may be forced into war, no matter how we struggle against it, but as a decent, Christian people let us not accept it as other than a horrible catastrophe. Without this country to lead in persistent efforts for peace a complaisant mental attitude toward war may soon become chronic all over the world; it is almost so in Europe now."

"WITH THE SKIN OF MY TEETH"

——JOB 19:20.——

The following is a partial synopsis of the description of teeth-membrane or skin, in "Tomes' Dental Anatomy," 1 Fourth edition, London. It shows that Job and the lea of his day were far from being monkey-men. Until la Job's words were considered a joke by dentists as well others. The Bible is a wonderful book.

"Nasmyth's Membrane"

"Under the names of Nasmyth's Membrane, Enamel, C cle, or persistent dental capsule, a structure is described a which much difference of opinion has been, and indeed stil expressed. Over the enamel of the crown of a human or o mammalian tooth, the crown of which is not coated wit thick layer of cementum, there is an exceedingly thin m brane, the existence of which can only be demonstrated by use of acids, which cause it to become detached from the face of the enamel. When thus isolated it is found to for continuous transparent sheet, upon which, by staining Nitrate of Silver, a reticulated pattern may be brought ou though it were made of Epithelial cells. It is exceedingly t Kolliker attributing it to a thickness of only one twenty-t sandth of an inch; but, nevertheless, it is very indestruct resisting the action of strong Nitric or Hydrochloric Acid only swelling slightly when boiled in Caustic Potash."

INTERESTING LETTERS

WHOM THE LORD LOVES HE CHASTENS

MY DEARLY BELOVED PASTOR:—

As is expressed by so many dear friends writing you, we hesitate to intrude upon your consecrated time. We regret that too often during the past fourteen years we have needlessly done so. We now pray that God shall overrule all our mistakes for the good of his cause and our own spiritual advancement.

We are now perplexed over some matters concerning what we should do in the harvest work, and after praying over the matter, feel directed of the Lord to lay it before you, and abide by what you think best. We will try to be brief.

(1) Reading and accepting present truth in 1902, I was very zealous for about one year to hand out tracts and tell the "good tidings." Finding that the people generally did not care to hear it and having a growing family to support, I lost my zeal, became interested in worldly affairs, with the result that after a season of measurable prosperity in which I failed, painfully, to contribute to God's cause as I should, I found myself a bankrupt and in debt in 1912. I accepted the chastisement as of the Lord, returned to my "first love," and was not rejected (what wonderful mercy!), putting my trust in him for temporal welfare as well as spiritual. He has guided and guarded our interests to the extent that we have been able to provide things needful in an honorable way (farming). Our family of seven children are growing—our oldest, a girl of fifteen years, thoroughly consecrated, and two boys younger than she, thirteen and eleven years respectively, are manifesting a deep interest in God's Word. We are thus enabled to have the Bethel exercises each morning, with lessons from the SCRIPTURE STUDIES and TABERNACLE SHADOWS alternately every evening before retiring. We are at present somewhat isolated, except for one dear brother near us whom the Lord brought into the light through our humble ministry. We have no class connections except our own home. Our questions follow:

(1) Opportunities are presenting themselves for giving public talks in small towns around us, which, when we have accepted them, seem to have stirred up an interest to the extent that the congregation increases and some are giving evidences of full acceptance of the truth. There are brethren in large classes who could and would as elders do this work at a considerably greater expense than myself, owing to distance, etc. Since I have no class direction should I call upon those brethren, or do this work myself—especially when going to a small place where we have no assurance of a good turnout?

(2) If I continue to do this service should I report to the Bible House each meeting held, numbers in attendance, number manifesting interest, etc?

(3) We note that you advise that only such as are able to answer the late list of questions be considered as eligible to eldership. We have sent in our answers to these questions, but have not heard as to what grade we made. We are sure since sending them in that we were not quite clear on one or two, at least. We kept a copy of the questions and are making a study of them, and find them very helpful. We also believe this is a timely test directed of God to provide thorough shepherds for his flock, and shall be glad to abide by the outcome of our examination.

(4) Considering the fact that we have lessons each in the week at home, would it be proper for my family sacrifice my leadership to other work on Sundays?

Praying every day for you, dear Brother, that you may ceive strength, courage and wisdom from above to continu the way until he shall say, "It is enough," and soliciting interest in your prayers,

I am sincerely your brother in hope, ——

OUR REPLY:—We rejoice with you that the Lord did permit you to drift away from him, but gave you experie which directed you, and brought you important lessons.

We quite approve your course of going forth every S day, or whenever convenient opportunity may afford, to ne boring villages and towns, to spread the knowledge of G Word and of the divine "Plan of the Ages." We are glad you are thus engaged and that the Lord is granting you to some fruit from your labors. We would encourage you to on in the good work, believing that you will not be sacrifi the interests of your home so long as you continue the wor of the Lord and the study of his Word therein. A fur suggestion we would make is that you introduce the rea matter to all who manifest any interest. It is our experi that, no matter who does the preaching, nor how much c is done, very few will be brought to a satisfactory condi of knowledge or of character unless they read for themse —STUDIES IN THE SCRIPTURES, WATCH TOWER, etc.

Since you are not identified with any ecclesia, it would be necessary for you to appeal to any. Authority to pr God's Word goes to whoever receives the holy Spirit, in portion as he may have talents for service.

The V. D. M. questions have been sent out freely, and m of them have been returned, but we have not yet had to make an examination of them. Shortly we hope to app a committee to examine all the papers and to pass upon t and we will then be glad to notify each one in respect to accuracy of his answers, as viewed by the committee.

May the Lord's blessings continue with you richly!

ONE USED HIS BRAINS—THE OTHER DID NOT

DEARLY BELOVED PASTOR:—

Greetings in the name of our Lord and Savior Jesus Chr I have been wanting to give you my testimony for some ti how I got the truth, and what it has done for me. I often heard the saying, "As a man soweth, so shall he reap," and I was sowing bad thoughts in my heart, and r ing bad habits.

My first start in the Christian life was in the fall of 1 when I joined the "Knights of Malta." I got out of each gree just enough of the Bible to make me want to know rest; so I would go home and get my Bible and read connections. It got so interesting to me that I started Genesis and read everything to the end of Revelation. In way I was getting rid of some of my bad thoughts, for s good thoughts.

I was a great fellow for condemning the Roman Cath religion. I was working with a Catholic friend at that t and I asked him one day why he did not use his own br instead of believing everything the priests told him. He a

church I went to, and I told him that I was a Presbyte- and he inquired why I was one. I told him, "Because nother and father were." He asked, "Why don't you use own brains?" I replied, "That is right; I am going to them." He was telling all about St. Peter as being the pope, etc. So I bought a "Theological Dictionary" which the history and belief of all denominations. I asked our enly Father to show me which was the right one. The that I read was the history and belief of the Presbyte- Church. It did not take me long to find out that I did believe what they taught. The more I read of the different fs the more disgusted I got. I saw your sermons in the sburgh papers, but I did not read them very often, until day I saw your sermon on, "Peter and the Kingdom Keys," read it carefully. I found that you proved from the ptures that St. Peter was not the first pope. It gave me zeal to read and study your sermons. The one, I be-, that got me into the truth, was your sermon on "Christ ied in the Flesh and Raised in the Spirit." I told my wife o is also with me in the truth), that I was going to send a set of STUDIES IN THE SCRIPTURES. But our heavenly ier, seeing that my heart was ready for the truth, did not me a chance to send for them. He sent one of his mes- ers to my home with them. It was April 15th, 1915, and ive been making a close study of them ever since, and I ik my heavenly Father for calling me "out of darkness his marvelous light." I rejoice in trials and tribulations, use my love for our heavenly Father casteth out fear.

My wife and I had the great pleasure of hearing you talk the Carnegie Hall, Pittsburgh, May 9th, 1915. The first we attended a meeting in the Auditorium, Pittsburgh, July 4th, 1915. Brother Kendall gave a talk on the Life Christ, from Isaiah, 53d chapter. We made up our minds from that time on we would follow you as you follow Lord Jesus Christ.

October 10, 1915, I sent nineteen letters which I received the Brooklyn Tabernacle, to the elders, deacons and Minister of the Presbyterian Church, notifying them why as withdrawing and asked each one of them to come to home and we would talk it over. None have come yet. rtly after, I passed the minister on the street, but he did recognize me. It was told me that he said he did not t to have anything to do with Pastor Russell or anybody believed in his teachings.

My wife and I consecrated ourselves to God during the ober, 1915, Convention in Pittsburgh, and we symbolized consecration by water baptism January 2d, 1916. We have striving ever since to be overcomers by making the l fight, and guarding "the faith" to the best of our ability. ask that you remember us in your prayers, that we may faithful unto the end, when it will be said, "Well done, l and faithful servant, enter into the joys of thy Lord."

With much Christian love,

BROTHER AND SISTER HEADRICK,—*Pa.*

A MINISTERIAL ATTEMPT TO "ANSWER" THE TRUTH

DEAR BROTHER RUSSELL:—

Since your visit among us I have wondered if you would like to hear the results of our meeting. The effect on the entire city has been wonderful. Many thoughtful men heard you and have not minced matters in their open approbation of your sermon. The local papers did not report it and they came in for some criticism for failing to do so.

On Sunday evening following your meeting two ministers attempted to "answer" you. They resorted to slander and falsehood, blindly wresting your points. Many who heard them after having heard you, have been drawing comparisons that are detrimental to these ministers' hold on their people.

The pastors of one denomination have met to discuss the situation and to decide what to say to their congregations about you and your teachings. They admitted that the question everywhere is getting beyond their ability to answer.

We are continuing our volunteering and canvassing, finding a kind of interest that will not much longer be put off without the truth.

The opposition is getting strong, but the Lord knows all about that! I thank him always for this opportunity to serve him. How kind he was to let me have this Light and his robe of righteousness to hide my blemishes as they become more perceptible!

I thank him for your visit here. It has been a greater blessing than we knew. May our Father bless you and send you back!

In Jesus' Name, BUEBO ELLER.

BRITISH CONDITIONS GROW SERIOUS

A Brother in Great Britain writes:—

"Women are now taking the places previously occupied by men, in nearly every trade. They are driving and collecting fares on the electric cars, motors cars, etc.; they are to be found at the railway depots emptying the wagons, behind the counters, in the banks, working the machines on the farms, and doing every other conceivable job which men have been in the habit of doing in the past.

"Our nation is being weakened very considerably by the big battles that are now raging at the front. Thousands from this district wiped out daily. It is a common occurrence to meet a mother who has lost all her sons—very often three or four—and in many cases the father also.

"If ever there was a time to preach the truth it is now. The nation is being broken down, and who can give comfort and joy to these dear hearts, now torn and sad, but ourselves? and we are doing, by the Lord's grace, all we can.

"As a church here, we are adding to our numbers daily; many very fine and noble characters are amongst those now coming along; and while the Lord continues to bless us, we remember you all. Often we find it easier to walk with the Lord when troubles abound on every side, while it is difficult to maintain our full devotion to the Lord when everything goes smoothly."

ECCE HOMO!

[*In loving remembrance of Pastor Russell and his Ministry.*]

ved and hated! Revered and reviled!
urned and courted! Flattered, defiled!
ith never a falter and never a frown
kept to his moorings, and laid his life down
the place where God put him. What more can be said
r soldier or hero? For living or dead?
wept with the anguished; he smiled with the glad;
lifted the fallen; he heartened the sad;
pitied the sinner, inspired the saint;
strengthened the feeble, recovered the faint.
d gave him a Message—he gave it to men;
patiently told it again and again.

"When men's eyes were blinded and ears could not hear,
And men's souls were stunted by folly or fear,
When minds were beclouded by dullness or doubt
He maneuvered the Message and turned it about
Till 'the warfaring man, though a fool,' could behold
And hear the glad Gospel he patiently told.
And yet will like rabble as stood by the Cross,
Not knowing their folly, not sensing their loss,
Flouting and scouting and wagging their head.
Stand by in contempt while we weep o'er our dead,
Dishonoring the prophet of this, their own time.
And crowning him saint when the World sees their crime.

"Behold now the Man?—Or wait world-old way
To pay him the tribute we owe him today?
Stand reverently now, with uncovered head,
And look on 'that Servant' and honor the dead!
A man has gone from us, leaving none in his place,
Yet his Message of Truth men can never efface.
He'd the mind of a master, the heart of a child,
The courage of Cæsar, a soul undefiled.
He'd the love of a father, a shepherd's kind care,
The faults of a human and sympathy rare.
He lifted a standard and held it up high.
He lived—ready to live and ready to die!"